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EPIGRAPHIA INDICA

AND

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Vol. XVI, 1921-22.

EDITED BY

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[*Note that these two plates are Nos 6 and 7 of Vol XV and should be bound with that volume, being there inserted in their proper order between pp 60 and 61 and pp. 62 and 63 respectively.]

ADDITIONS AND CORRECTIONS.

- Page 3, l. 22,—[*śākaṅgaḷam* is a scribe's error for *śākaṅgaḷam*, leaves, vegetation In l. 23 — *dhareyal* should be corrected to *-bereyal* or *-iereyal* "to associate with" *mukṭivyaḷ=bereyal=emḍ=irppam* means "waiting to be united to (the bride) Salvation" The verse means that he subjected his body to such hardship as to make people say that it was indeed beyond the power of other ascetics practising austerities to undergo such mortification, etc —Rao Bahadur R. Narasimhāchārya, M. A.]
- " 6, verse 6,—'water of aspersions'—*Gadduge*, or *gadduge*, is the seat or throne of a Śaiva mendicant, a *Jangama*, and *nīr* (*nīru*?) means 'ashes' Hence *dēva-snāna* must have the significance of a particular kind of ablution, like *bhāṣma-snāna*, in which ashes are smeared profusely over the body —H. K. S.
- " 6, " 11,—In the translation "who on seeing him" is to be interpreted as "look ye or behold!", *nōdīre* being here used as an interjection *Māli* and *Sumāli*. If these words have to give rise to the Sanskrit name *Suvarṇamahākṣhī*, they must perhaps be treated as Kanarese words composed of *mā + āli* and *su + mā + āli*. The first means 'the big eye', which in Sanskrit could be rendered into *Mahākṣhī*. In the second *su* may stand for *suvarṇa*, and we thus have the name *Suvarṇamahākṣhī*. This may seem to be a forced interpretation, but there is no other way of connecting the latter name with *Suvarṇamahākṣhī*.—H. K. S.
- " " " 18 —The marvel indicated in this verse is not clear.—H. K. S.
- " 36, " 34 —[for "twelve times" read "ten times" —R. B. R. N.]
- " 41, (ll. 17-24) —In the translation—"horse-sacrifices Śiva and . . Vishṇu" is apparently wrong, since horse-sacrifices are not performed particularly to propitiate the Gods, Śiva and Vishṇu. The division of words in the text ought, in my opinion, to be left just as it stands and requires no correction—*adhishṭhita* being combined with the following word and *Ohaturbhujam* being separated without change to *Ohaturbhujā*. The meaning then would be: "who owns 84 towns presided over by Śiva and Vishṇu, who is consecrated horse-sacrifices"—H. K. S.
- " 50, trans, verse 15 —'So as to be served by the own race' If Lakṣmī was already in the lotus of his own race, there is no force in saying that she served him. In the text *paṁkha-ruha* must be separated from the next following word, and the translation should be "so that the lotus of his own race became an abode of the goddess of Fortune". If *sēvyam* qualified Āditya-Bhatta, we should have expected the masculine form *sēvyan* —H. K. S.
- " 51, " ll. 49 to 55,—The translation of ll. 52 and 53, commencing "on which he deducted . . . kanda-ground", is capable of improvement *Aladu kanda bhūmi* = 'land whose extent was found out by measurement' or 'measured land'. The word *prabhugalge* has to be construed with *ilki* and not with *aladu*, as Dr. Barnett has taken it. So the altered translation would be "and, having (also) given to these gentlemen (the right of) *dasavanda* at ten in hundred for the extent of land (measured) by the rod according to the *gadimba* of Huligere, he obtained", etc —H. K. S.

- Page 60, text, l 14,—[read *ai=asuranim*, *aiu* refers to the earth, the ocean, and the mountain; and the Asura is *Hiranyāksha*. The meaning is, 'the ordinary earth, etc., cannot be compared to Erega in weightiness, etc., owing to their defects, but, if there should be another earth etc (without such imperfections), these might be compared to him' —H K S]
- , „ l 17 —[read *ārpp=Ina-sūru*, *ārppu=* liberality, *Ina-sūnu=* Karna. His bounty was such that men said Karna was born again —R B R N.]
- , „ ll 21-22 —[The sense of v 12 is "if enemy kings bow down at the feet of Erega, I do not know, but, if they do not bow, Dōna will make them fall so that vultures and the like will pounce upon them.—R B R N.]
- , „ 62, l 38,—[read *Manu-muni-mārggan & endu*, "that he is one who walks in the way of the saint Manu" —R B R N.]
- , „ l 39,—[read *pasugeg=ōjanan*, "teacher of methodical work" —R B R N.]
- , „ l 40,—[read *sāhasadindam = Ammugeyan*. Ammuge, like Inda, must have been a person erst into prison by Śōbhana —R B R N.]
- , „ 71, l 22,—[correct to *mānd-ondudam kolt = aluki*. *bhṛityatvamam pāndar = endam = eletē*. The sense is "when it is said that powerful hostile kings begged for protection, surrendered their strength of arm, offered whatever was asked, and in fear and terror became his servants, will they be able to cross him . . and contend with him in battle?" —R B R N.]
- , „ 71, l 26 —[correct to *koliud-amt = irkks*. "let alone his slaying the foes that oppose him, is he not, when enraged, able to terrify?" —R B R N.]
- , „ 71, l 28 —[read *ninnōl bidud = edaruvavam = umle*, "is he who opposes you possessor of the trident, etc"? , *ie*, is he Śiva? The meaning is that none but Śiva can confront him in battle —R. B R N.]
- , „ 84, l 19 —[read *suputah luḷa dīpala yenis* —R B R N.]
- [Rao Bahadur R Narasimhacharya, who has kindly contributed the above notes which are acknowledged under his initials, further points out that the Kanarese poet Nayasēna of Mulgund, who wrote in 1112 the *Dharmāmṛta*, was a disciple of Narēndrasēna II of the Lakṣmēśvar inscription of 1081 (above, p 58). Nayasēna mentions among Jain teachers a previous Narēndrasēna, and immediately after him a Nayasēna —L D B.]
- , „ 96, trans., ll 41-4 —for *others of ahīpativamsa* read of other royal lines —F W T
- , „ 225, ll 33 4 and p 229, v 2 —[Rao Bahadur R Narasimhachar writes, "the expression *hadimēntu mettina gale*, which means 'a pole of eighteen feet' used for measuring, has been misunderstood both by the publisher (sc author) and the editor (p 229)" —L D B.] But, with the following word *laṭṭale*, which means 'service (in a temple)', the explanation of the Rao Bahadur cannot hold good —H K S]
- , „ 232, text, l 3 —for *āiāptim = a (?) tad-dharmma* read *āiāpti-hētōr=dharmma* —F W. T
- , „ 289, 5th line from bottom —for *Śāstrīyā* in column 3 read *Śāstrirāya*
- , „ 325, line 403 (correctly 404) of the Text,—for *Jamnam(ta)-Bhatta* read *Ananta-Bhatta*
- , „ 354, text, l 10 —*Markhāla* generally occurs as *mārkhole* or *mārkhōvara* and means "if opposed" or "opposing" (see line 35 of inscription B). Bhairava was not specially famous as an archer. Hence *bhairava* is to be taken here in the sense of 'terrible' *ie*, terrible to the opposing (enemy) —H K S.
- , „ „ l 13 —*aras-anha-Rudram* must be translated "a Rudra in fighting with kings" —H K S.
- , „ 355 trans., ll 3-16.—"sprung from the race which presides over eighty-four towns and is consecrated in eighteen world-famed horse-sacrifices to (the god of) the

Frontal Eye (Śiva)" This translation admits of another interpretation. The text, in that case, is to be transcribed "*chatur-asīti-nagar-ādhiṣṭhita-lalāta-lōchanam jagad-vidit-āshvāda-Āśvamedha-dikṣatu-kula-prasū'ani*", and the translation, would then be "who had settled (i.e., consecrated) Śiva (Lalāta-lōchana) in eighty-four towns and was sprung from a race which had performed the eighteen world-famed Āśvamedha sacrifices." Sacrifices performed to please the god Śiva exclusively are rare. He, like other deities, receives only a share in a sacrifice. See above, page 11 and Addenda and Corrigenda thereto.—H K S

Page 356, para 2, l 3—*Kīrtiṭiṇa* in verse 1 of the Text refers very likely to the *hadarala* Kīrti, who is distinctly so called in ll 40, 42, 43.—H K S

" 356, l. 14 from top—*Muttalbi* means 'great-grandmother' and therefore it is not impossible that the pillar in question was a gift for the merit of Kīrtiyanṇa's great-grandmother.—H K S

" 357 (text), l 14,—*el-turug-ādod(d)-ādud* The meaning is not what is given in the translation. The passage should be divided *el' turu-gādod=ādud* "Nay! was it acquired by protecting cows?" *Nripa-Mēru*, occurring twice in ll 13 and 16 may have been a surname of Chaitanya.—H K S

" 358, trans, v 2—"the god giving blessing of glory"—Evidently the translation of *Kīrti-Saṁhara-dētam* should be "the god (Śiva) named Kīrti-Śaṁhara." This must have been the name of a shrine in the Madhukūśvara temple or somewhere in its neighbourhood. It is evident that Kīrti-Śaṁhara was the name of the Śiva temple built by Kīrtiṭa.—H K S

" 360 trans v 17—The translation ought in my opinion to be—"The fame of the sole over-king of the world increases as each (poet) eulogises him, just as the lotus rises according as the water rises high (in the tank)"—H K S.

ADDENDUM AND CORRIGENDUM TO VOL. XV.

Page 3, text line 2—For *Nṛigatāpha-nāma* the facsimile reads *nugatātha-nāma*, 'whose name corresponded to its meaning'. Accordingly, cancel in the Index the entry '*Nṛigatāpha*, s. a. *Kṣhēmanāra*' (p. 394). For two similar cases in which misreadings have been taken for proper names see *Ind. Ant.*, Vol. XIII, p. 123, note 7.—E. H.

Corrigenda to "Two Inscriptions from Gawarwad and Annigeri" and "Gadag Inscription of Vikramaditya VI" in *Epigraphia Indica*, Vol. XV, p. 337 foll.

Rao Bahadur R. Narasimhachar has kindly sent me the following corrections to these two papers:—

Page 340, ll. 9—10 *āḍana*, "of his lord", and *viśāśad=āl*, "trusty servant"

" " ll. 16—17 for *nāḍa* read *nōḍa*, "behold!" and *nāḍāḍig=aḥambam*, "greater than the ordinary," i.e., extraordinary.

" 341, ll. 47—48 "Let the whole world fold its hands in reverence, the sun will not pay a pie. Will he give what is desired (*bagedudan*), like the sun of Belvala?"

" 351, l. 19: verse 22 refers to the ox of Dharma standing upright on its four feet

" 352, ll. 30—31. read *Sāmāśvara-bhatta nunn=orege* *Vēsha-dhāṇigaḥ*=hypocrites.

" 353, l. 32 read *allī kallāre ballar*, i.e., only those who are trained under him know it

" " l. 39 read *śāstra-paṭhana-sraṇāṇi*

" 354, l. 46 read *indu-kīrtti*

" 355, l. 60 correct to *dhānya-varggāda*

" " l. 63 read *pamcha-ratnada dibyābhāsanada pataradim*, *pasara*=collection, store, shop.

" 359, verse 42 *guṇa* signifies both "wick" and "virtue"

L. D. BARNETT.

EPIGRAPHIA INDICA

VOLUME XVI

No 1—SOGAL INSCRIPTION OF THE REIGN OF TAILA II SAKA 902

By LIONEL D BARNETT

Sogal is a village in the Parasgad *tāluka* of Belgaum District, Bombay Presidency. Its ancient name is given in our inscription variously as Soval, Sōlu and Sōl, to this we shall revert anon. It is marked on the Bombay Survey sheet No 305 as in about long $75^{\circ} \frac{1}{2}'$ and lat $15^{\circ} 5'$. The following record is now edited for the first time from ink-impressions prepared for the late Dr Fleet, and now in the British Museum, but I have been unable to discover in what part of the village the original stone was found. The latter bears on its topmost compartment, which is rounded, some sculptures, viz in the centre a shrine surmounted by a spire of the Dravidian order, and in it a *linga* on its stand, with a priest sitting at the proper right of it, directly below it, a squatting bull, to the proper left of the shrine, a squatting figure of a votary, with clasped hands, facing full front, to the right of it, a cow with suckling calf looking towards it, over it, the sun (on proper right) and moon (on left), flanking both sides of the shrine and meeting over its summit, floral festoons twined so as to form four circles, in which are small figures. Below this is the inscribed area, consisting of three compartments: the first (lines 1-3) is 1 ft $8\frac{1}{2}$ in wide and $2\frac{3}{4}$ in high, the second (lines 4-64) is 2 ft wide and 3 ft $10\frac{1}{2}$ in high, and the third (lines 65-69) is 1 ft 9 in wide and 4 in high. The inscription is on the whole well preserved.—The character is Kanarese, of a rather crabbed type of the period, the letters vary from about $\frac{1}{16}$ in to $\frac{3}{16}$ in in height. The cursive *v* (above, Vol XII, p 335) occurs in *Vri* (l 5).—The language is Old Kanarese, except for the formal Sanskrit verses Nos 1, 34, and 35. The *l* is preserved in *lḍu* (l 2), *negalḍa* (l 32 a tribrach), it is changed to *r* in *pogarddam* (l 9) and *porttum* (l 13), and in all other cases it is changed to *ḷ*. The archaic participle in *-om* occurs in *pratipālīśidomge* (l 58), in what seems to be a quotation from an earlier poem; in the same verse we find *ghātīśidamge Parimatīkeye* (l 30) and *bhūmīye* (l 52) are instrumentals, see above, Vol XIV, p 277 n. In the words *Kamchale-kānteya bitta dharmmamam* (l 55) we have what looks like an instance of the use of genitive for nominative (Kittel, *Gram*, § 352 l, p 393 see my note in *Journ R Asiat Soc*, 1918, p 105). In *Rāghava-dvīshana nachchuva* (l 18) it is possible to take *dvīshana* similarly as genitive for nominative, but I prefer to regard it as accusative, on which see Dr Fleet's remarks above, Vol XI, p 3. A few words are of lexical interest, viz *gadduge* (l 12 cf Kashmiri *god*?), *seligu* (l 15 apparently a derivative from *śalākā*), *vikētu* (l 35), *rāna* (l 41), and *vibhōga* (l 46).

The record, after prefatory verses (ll 1-5), describes the beauties of the surrounding woods (ll 5-7) and the sanctuary of Suvarnākṣhi, on which see below (ll 7-16). In this

establishment the chief was Tribhuvanasimha Pandita, an eminent ascetic and divine (ll. 16-17). The foundation-legend of the place is told in outline (ll. 17-21). It was established by the kings Mālī and Sumālī at the end of the Trētā Age. The latter gave his name to the place; for the names by which it is designated—Sōlu (ll. 20, 44), Sōl (l. 50), and Soval (l. 54)—are derived from *Sumālī* (or *Saumālā*)¹. The poet then introduces us to another distinguished Śaiva doctor, Gangarāśi (ll. 21-24), and to one of his lay disciples, named Kañchikabbe (Kañchiyabbe or Kañchale), of the Dhanaga family, the wife of Kariya Kētimayya and mother of Chatta, a generous benefactress of her church (ll. 24-33). He next devotes a verse (ll. 33-36) to the praises of king Taila, whom he describes as having conquered the Chōla and Lāla (Lāta), and cut off the heads of Ranakambha and Kakkala². The next passage (ll. 36-39) refers the record to Taila's reign, styling him Nūrmadi-Tailapa-dēva, with various titles, on which see *Dyn Kanar Distr*, p. 428, and then there appears on the scene a Ratta prince named Katta, son of Kantheyabhārada Nannapayya, who at the time was ruling as Taila's viceroy over Kūndī (ll. 39-43). This Katta is identical with Kārtavīrya I, on whom see *Dyn Kanar Distr*, p. 553. The next section (ll. 43-57) is occupied with the dating and specification of the endowment made by Kañchiyabbe for the benefit of the temple of Suvārṇākṣhī and the *sathā* or almshouse connected with it, its trustee was Tribhuvanasimha, and it was to be under the protection of the Thirty (heads of households) of Soval. Several hortatory verses (ll. 57-65) clinch the deed of gift: the first is evidently a quotation, as it addresses an otherwise unknown Dēvana Pandita, and the third and fourth narrate the legend of Indra and the Chāṇḍālī. A further verse (ll. 66-67) informs us that the poet who composed our inscription was Kamalāditya [more likely Kavīkamalāditya—Ed], and a final clause stipulates that the cooking at the almshouse must be done by a Brāhmaṇ woman (ll. 67-68).

Mālī and Sumālī, the protagonists of the foundation-legend mentioned above, are the Rākṣhasas whose history is narrated in the *Rāmāyana*, VII v ff, and *Bhāgavata-purāṇa*, VI x 21 and VIII x 56. A clue to the mystery of their appearance in the present legend seems to be afforded by the *Brahma-vavarta-purāṇa*, III (*Gaṇēśa-lhanda*), xviii-xix, which relates that they were devotees of Śiva, and on being smitten by the Sun-god with disease propitiated him by worship. It would therefore seem that the god Suvārṇākṣhī mentioned in our inscription was the Sun-god, worshipped as a phase of Śiva, and this will partly explain the rather obscure verse 18, which refers to his temple.

The date³ is given on ll. 43-44 as Śaka 902, the cyclic year Vikrama; the new-moon day of Āshādha, Sunday, in eclipse of the sun. This is irregular, according to the usual calculation. The *tithi* mentioned corresponded to Wednesday, 14 July, A D 980, on which it ended at 21 h 7 m after mean sunrise (for Ujjain), and there was no eclipse of the sun. But Mr A. Venkatasubbiah, who has discussed the data in his *Some Śaka Dates in Inscriptions*, p. 133, remarks: "According to the Ārya and Brahma Siddhāntas the mean-sign Jovian year Vikrama was current at the beginning of Āshādha in Ś 900. On the *amāvāsya* at the beginning of this Āshādha, 8th June, A D 978, there took place a solar eclipse which was visible in India. The week-day however was Saturday and not Sunday. This Saturday—8th June, A D 978—seems to be the equivalent of the given date."

The places mentioned are Sogal itself, which appears in the form of Sōlu (ll. 20, 44), Sōl (l. 50), and Soval (l. 54), Kūndī (ll. 19, 42), Mārājana (?) Belavādī (l. 28), and

¹ This equation is phonetically unimpeachable, but on other grounds it is not convincing. However that may be, it is clear that the oldest form of the name was *Soval*. The modern name *Sogal* is an instance of the change of intervocalic *v* to *g*, which, as far as I know, is rare, whereas the reverse change, *g* to *v*, is very common.

² See *Dyn Kan Distr*, p. 426; *Ep Ind*, Vol XII, p. 144, etc. The names appear also in the forms *Kanastambha* and *Karkara*.

³ I have to thank Mr R. Sewell for his kindness in verifying my calculations.

Tēgūr (l 49) On the name and site of Sogal see above For the Kūṇḍi Three-thousand see I A, Vol XXIX, p 278 Belavādi may be "Belwadi" ("Belowuddes" of the old Indian Atlas), which lies in Sāmpgāon tāluḥa, some 9½ miles SSW from Sogal Tēgūr may conceivably be one of two places of that name there is a Tēgūr in Sāmpgāon tāluḥa, some 22 miles SW. from Sogal, and another in Dhārwar tāluḥa, about the same distance SSW from Sogal, but both of them are too far to suit the requirements of our text. The other places cannot be identified

TEXT.¹

[Metres vv 1, 34-5, *Anushtubh*, vv 2, 5-10, 12, 14, 16-19, 22-27, 29, 31-33, 36, *Kanda*, vv 3, 4, 11, 28, 30, *Utpalamālā*, vv 13, 20, *Mattēbhavikrīḍita*, vv 15, 21, *Champahamālā*]

- 1 Ōm² Namas=tumga-sīras-chumbi-chandra-chāmara-chāravē | trālōkya-nagar-āram-bha-
- 2 mūla-stambhāya Sa(Śa)mblavē || [1*] Śrīmat-Suvarṇpākṣī-dēvara tīrtthadal-
iḍu
- 3 * * * * * ntarē (?) tapōdhana * * * * *
- 4 Śrīmad-anavarata-Danuja-nar-āmara-maṇi-makuta-tata-ghatita-pada-padm-ōddāma-yugalam
- 5 trīlōka-svāmī Suvarṇpākṣī-dēvar-ig=emag=olpa || [2*] Vri || Pamkaja-shaṇḍa-
dīmd=eseva neydala pū-go-
- 6 laḍim talirtta māvim kusum-ōḍitam kosagu-pādarī-nēril-asōka-bāley=emb=amkada
vri(vri)ksha-jātigali-
- 7 n=im-charaḍim pugāl=emba kōkil-ālamkri(kri)taḍimde sālā-banam=oppuvud=i viśhay-
āmtarāladol || [3*] Alhiya
- 8 nīrjhai-ōḍakadīn=oppuva tīrttham=id=i jagakke pemp=ellaman=ānta Śamkara-
Śayambhu-Suvarṇnamahākṣī-dēva.⁴
- 9 pād-ōllast-āmbujamgalane pūjpa bhakti(kta)-janakke mukta talv=illade kūḍug=
emdu pogarḍḍa(iḍa)m kavī-ēsa(śa)-
- 10 mada-prabhamjana || [4*] Ka || Puligale dharmma-śravanaman=ele mīdukade
kēl[u*]t-irppuv=ara-gilgal nīrmala(la)-
- 11 munipās(r)=ōḍuv=ōḍam chalavādedey⁵=arīdu pēdva(lva)v=iruluv pagalum ||
[5*] Vānara-samhatī dēva-snānam māduva-
- 12 rgge(rge) gaddugeya nīram sau-mānade tand=ivuv=enalk=āu=arīyem pogalal=avara
tapad=ugrateya || [6*] Pāpi pugā-
- 13 lu pugāl=ugrada kōpi pugalu pugāl=asēsha-dharmma-drōha-vyāpārī pugāl=pugāl=
end=ā porttum kōkilamgaḷ=u-
- 14 ligum banadolu || [7*] Galapuv=ara-gīliya kukiluva kala-hamse(se)ya gūvarippa
pen dhu(du)mīya bāvalisuvā puru-
- 15 liya ko[m*]damgalan=agisuvā ravame nagada nālukum deseyolu || [8*] Nōda
tanu mutte siddham=māduva selig=ant-asēsha-rasa-
- 16 mūlikegalu kūḍugum=amarēndratvaman=ūduvar=achocharas[1*]ya[r*]kkaḷ=ā muṇi-
kulama || [9*] Int=enisuvā siddha-kṣhētr-āmtara-
- 17 tīrtthakke mukhyān=āśrita sura-bhūjam Tribhuvanasīmha-muṇimdrām tāpīsa-gōtra-
vairi-kula-gaja-sīmha || [10*] Vri(vri) || Nō-

¹ From the ink-impression² Denoted by the symbol like a Bengali o³ The letters in this line are very much worn, and hardly any can be read with certainty⁴ The va has been omitted, and then added at the end of the line in smaller script⁵ Read *chala-vādedey*=, cf *chala vādi* [No emendation is necessary, *chalar-ād=edey=arīdu* may mean 'observing the places where (the reciters) waver'—H K S]

- 18 d-ire Rāghava-dvishana nachchuva Māli Sumāli dānavar=mmādida
supratishthe(shthe)y=adarimde Suvarnnamahākshī-dēvar=emb=idita-
- 19 nāmam=ādudu Sumāli-pesar¹=nnagarakke rūdyolu kūdidud=endod=ē vogalva[ro*]
Kūndi-mahi-valay-āntarāladol || [11*] Ka || Mā-
- 20 li-Sumāli-dvaya-bhūpālar=ddēvargge Sōlu-mūvattam sal-lileyole bittu sugatī-sukh-
ālaya-
- 21 m=ā Trētey=amtya-kālade pokkar || [12*] Vri || Tapamam māduya tāpasarkkal-
alav=all=ōhō (l) tanu-
- 22 klēsam=emb=npasarggakk=irad=āntu meyyan=atavī-sākhamgalam tūnd=Umādhīpanam
pūjisi mu-
- 23 ktiyol=dhareyal=emd=irppam Suvarnnākshī-dēva-pad-āmbhōja-sīlimukh-ābhan=enipam
śrī-Gamgarā-
- 24 sī(śi)-vrati || [13*] Ka || Avar=upadēśada dharmmam kivi-vuge naishti(shthi)ka-
tapōdhana-brāhmanarggamn=avisēsha-dā-
- 25 namam māduvud=uttama-paksham=emba san-matuyimda || || [14*] Vri || Hara-
charan-ābja-bhri(bhri)mgī kapat-ō-
- 26 dha(da)ya-nirjita² nirmmal-āmgī bhāsaratara-mūrti nirmmalina-kīrti dayā-pare
dāna-dharmma-ta-
- 27 tpara-guna-yukte dēva-guru-bhakte sugōtra-pavitrey=emdu vistaradole kīrtikum
vasudhe santa-
- 28 tadimdame Kamchikabbeya || [15*] Ka || Mārājana³ Belavādiya chāru-gunam
Kariya Kētīmayyan=a-
- 29 valu vīstāra-gun-āmbudhi dharmmada Mēruvan=ā Kamchikabbeyam pogaladar=ār ||
[16*] Para-hita-gūna-charitāda
- 30 Dhanagara gōtrada Kamchiyabbe mātā-ratnam dhareg=eseva dhā(dā)na-
dharmmada parinatikeye pīridu parama-māhēsva-
- 31 riy[ō*] || [17*] Śriya dvāra-yugam lī-āyata-karam=enipa sūryya-kīraṇa-stambham
bhū-yuvatiy=olage sale ka-
- 32 lp-āyushyam nīkum=endod=ēn=achcharyō || [18*] Ene negalāda Kamchikabbeya
tane(na)yam Śiva-charanā-yugala-kama-
- 33 la-bhramaram mnni-jaua-bhaktam śisht-ēshta-nidhānam Chattan=ugra-pāpa-gharatta ||
[19*] Dātāra-varanane || Vri || Balavach-Chōla-
- 34 mahidharōmdra-kulīsam Lāl-ēbha-pamchānanam jala-bhūbhri(bhri)d-vana-durgga-
mārgga-jalādhi-vrātakk=elē Bāda-
- 35 v-ānala-rūpam Banakambha-Kakkala-śira-chchhēdam⁴ rip-ūgr-āvanī-valay-ōtpāta-
vikētn chakri-ti-
- 36 lakam śrī-Taila-rājādhīpam || [20*] Sva-ti samasta-bhūvan-āśraya Śi-
Pri(pri)thvi-vallabha mahārājādhīrāja
- 37 paramēsva(śva)ram paramabhattārakam Satyāsra(śra)ya-kīla-tīlakam Chāluky-
ābharanam śrī-bhūjī-bala-chakrava-
- 38 rtti Nūrmmadī-Tailapa-dēva-vijaya-rājyam=uttarōttar-ābhuvri(vri)dhdhi-pravardhdha-
mānam=ā-chamdr-ārka-t[ā]-
- 39 ram saluttam-ire || Tat-pāda-padm-ōpajivigal || Vri || Jana-pati-chakravartti-
parirakshana-daksha-
- 40 bhūj āsi vauri-sādhana-laya-kāri Ratta-kula-bhūshanan=anya-narēmdra-darppa-
bhamjanan=avadāta-kīrti vibhu
- 41 Kantheyabhārada Nannapayya-rānana tane(na)yam vivēka-nidhi Katta-
mahibhūjan=emba per-mmagam || [21*] Ka || Ā-

¹ We should expect **resar*² Read **varyjite*³ Or *Mārābara* the one letter is not clear⁴ The *chā* is made carelessly like subscript *da*

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- 42 tam Kūṇḍi-maḥi-vaḷay-āṭiṣay-ādhi(dh)ṣvaram ' virodhi-maḥibbṛid-vrāta-kula-vajra-
pātam bhūtaladole Katta-bhū[pa]-
- 43 n=Amgaja-rūpam || [22*] Svasti Sa(śa)ka-varsha 902neya Vikrama-samva-
tsaraḍ=Āshūda(dha)d=am[ā*]vāsyey=Ādivāra
- 44 sūryya-grahana-nimittadol manneyarum Sōla mūvadimbarggam Dhanagara
Kamchiyabbe sthāna-bhū-
- 45 miyam koṭṭu Suvannākshī-dēva-tirtthadal=tapam-geyya tapōdhanar=āhāra-
dhā(dā)nakke Tribhuvanasimṣi-pa[mḍi]-
- 46 tara kālam karchchi bitta kamma 500 || Ka || Avar=olage Chamdradharan=
amga-vibhōgakk=eyde nūra kamma * * *
- 47 lam=udbhavam=āgi nadevud=ā-chamdr-ā-vārdhī-tārā-gaṇam divam nīpīnegam ||
[23*] Parama-muniśar=pannir * * * [mu]-
- 48 ktige salva phalam=ad=aynūr-kkammam nirutam=ene sarvva-bādhā-parihāram=ad=
omdu mane-miśsana-sahitam || [24*]
- 49 Nāvidargge(rge) temkal=Ākar-ggāvundara balake mūda Tēgūra polakk=āyagade
badaga Pālvala bhūv[]
- 50 paśchimadol=irddā śa(sa)trada vṛi(vṛi)tti || [25*] Uttama-purushar=Śsōl-
mūvattarkk=adhīpar=vviśśham=enisava [—]-
- 51 l=nālvatt-āru gēnol=aled=āyattam=enal=mādi kottud=aru-nūr-kkammam || [26*]
Nāvidar=Asagara ma-
- 52 dhyada bhūmiye¹ tāu=āge nadeva bīdige badagal=dēvamg=ērige temkal dēva-
tapōdhanara śa(sa)-
- 53 tra-sā(śā)leya gēha || [27*] Ā manege panneradu kayyī nīlamum=emt=
agalumum=akkum || Vṛi || [—]-
- 54 lamō guṇa-prakaradol=Soval=ādiya mūvadimbar=ā pāvana-mūrttigal=su bhatar=
uttama-dāniga[l=ā]-
- 55 śritargge kalp-āvanīyar=ss[n*]dāna-nidhi Kamchale-kānteya bitta dharmmamam
kāvadu tamma vṛittiya [] —]
- 56 vol=ā dhare nēsar=ullinam || [28*] Sthān-āchūryyarum=ūrum bhūnāthar=kkidise
kāvar=ūr=kkidīsalak=ā [sthān-ā]-
- 57 chāryyam lāvam sthān-ōśam kīdise mūvadimbar=kkāvaru || [29*] Vṛi. ||
Bhūtalā pūtam=appa muni-n[āthara] mu-
- 58 ktige salva dharmmamam ghātīsidamge durggati-padam pratipālīsidamge punya-
bandh-āṭiṣay-āspadam
- 59 sukha-padam subha-vṛiddhi-jay-āspadam mṛhā-khyāti-padamgal=emb=iv=ivu tappavu
Dēvana-pamdit-[ā]-
- 60 grānī || [30*] Sāsira pasuvam dvīyar=irchchāsīramam kōti munigalam
komda mahā-dōśham² porddugum []]
- 61 va sū(śā)sana-dharmmamane kīdipa mā-pātakanam || [31*] Mēlīsi nāy=adagam
Chāmdāle kapāladole kallan=eyed=adu-
- 62 tam tā(ta)t-kālade kerppim muchche samālōkadol=Imdran=ākeyam besa-gondam ||
[32*] Dēva-svam brahma-svaman=āvu * * *
- 63 nda pātakana pāda-rajam bhāvisal=abhōjyam=enal=ā dēva-svaman=alīvanīm
nikri(īri)shtarum=olarē || [33*] Na visham [visha]-
- 64 m=ity=āhuh(r)=dēva-svam visham=uchyatē [] * visham=ōkālīnam hanti dēva-svam
putra-pantri(tra)kam || [34*] Sva-datt[ā*]m pa-

¹ The syllable *mi* is here used for rhyme (*prāsa*) with *vi*, *va*, this is strictly incorrect, but it shows the popular tendency to change *m* to *v* between vowels

² A false *prāsa*, *śh* with *s*

- 65 ra-datt[ā~]m vā yō harēti(ta) vasundhaiā[m*] [l*] shashtu=varsha-sahaśrā(srā)ni
viśtā(ślthā)jām jāyatē kīmi¹ || [35*]
66 Bhuvanam vananidhi sura-giri diva-kulam=ina-chamdrar=ullinam dharmmam=
idududbhavum²=āgi nadege
67 śāsana-kavi-Kamalāditya-rachita-kāvya-ādēsha(śa)m || [36*] I(i) dharmmaman=
ūrum sthān-āchārya-
68 num kūdi sva-dharmmadim nadeyisuva satrakke brāhmany=aduval || Mamgala
mahā-śrī ||

TRANSLATION

(Verse 1) Homage to Śambhu beauteous with the yak-tail fan that is the moon kissing his lofty head, the foundation-column for the beginning of the city of the triple world

(Lines 2-3) Being in the sanctuary of the blessed god Suvarnākshi

(Verse 2) May the god Suvarnākshi, lord of the three worlds, whose wondrous pair of blest lotus-feet is ceaselessly touched by the edges of jewelled diadems of demons, mortals, and celestials, grant us welfare¹

(Verse 3) In this region of the land there is a forest of *sal*-trees³ resplendent with masses of lotuses, with flowering lakes of water-lilies, with budding mangoes, with blossom-bearing kinds of trees named *kosagu*,⁴ trumpet-flower,⁵ *nēril*,⁶ *aśōka*,⁷ and plantain, with an embellishment (*consisting*) of cuckoos crying in sweet strains *pugal*⁸

(Verse 4) The sanctuary there, bright with cascades of water, shall procure without delay salvation for votaries worshipping the brilliant lotuses of the feet of the god Śankara-Svayambhu-Suvarnamahākshi, who bears all distinction in this world thus has one who is a shatterer of the conceit of kings of poets praised it

(Verse 5) Tigers listen to the preaching of religion without the stirring of a leaf⁹, rose-ringed parakeets, knowing the chants recited by the stainless holy men because of their constant utterance,¹⁰ sing them by night and by day

(Verse 6) A flock of apes fetches with due honour water of aspersions (⁹) for those who are bathing the god hence I know not how to praise (*worthily*) the severity of their mortification of the flesh

(Verse 7) All the day the cuckoos cry in the woods "sinner, enter not, *pugal*¹¹, man of fierce wrath, enter not, *pugal*, thou who breakest all duties, enter not, *pugal*"

(Verse 8) At the four sides of the mount there is a clamour, shaking the hills, of chattering rose-ringed parakeets, of shrilling singing-swans, of murmuring female bees, of madding parrots¹²

(Verse 9) Look, all the sapful herbs, like a wand giving magical powers on touching the body, bestow the state of a King of Gods, heavenly nymphs feed this family of holy men

(Verse 10) The chief man at the sanctuary within the adepts' domain which is thus described, a celestial tree to dependents, is the great saint Tribhuvanasiṃha, a lion to those elephants the families of foes of the tribes of ascetics

¹ Read *kīmiś*

² The *Shorea robusta*

³ The *Bignonia suaveolens*

⁴ The *Jonesia asoka*

⁵ *Ele* is here used as an interjection and not in the sense of 'leaf'—H K S

⁶ See above, p 3, note 5

⁷ On the negative imperative *pugal* see Kittel's Grammar, § 207 3 (p 156) and Dictionary, s v *al* There is also a play on the other meaning of *pugal*, i e the cuckoo's note

⁸ [Koridamgalan=agisura is not properly interpreted. It has to be written *komḍamgala nagisura* and translated '(the noise) of black monkeys that excite laughter'—H K S]

² Read *id=udbhavam*

⁴ The *Pterospermum acerifolium*

⁶ The *Eugenia jambolana* or *Calyptanthus caryophyllata*

⁸ One of the notes of the cuckoo's song

(Verse 11) There was a goodly consecration when the Dānavas Māli and Sumāli, who on seeing him became attached to Rāghava's foe, made it, thence arose the adored name of the god Suvarṇamahākṣhi Sumāli's name came to be currently attached to the town On this account how do they praise it within the bounds of the surrounding land of Kūṇḍi !

(Verse 12) The two kings Māli and Sumāli, giving to the god the Thirty of Sōlu in noble freedom, came in the last period of the Trētā Age, a happy era of welfare¹

(Verse 13) Is there not power in ascetics who observe austerities! bravo! Bearing the body without being subject to the inconvenience of physical pain, feeding on the branches of the wilderness, worshipping Umā's Lord, abiding in salvation while nominally on earth, like a bee at the lotus-feet of the god Suvarṇākṣhi is that ascetic the blessed Gangarāsi

(Verse 14) The doctrine of his teaching having entered her ear, with the good thought that the noblest course is to give general largesse to devotees, ascetics, and Brāhmins,—

(Verse 15) A bee to Hara's lotus-feet, free from the influences of deceit, faultless of body, most brilliant in form, stainless in fame, gracious, inspired by religious charity, devoted to gods and preceptors, purifying her good *gōtra* in those terms the earth abundantly praises at all times Kañchikabbe

(Verse 16) She is (*the wife*) of the amiable Kētumayya, Kari's son, of Mārājana-Belavādi; an ocean of abounding virtues, a Mēru of godliness, who are there that do not praise this Kañchikabbe ?

(Verse 17) Kañchikabbe of the Dhanagas' *gōtra*, who practises the virtue of beneficence, a gem of matrons, by the perfection of her eminent religious charities is verily one of the highest order of Māhāśvaras on earth

(Verse 18) A double door of Fortune, a column for the Sun's beams, where his rays are freely diffused, it shall indeed abide within the lady Earth for the length of the æon therefore what a marvel it is !

(Verse 19) Of Kañchikabbe, who is thus illustrious, the son is Chatta, a bee to Śiva's two lotus-feet, devoted to saintly men, a treasure to cultured and agreeable men, a grindstone to dire sin

(Line 33) The description of the benefactor

(Verse 20) An axe to that great mountain² the potent Chōla, a lion to those elephants the Lālas, having forsooth the form of a submarine fire to all the oceans (*consisting of*) ways of fastnesses in the waters, mountains, and forests, he who cut off the head of Ranakambha and Kakkala, a malign meteor portending destruction to foemen's grim lands, an ornament of emperors, is the blest lord of monarchs Taila

(Lines 36-39) When the victorious reign of—hail!—the asylum of the whole world, favorite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyāśraya's race, embellishment of the Chālukyas, the Emperor strong of arm Nūrmadi Tailapa-dēva, was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars —

(Line 39) One who finds sustenance at his lotus feet—

(Verse 21) A son of prince Kantheyabhārada Nannapayya, a sword for arms skilled in defence of that lord of men the Emperor, destroying devices of foes, ornament of the Raṭṭa race, crushing the pride of other monarchs, a lord pure of fame, a treasure of discretion, is the elder son named king Katta.

¹ ['Came in . . . a happy era of welfare' is not intelligible 'Went to the world of bliss or died' would be the literal translation of the phrase *sugatī sukhālayam pokkar*—H K S]

² A play on words *mahādhara* means both "mountain" and "king"

(Verse 22) He is the exalted ruler of the circle of land of Kūṇḍī, a thunderbolt-stroke to the whole crowd of those mountains his adversaries, king Katta, wearing the form of the Love-god on earth

(Lines 43-46) Hail ! On Sunday, the new-moon day of Āshāḍha in the cyclic year Vikrama, the 202nd (year) of the Śaka era, on the occasion of an eclipse of the sun, Dhana-gara Kañchīyabbe, giving to the seigniors and the Thirty of Sōlu land for an establishment, laved the feet of Tribhuvanasinga Pandita and granted 500 *lamma* for the supply of food to the ascetics observing austerities in the sanctuary of the god Suvarṇākṣhī

(Verse 23) Out of this, one hundred *lamma* shall be effectively applied in due manner for the personal enjoyment of the Moon-bearer [Śiva] for as long as the moon, ocean, stars, and heavens endure

(Verse 24) Verily a fruit leading to the salvation of most excellent holy men are these five-hundred *lamma* hence they, together with one dwelling-house, are immune from all conflicting claims

(Verse 25) The estate of the almshouse situate to the south of the (Quarter of the) Barbers, east of the special estate of Ākar Gāvundar, north of the field of Tāgūr on the west of (is as follows)

(Verse 26) Those excellent men the chiefs of the Thirty of Sōlī, having measured out by the span forty-six as a special (estate) and caused it to be prepared, shall give six-hundred *lamma*

(Verse 27) To the north of the road by which one walks within the land¹ between the (Quarters of the) Barbers and the Washermen, to the south of the god's tank, is the building of the almshouse for the ascetics of the god

(Line 53) Of this house the length is to be twelve cubits and the width eight

(Verse 28) . in the multitude of their virtues the leading Thirty of Soval, they who are pure of body, valiant, supremely generous, free of desire to dependents, shall preserve the pious foundation granted by the lady Kañchale, that treasure of bounty, as if it were of their own estate, so long as this earth and sun exist

(Verse 29) The priors of the establishment and the town jointly shall protect (the foundation), if princes do harm, if the town harm it, the prior of the establishment shall protect it, if the head of the establishment do harm, the Thirty shall protect it

(Verse 30) For him who injures the pious foundation serving for the salvation of holy men which purifies the earth² (there shall be) a state of misery, for him who preserves it, a most exalted condition caused by the effect of his merit, a state of happiness, a condition of felicity, increase, and success, states of great reputation these, these are inevitable, O thou eminent scholar Dēvana

(Verse 31) The great guilt of slaying a thousand kine, two thousand Brāhmans, (and) a crore of holy men will accrue to the deadly sinner who injures a pious foundation (established) by edict

(Verse 32) On seeing how the Chūṇḍāla woman, having mixed dog's flesh in a human skull and poured (over it) toddy, was covering it with a leather shoe at the time while cooking it, Indra questioned her (as to the reason for covering it)³

¹ *Rāṅga* seems to be an instrumental (see above, Vol. XIV, p. 277, note 9). In the *siddhā* sense of "distance within which" see Kittel, *Gram.*, § 347.5 (p. 333)

² Apparently an inverted *baḥu vrīhi*; see Pāṇini II. 4. 37

³ On this legend see *Ep. Carn.*, Vol. 1, introd., p. 31, and ib. TN. 63.

(Verse 33) (*She answered that her food was*) unfit to eat, if touched by dust from the feet of the sinner who should have appropriated the estates of gods and Brāhmaṇas hence are any more degraded than he who infringes a god's estate ?

(Verses 34-35 two common Sanskrit formulæ)

(Verse 36) So long as the earth, the ocean, the celestial mountain, the abode of the sky, the sun and moon exist, may this pious foundation, whereof the versified regulations have been composed by Kamalāditya, poet of edicts, continue in effect

(Lines 67-68) For the almshouse, in which jointly the town and the prior of the establishment shall religiously maintain in operation this pious foundation, a Brāhmaṇ woman shall be the cook Happiness ! great fortune !

№ 2 —MAHOBA PLATES OF PARAMARDI-DEVA (VIKRAMA-)SAMVAT 1230

BY RAI BAHADUR HIRALAL, B A, JUBBULPORE

These copper-plates were found in the well-known Mahobā town of the Hamirpur District in the United Provinces of Agra and Oudh, while digging for earth to build a house. They were deposited in a stone chest about 30' below the surface. The two plates were strung together with a ring having a seal, which the finder took for a lock and broke. From the figure of Gaja-Lakshmi (Goddess of Wealth) in the middle of the first four top lines it was inferred that the record dealt with some hidden treasure, for which a search was strenuously made, of course to no effect. A few Sanskritists were then taken into confidence to find out the contents of the record, with a view to locating the exact spot of the treasure trove, but, as none could decipher it, it was decided, with great reluctance, hesitation and misgivings, to seek the aid of an epigraphist, and the choice fell on me. The record was therefore sent to me in charge of a Pandit confidant, who on my telling the contents declared that he had at the time of starting made astrological calculations and had already come to the conclusion that his efforts were to end in disappointment. These plates have thus had a very narrow escape from a perpetuation of the internment which they have undergone for the past three years after their actual discovery.

The plates measure 13" x 10" and weigh 272 *tolas*, or a little less than 7 lbs. The rims are bordered with separate copper strips about a quarter of an inch in breadth, secured with nails. Only one strip of the second plate has disappeared. Having been deposited underground for centuries, the plates were naturally covered with green verdigris, but on cleaning them the record was found in a good state of preservation. The language of the text is Sanskrit. Altogether 33 lines are engraved with letters belonging to the northern class of Nāgarī alphabets, their average size being half an inch. The record is clearly written, but the engraving is not altogether faultless, as some strokes or limbs of letters have been omitted, for instance, in line 16 कृ is engraved as कृ, where *sh* is turned into *p* by the omission of the inside stroke which distinguishes the two letters. Similarly in line 26 we find विहङ्ग for विहङ्ग, the distinguishing hind stroke of *ha* being left out. There are several such slips. The last portion of line 30 was so carelessly written that it had to be re-engraved. There is very little difference in the formation of *va*, *dha*, *ra* and *cha*, so that one can be mistaken for the other. *Ba* is not at all distinguished from *va*. There are also some spelling mistakes, which will be found corrected in foot-notes. The writing is, however, bold and well executed by one Pālhana, who carved the Samrā plates¹ some seven years previous to this record.

¹ *Ep Ind*, Vol IV, pp 153 et seq

He then called himself a *pitalahāra*, or brass-worker, corresponding to the present-day *tamerā* (*tāmrāhāra*). Five years later he called himself *śilpīn* (artist), and two years' further experience of this sort of work developed him into a *viṣṇānīn* (skilful artist), a title which he has prefixed to his name in our record, though a comparison with the Semrā plates does not indicate any marked improvement either in the formation of letters or in accuracy of spelling. The composer of the record was one Prithvidhara, a Vāstavya Kūyastha, the same¹ who wrote the Semrā and Ichchhawār plates, with which the phraseology of our record in formal portions exactly corresponds. The scribe appears to have belonged to the same family which furnished a Counsellor and Chamberlain to the king referred to in our record and of which a later representative governed the fort of Ajaigarh, while another became the Superintendent of king Bhojavarman's Treasury.²

Our *tāmrapaṭṭa*, as it is named at the end, records the grant of some land in Dhanaura village, included in the Ērachha District, to one Ratanaśarman Brāhman, son of Vihlō Drivēdin, grandson of Chhingala and great-grandson of Yaśah of the Śāṅkṛitya *gōtra*, who had come from what reads as Phandiya-Bhatta-āgriahāra, by the Chandīātrōya or Chandella king Paramardi-dēva, Lord of Kālāñjar. The grant was made on Tuesday the 4th day of the dark fortnight of Māgha in the Vikrama-Samvat 1230, which regularly corresponds to Tuesday the 25th December 1173 A D,³ when the donor was encamped at a village named Gahilū. The day was a holy one, the sun having entered the zodiacal sign Makara on that date. The king, having bathed with water brought from holy places, worshipped the Sun and the lord of Bhavāni (i.e. Śiva) and duly made the gift.

The record gives no information concerning the Chandella dynasty which is not already known. It mentions four ancestors of the donor, viz — Madanavarman-dēva, Prithivivarman-dēva, and the two heroes Jayaśakti and Vijayaśakti, who are regarded as the real founders of the Chandella dynasty and who gave their names to the Chandella kingdom, as Jōjūka-bhūkti, latterly corrupted into Jajhauri. The first king of this dynasty is said to have been Nannuka, grandfather of Jaya and Vijaya. To him is ascribed a date about 830 A D, and from numerous epigraphs it is clear that his descendants continued to rule with extended kingdom down to 1286 A D, when Bhōjavarman, the 21st king in the line, was on the throne. The successor of Bhōjavarman is not known, but from a Satī record⁴ which I found in a village named Bamhni of the Damoh District it appears that the last king of this dynasty was Hammiravarman-dēva, who apparently held sway until 1309 A D. The Bamhni record is dated in Samvat 1365,

¹ See his Ichchhawār plates, *Indian Antiquary*, Vol. XXV, p. 208.

² *Ep. Ind.*, Vol. I, pp. 331 et seq.

³ Dewan Bahadur Swamikannu Pillay, M.A., LL.B., I.S.O., has since kindly verified the date and found it correct.

⁴ This record was found just three weeks after the Mahabū plates were brought to me, it reads as follows —

परमंभटारकीणाधिराजवलीचयोपेत काली-
न्यराधिपति श्रीमद् हसोरवर्मदेव विजयराख्ये
संवत् १२६५ समवे महाराजपुत्र श्री वा-
चदेव मुन्यमाने अस्मिन् काले वर्त-
माने () ब्रह्मणीयामे भूमिपुत्र
पालङ्गण मर्जा मल्लै सतम ह्युसीधि
पुत्र नामे पटुमणकचा प जैपाल लिखितोक्ति

The writer Pandit Jayapāl, who composed the record, was apparently a village Pandit with a smattering of Sanskrit, so that he could neither compose nor spell correctly, but he has succeeded in expressing what he intended to record.

or A D 1308 At that time portions of the Damoh and Jubbulpore Districts were governed by a *Mahārāja-putra* Vāghadēva with head-quarters at Singorgarh in the Damoh District He appears to have been a Parihār¹ Chief who had accepted the supremacy of Chandella kings In a village named Salayā, 3 miles from Bamhū, there are two Sati records,² one dated in A D 1304 and the other in A D 1309, the former erected during the reign of Vāghadēva and the latter in that of Alā ud-dīn, indicating that the Parihār Chandella rule had come to an end in A D 1310, through the Muhammadan invasion We know from other sources that it was about this time that Alā-ud-dīn sent to the Deccan his army, which established a footing in Bundelkhand, ousting the previous dynasties

With regard to the geographical names, Ērachha is the well-known Erach on the Betwa river, which gave its name to the surrounding district It is about 60 miles from Mahobā The village Dhanaurā, from which grants were made, is represented by a village of the same name, with its final vowel lengthened The present village Dhanaurā is 11 miles from Ērachha. Gahlū, where the king was encamped, is apparently Gahnli, about 10 miles north of Dhanaurā I cannot trace the village from which the family of the donee had originally come As the grant refers to pieces of land and not to the whole village, the boundaries are described by local *nālās*, ponds and fields, which it is now fruitless to trace

¹ A Sati record in Pātan (District Jubbulpore) reads as follows —

सवत १३६१ समये प्रतिहार रा श्री वाघदेव भू-
जमाने ततकाल कायस्थ प अत्पार (?) (घा) वृद्ध यथा न-
मंटा तीर्थे प्रसति तीर्थिन (?) यामे समाह्वने
जगन्मय उधत माघ वदि १३ सुक्र

Mark the word प्रतिहार in the first line and compare the tradition that Parihār kings ruled in Singorgarh, as recorded by General Cunningham in his Archaeological Report, Vol IX, p 49 Also see Hiralal's *Damoh Dipaka* (Damoh District Gazetteer in Hindi), pp 108 and 109 It may be noted here that Pātan, where the present record exists, is only 20 miles from Singorgarh The date of the record regularly corresponds to Friday, the 15th February, 1303 A D, as calculated by Dewan Bahadur S K Pillay

² One of them is lying on a hillock and reads as follows —

सवत १३६२ समये चैत्र
सुदि २ सीमे महाराज-
पुत्र श्री वाघदेव भुव्यमा-
ने वलियाखे गामे () पटगी-
रुद्ध सुत मामे काल भव-
ति मार्ज बालहा महासती
भर्वति () सुत चौहडनानि-
म कीति पालये प० कैपाल
लिखितोक्ति भडमामी
श्री लउटनान्वे गदीलि

The date of the record regularly corresponds to Monday, the 9th March, 1304 A D

The second one, lying in a field, reads as follows —

सवत १३६६ समये अलयटीन सुताना राज्य वलिअखिट यामे

Both the stones are put on the borders of a deserted village, *urhaya kheda*, which is identical with *Baliakheta* of the above-quoted inscriptions

That Vāgha dēva's rule subsisted till Samvat 1366 is apparent from a Sati record of that year, found at Singorgarh itself (See *Damoh Dipaka*, p 109)

TEXT.¹

First Plate

- 1 ओ² स्वस्ति ॥ जयत्याह्वाद्यन्विष्टं विश्वेश्वरशिरोधृतः । चन्द्रात्रेयनरेन्द्रा-
- 2 णां वंशसूत्र इवोच्चलः ॥ तत्र प्रवर्द्धमाने विरोधिविजयभ्राजिष्णुजयश-
- 3 क्तिविजयशक्त्यादिवीराविर्भावभास्वरे परमभट्टारकमहाराजाधिरा-
- 4 जपरमेश्वरश्रीपृथ्वीवर्मदेवपादानुध्यातपरमभट्टारकमहाराजाधिरा-
- 5 जपरमेश्वरश्रीमदनवर्मदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वर-
- 6 परममाहेश्वरश्रीकालञ्जराधिपतिश्रीमत्परमर्दिदेवो टि(वि)जयी ॥ स
- 7 एष दुर्विषहतरप्रतापतापितसकलरिपुकुलः कुलवधूमिव वश(सु)न्धराच्चिराकुलां
परिपा-
- 8 लयन्नविकलविवेकनिर्भन्नीकृतमतिः । एरुविषयान्तःपातिधनौरग्रामोपगतान्त्रा³ञ्च-
- 9 णानन्यांश्चाधिकृतान्महत्तमा⁴दीनस्त्वो(स्वो)धयति समाज्ञापयति चास्तु वः समिदितं
यथोपरिलि-
- 10 खितेस्त्रिग्रामे साधज्ज्ञा भूतभविष्यद्वर्तमाननिःशेषादायसहिता प्रतिषिद्धचाटादिप्र-
- 11 वेशा वाधगत्या मोरटे⁵ पादोनद्रोण⁶चतुर्वृ(ष्ट)यपरिकलिता प्रस्थप्रत्येकवाध-⁷
व्यवस्थया दैर्घ्य⁸
- 12 वाध १० विस्तरे वाध ६ जातवधि(वाध)षष्ठ्यन्विता पूर्वस्यां दिशि
नापितसत्कनाला दक्षिणस्या दिशि
- 13 नाला पश्चिमायां दिशि भतहडपुष्करिणीभीटु । उत्तरस्या दिशि
ब्रा(ब्रा)ह्मणभूमि । तथा भीटीपुष्क-
- 14 रिणी । एतैराघाटैर्विसि(शि)ष्टा । तथा वासकते उभयद्विपञ्चास(श)डस्त-
प्रमाणया भूम्या सह पञ्च-
- 15 हलावकिन्ना भूमिरस्माभिः गहिलूग्रामसमावासे त्रिशदधिकशतद्वयोपे-

¹ From the original plates and impressions kindly taken by Rao Sahib Krishna Sastri, B.A.

² Expressed by a symbol

³ Read °न्त्राञ्च°.

⁴ The present-day सहती, the headman in lower castes

⁵ मोरटे is a kind of plant with sweet juice. Apparently it flourished in a special kind of soil, to which it has given its name, now corrupted into मोरटे

⁶ द्रोण is a measure containing 16 *prasthas*. द्रोणचतुष्टय would therefore be 64 *prasthas*, which, पादोन or less by a quarter of a दाण or 4 *prasthas*, is equal to 60 *prasthas*. This correctly gives the calculation further on described as 'प्रस्थप्रत्येकवाधव्यवस्थया जातवाधषष्ठ्यन्विता,' that is, 60 *vādhās* of land according to the rule of one *prastha* for every *vādhā*. Here the first phrase indicates the seed capacity and the latter the area of the land granted.

⁷ Apparently a *vādhā* of land had a seed capacity of one *prastha* only

4

4

6

8

10

12

11

10

18

20

22

24

16 तथहयतमे¹ सम्वत्सरे । माघे मासि कृष्ण(शु)पक्षे चतुर्थ्या(थ्या)-
नित्यावद्धतोपि सम्व-

Second Plate

17 त(त) १२३० माघ वदि ४ भौमवारे मकरगते सवितरि पुण्यतीर्थोद-
केन विधिव-

18 त्स्नात्वा देवमनुष्यपितृभूतार्थं भास्करपूजापुरःसर(र) चराचरगुरुं भगवन्त
भवानी-

19 पतिमभ्यर्च्य हुतभुजि हुत्वा मातापित्रोरात्मनश्च पुण्ययशोविद्वद्वये फोडिव-
भट्टाग्रहा-

20 रविनिर्गताय शांक्त्यगोत्राय शांक्त्याङ्गिरसगौरोद्वत्तेत(ति)त्रिप्रवराय वाजस-
नेयसा(शा)-

21 खाध्यायिने ठकुरश्रीयशप्रपौत्राय द्विवेद(दि)श्रीवील्हेपुत्राय

22 पण्डितश्रीरतनशर्मेणे ब्रा(ब्रा)ह्मणाय कुशलतापूतेन हस्तीदकेन स्वस्तिवाच-
नपूर्व(र्व) चन्द्रार्क-

23 समकालं पुत्रपौत्राद्या(द्य)न्वयानुगामिशसनीया(क्त)त्य प्रदत्ता । इति मत्वा
भवङ्गिराज्ञाशरणवि-

24 धिथैर्भूत्वा भागभोगपशुहिरण्यं करशुल्कादि सर्वमस्मै समुपनेतव्यम(म)
तदेनामस्य

25 भूमि समन्दिरप्राकारां सनिर्गमप्रवेशां सर्वाश(स)नेष्टुकर्पासकुश(सु)मसणाश्च-
मधूका-

26 दि^३भूरुहां सखनिनिमना(न्नां)^४ सलोहाद्य(द्या)करां सपशुमृगविड(ह)ङ्गमजलच-
रामपरैरपि सी-

¹ Read सहस्रतमे

² Read वे.

³ This phrase also occurs in the Semrā plates (*Ep Ind*, Vol IV, facing p 167) and was read by Dr. Cartellieri as सर्वाशनेष्टुकर्पासकुशमधूकादि (*Ibid*, p 169) and corrected as सर्वासनेष्टुकर्पासकुशमधूकादि He translated it as "asanas, shoots of sugar-cane, hemp, mangoes, madhukas and so forth" (*Ibid*, p 168) The correct interpretation is "sāl (*Shorea robusta*), sugar-cane, cotton tree, hemp and mahua (*Bassia latifolia*)," to which our inscription adds kusuma (*Schleichera tryugua*), which produces most valuable lac It would appear that the trees or plants mentioned are those which produced most valuable articles, sāl giving the best timber for buildings, sugar-cane materials for manufacture of sugar, cotton tree for cotton, sāl or hemp for ropes, and mahua for food, oil and liquor What seem to be omitted are poppy and ganja plants, which might have been associated with mahua, though the latter's importance is so great that none others can claim a mention on anything approaching an equality to it The *Indian Forester* (June 1917) remarks "Truly the mahua among the forest trees stands equally for idealism and utilitarianism In the mahua flowers exists acetic acid, and acetone is one of the primary ingredients of cordite, the chief explosive used in the guns which are thundering on different battle fronts in Europe"

⁴ In the Semrā plates (*Ep Ind*, Vol, IV, facing p 167) the phrase reads as सवनमृगविनिमनान्, which Dr Cartellieri read as सवनमृगविनिमनान् (*Ibid*, p 169), but it seems clear that what was intended to be written was सवनखनिनिमनान् (together with forests, mines and hollows)

- 27 मान्तर्गतैर्वस्तुभिः सहितां सवाद्याभ्यन्तरादाया भुञ्जानस्य कर्षतः कर्षयती
दानाधानविक्र-
- 28 यस्मा कुर्वतो न केनचित्काचिद्वाधा कर्त्तव्या । अत्र च । राजराजपुरुषाटविक¹-
चाटादिभिः स्वं
- 29 स्वसामाव्य परिहर्त्तव्यमिदञ्चास्मदानमनाद्धेयमनाहार्यञ्चेति भाविभिरपि भूगि-
(मि)पालैः
- 30 पालनोयमिति ॥ उक्तञ्च ॥ षष्टिवर्षशहश्राणि² स्वर्गे वसति भूमिदः ।²
आच्छेत्ता चा-
- 31 नुमन्ता च तान्येव नरके वसेत(त्) ॥ स्वहस्तीयं राजश्रीपरमर्द्धदेवस्य
मतम्भम । विरचितशुभ-
- 32 कर्म्मोन्नामवास्तव्यवंशः सकलगुणगणानां वेश्म पृथ्वीधराख्यः । अलि-
खदवनिपालस्यान्न-
- 33 या धर्मलेखी स्फुटललितनिवेशैरक्षरैस्ताम्रपट्टम् । उत्कीर्णञ्च विज्ञानि-
पालहणेनेति ॥

ABSTRACT.

(Ll 1-2) Victory to the moon, the progenitor of the Chandrātrēya family of kings

(Ll 2-6) Victorious is the king Paramardī-dēva, Lord of Kālāñjara, who meditates on the feet of Madanavarma-dēva, who meditates on the feet of Prithvivarma-dēva, born in the family of the heroes Jayaśakti and Vijayaśakti

(Ll 7-8) His valour harasses his enemies He protects the earth as if she were a noble lady, and his wisdom is purified with discrimination

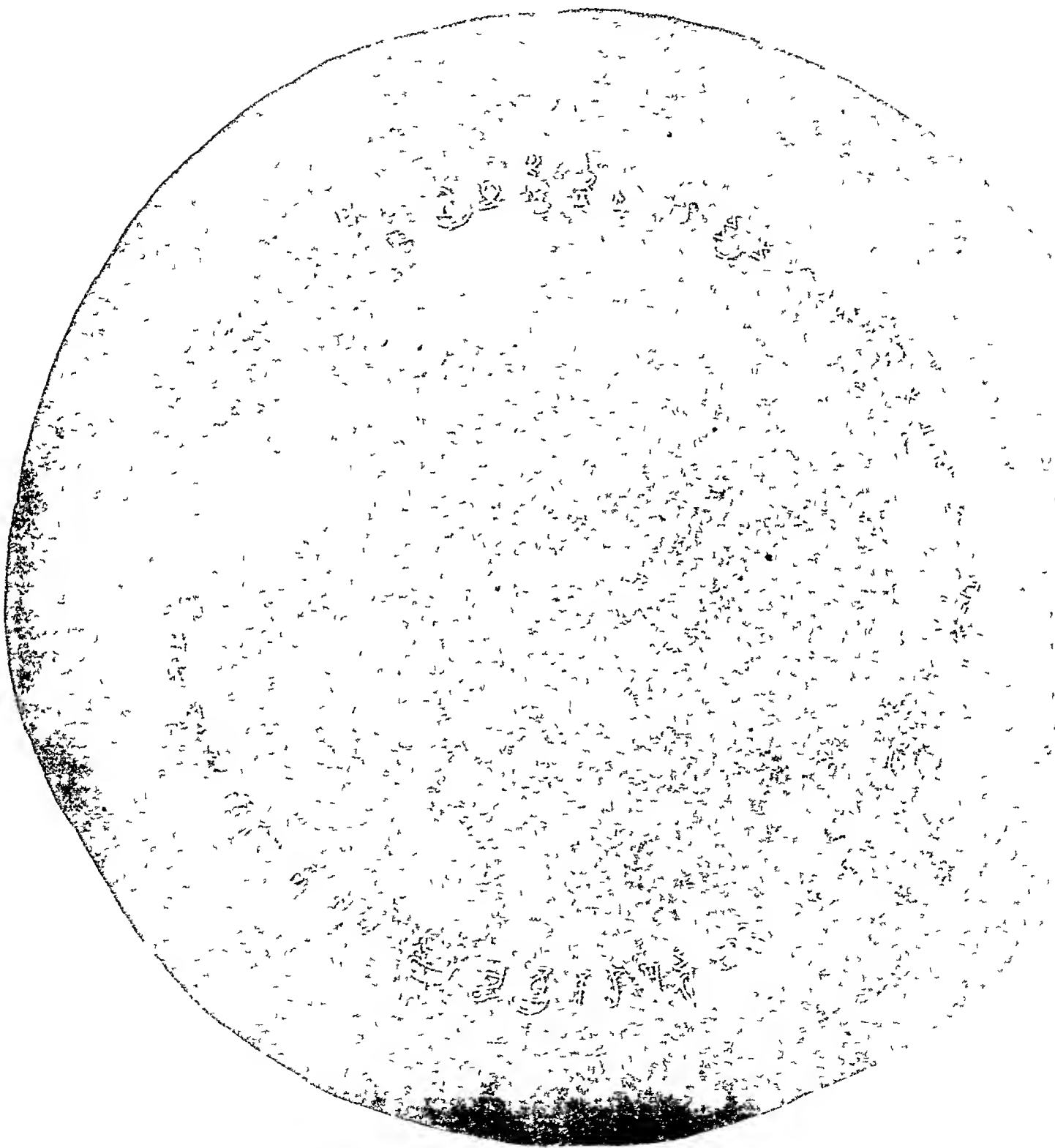
(Ll 8-23) Having called the Brahmans, headmen and other officers of the village Dhanaura in the District of Ērachha, he states that in that village land measuring 10 × 6 or 60 square *īādhas* cultivable by five ploughs, and bounded on the east by the *nālā* belonging to the barber, on the south by a *nālā*, on the west by the embankment of the Bhatahada tank, on the north by a Brahman's land and tank embankment, and also a square of 52 cubits of land for a dwelling-place, has been given by him at Camp Gahlū to Pandit Ratanaśarman (whose forefathers had come from Phodiva-Bhatta-āgrahāra) on a Tuesday the 4th of the dark fortnight of Māgha in Vikrama Samvat 1230, when the sun had entered the zodiacal sign Makara

(Ll 23-28) Therefore the donee should be obeyed, and cattle, gold and taxes, etc., should be paid to him and no molestation caused by anybody in the enjoyment of land given along with the temple and mansion, with the rights of easement, with trees, such as *sāl*, sugar-cane, cotton tree, *husum*, hemp, mango, *madhūka*, etc., with forests, mines, hollows and quarries of iron, etc., with animals, deer and birds, aquatic or otherwise, and other objects within the boundaries.

¹ आटविक denotes 'wild tribes'

² Read सदृशाणि.

Shorkot Inscription of the year 83.



(Ll 28-30) Moreover the rights of the king, state officers, forest tribes, soldiers, etc., shall cease and the future kings shall protect this gift as inalienable

(Ll 30-31) Here follows a common admonitory verse

(Ll 31-33) Given under his own hand by the illustrious Paramardī-dēva. Composed by Prithvidhara of a family resident in the village and carved by Pālhana

No 3—SHORKOT INSCRIPTION OF THE YEAR 83¹

Br J PH VOGEL, PH D.

This inscription is engraved round the shoulder of a copper cauldron, found together with about a dozen other utensils at Shorkot in the Panjāb on the 8th September 1906

The size of the letters may be defined as follows —Simple *aksharas* measure from $\frac{1}{4}$ in, to $\frac{3}{8}$ in in height, and ligatures (including vowel marks) average about 1 in

TRANSCRIPT

Sam 80+3 Māgha-śukla-dī 5 [vai*]yābrītyakara-Buddhadās-ōthhāpi[ta] || Śībīpur-
ōpavana-Rādhika-vi[hā]ra-chāturdśa sarvāstivādī-bhikṣu-saṃghasya ||

TRANSLATION

"In the year 83, in [the month] Māgha, the bright fortnight, the fifth day, dedicated by the *vaiyābrītyakara* Buddhadāsa to the universal congregation of friars of the Sarvāstivādin sect at the Rādhika Convent in the park of Śībīpura "

Notwithstanding its brevity, this epigraph presents several points of interest. As regards its date—the first point to be discussed—there prevails some uncertainty owing to the circumstance of the era to which it refers not being specified. We have, therefore, to choose between the following three possibilities: first, the date refers to the reign of some ruler, second, it refers to the Lōkakāla or Saptarshi era, third, it refers to the Gupta era.

The first assumption may be safely discarded, because, firstly, no king's name is mentioned, and, secondly, the year 83 would point to a reign of almost incredible length.

That in the Shorkot inscription the Lōkakāla should have been employed seems also very unlikely, as long as there is no proof forthcoming of this era having been used as extensively in the Plains of the Panjāb as we know was the case in the Hills. We are consequently led to assume that the era used in this inscription is the Gupta era—an assumption which fits best with the palaeographical evidence. As the initial year of this era must have corresponded to the period from the 9th March A D 319, to the 25th February A D 320,² the date of our inscription, if referred thereto, must have fallen about the beginning of the Christian year 403. Now it will be seen that the character used agrees most closely with that found in Gupta inscriptions of the 5th century of our era. Special attention may be drawn to the peculiar

¹ A preliminary note on this inscription has been published in the *Journal of the Panjāb Historical Society*, Vol I, p 174, under the title "Shorkot, the ancient Śībīpura."

² Cf J F Fleet, *Corpus Inscr Ind*, Vol. III, *Inscriptions of the early Gupta Kings*, Introduction, p 127

shape of the *aksharas ma* and *sa*. On account of the script it is out of the question that any other known era can have been used here.

The chronological question having thus been satisfactorily settled, we must turn our attention to the word following the date, which I read *vaiyābrityakara*. It will be noticed that the four *aksharas brityakara* are perfectly plain. The *akshara* preceding *br* has the appearance of a ligature of which the second component is *ya*, it may perhaps be read *yā*. Between this character and the figure indicating the day there is an open space; apparently one or two *aksharas* have been effaced. Now as the word under discussion is immediately followed by the donor's name *Buddhadāsa*, there can be little doubt that the syllable *ti* has been lost and that we are justified in reading *vaiyābrityakara*. This *ti* occurs in Sanskrit writings of the Buddhists in the two forms *vaiyābrityakara* and *vaiyābrityakara*, the latter being the correct one¹. The word corresponds to the Pali *veyyāvacchakara*, meaning "one who does business or executes a commission for another, an agent"². I suspect, however, that in the Shōrkōt inscription it has a more restricted meaning and may denote some functionary—either *bhikṣu* or *upāsaka*—in connection with a Buddhist monastery. I am led to this assumption not only by the position of the word in the inscription, but also by the connection in which it occurs in the *Mahāvīyutpatti*, where it immediately follows *nāṭṭam*³. As I am unable to define its meaning more precisely, I have chosen in my version of the inscription to leave it untranslated.

A point of special interest for the topography of the Panjāb is the mention of Śibi-pura, from which we may infer that the mound of Shōrkōt marks the site of the capital of the Śibi, a well-known tribe of ancient India. The Śibi *rāja* who bestowed his eyes upon a blind Brahman and gave away his own flesh to ransom a dove from a hawk is celebrated as the paragon of charity and self-sacrifice in both Brahmanical and Buddhist legend. The Śibi tribe is repeatedly mentioned in the *Mahābhārata*; but these references do not enable us to decide on the geographical position which they occupied beyond that they lived somewhere in the western region. In the course of the conquest of the world (*dig-vijaya*) ascribed to the Pāṇḍavas it is related that Nakula, the fourth of the five brothers, while engaged in subduing the western region, overcame the Śibi, Trigarta, Ambashtha, Mālavya and Pañchakeroṭa⁴. It should be remembered that the Trigarta country corresponds to the Kangra Valley.

A famous episode⁵ of the great epic relates how Jayadratha, the king of Sindhu, attempts to carry off Draupadī, the common spouse of the five Pāṇḍavas. Here the Śibis are mentioned as a tribe dependent on Sindhu.

Among the tribes of the Panjāb subdued by Alexander, the Greek authors mention the Siboi, in whom Lassen has recognized the Śibi of Indian literature⁶. Owing to the circumstance that they were armed with maces and wore skins of animals for clothing, the Greeks took them to be descendants of Herakles and his companions. Arrian somewhat vaguely locates them in the country between the Indus and Akasines (i.e. the Chandiabhāgā or Chināb),

¹ Śāntidēva's *Śikṣhāsamucchaya* (ed. Bendall), p. 55, *Divyāvadāna* (ed. Cowell and Neill), pp. 54 and 347; *Mahāvīyutpatti* (ed. Minoyeff), Bibl. Buddh., XIII, 270, 22. For *vaiyābritya* cf. *Arādānasthāna* (ed. Speyer), Vol. I, p. 260, II, pp. 9, 13, 96.

² R. C. Childers, *Dict. of the Pali Language*, s.v. *veyyāvaccham*, "service or duty performed by an inferior for a superior." Cf. also Kern, *Manual of Indian Buddhism*, p. 84. "The function of a proxy or agent, *Veyyāvacchakara*, may be held by an inmate of the monastery (*ārāma*) or a layman."

³ This term occurs in several inscriptions from the North West of India.

⁴ *M. Bh.*, II, 1189 (= Bombay ed. II, 32, 7).

⁵ *M. Bh.*, III, 15626 (= Bombay ed. III, 266, 11), and III, 15718 (= Bombay ed. III, 271, 3).

⁶ Lassen, *Indische Alterthumskunde*, Vol. I, p. 644, and II, p. 168. Vincent A. Smith, *Early History*, 3rd ed., sketch map facing p. 94, locates the Śibi in the Doab of the Hydaspes and Hydraotis (i.e. the Irāvatī, modern Ravi).

but according to Curtius they were situated not very far from the confluence of the Hydaspes (i.e. the Vitastā, modern Jehlam) and the Akesines. This agrees very nearly with the position of Shōrkōt.

Sir Alexander Cunningham¹ in his account of Shōrkōt notes that according to the local Brahmins "the original name of the place was *Shivanagari* or *Sheopur*, which was gradually contracted to *Shor*". Thus we see that some reminiscence of the ancient name has been preserved down to the present day. In its correct form, Śibipura, we find it in the inscription here under discussion. The ancient name Śibipura has become contracted to the modern form *Shēr*, to which the word *kōt* (=a fort) has been added in the same way as has happened with the names of other towns of the Panjāb. Well-known instances are Siāl-kōt (in which Siāl is probably derived from *Sāgala*), Pathān-kōt (*Pathān* probably from *Pratishthāna*) and Nagar-kōt (in which *Nagar* means "the Town").

It further appears from the inscription that the spot where the metal vessels were found more definitely marks the site of the Rādhika Convent, which must have been situated in a park (*upavana*). Most probably this convent stood outside the walled city, as was usual in the case of Buddhist monasteries in India.

Finally it should be noticed that the Shōrkōt inscription confirms the prevalence of the Sarvāstivāda sect in the north-west of India. Several other epigraphical records bear testimony to the importance of the sect: one of them is the inscription on the famous relic casket of Kanishka discovered at Shāh-jī-ki-Dheri near Peshāwar in March 1909.² From the accounts of the Chinese pilgrims it is, moreover, evident that the influence of the Sarvāstivādins was by no means restricted to this part of India. While discussing the data supplied by the Chinese pilgrim I-tsing regarding the geographical extension of this school, Professor Takakusu remarks³ "It flourished in Central and North India, and had some followers in East and West India, but it seems to have had very few adherents in South India, and was entirely absent in Ceylon. In Sumatra, Java, and the neighbouring islands almost all belonged to this school, and in China all the four sub-divisions of it were flourishing. Even in Champa a trace of it was found. No other school, so far as we can ascertain, ever flourished so widely as the Sarvāstivāda, either before or after the seventh century, though its adherents in India alone, in Hsien Tsiang's time, were not so numerous as those of the other schools."

No 4—BHAMODRA MOHOTA PLATE OF DRONASIMHA THE YEAR 183.

By LIONEL D. BARNETT

The following inscription was originally published by Mr A. M. T. Jackson in the *Journ. Bombay Br. R. A. S.*, Vol. XX, No. LIV, pp. 1 ff, but without any facsimile. At the instance of the late Dr. Fleet Mr. D. R. Bhandarkar kindly sent me an excellent ink-impression, from which I now publish the text anew, together with a plate.

Mr. Jackson reports that the plate containing the present inscription, together with another charter, was found "buried in a field in the village of Bhamodra Mohota near Bhaunagar⁴ in the year 1895," and was acquired by Mr. L. Procter Sims, engineer of Bhaunagar State. It is slightly irregular in shape: the maximum height is $6\frac{1}{2}$ in., the maximum breadth

¹ *A. S. R.*, Vol. V, pp. 97 ff, and *Ancient Geography of India*, Vol. I, p. 133. Cunningham's identification of Shōrkōt with Alexandria Soriana is to be discarded.

² *A. S. R.* for 1908-9, p. 51, and for 1909-10, p. 136.

³ I-tsing, *A record of the Buddhist religion*, transl. by J. Takakusu, Oxford, 1896, p. XXI.

⁴ The only village with the name of Bhamodra that I can trace is some distance from Bhaunagar. It lies 16 miles nearly east from Kundla, in lat. $21^{\circ} 23'$ and long. $71^{\circ} 37'$.

1 ft 2 in It is in perfect preservation —The character is similar to that of other plates of the same locality and period, but is more angular, as will be seen by comparison with *eg* the five grants published in Vol XI of this journal, pp 104 ff, and notably with No IV, pp 114 ff¹ The *jīhvāmūṭiya* sign is found in *Drōnasimha* (l 1) and *pradīśatah* (ll 6 7), the *upadh-māniya* in *bhagavatyaḥ* (l 3) and *mātā-pitrōh* (l 3). Twice, in *anumōdōyur* (sic!), l 7, and *mōdati*, l 9, we find an archaic type of *ō* attached to *m*, while elsewhere the ordinary form of the vowel is used The numerals for 100, 80, 3, 10, and 5 occur on l 11 —The language is Sanskrit, it is prose, except for the three formal verses in ll 9-10 The spelling *-sthitṭyā* (l 6) may be noticed cf Pāṇini VIII iv 47, *Siddhānta-kaumudī* 48. On the spelling of the word *Pāṇdurājyāyāḥ* in l 3, where *jy* apparently stands for *j*, compare Dr Konow's remarks above, Vol XI, p 105 The short *i* of *Shashthidatta* (l 11) may be justified by Pāṇini, VI iii 63 The grammar of ll 5-7 is very irregular, and the blame for this should probably rest with the official who drafted the document


The purpose of the grant is to record an endowment by the Mahārāja Drōnasimha of Valabhī (l 1), who made over for the cult of the goddess Pāṇdurājā (?) in the Hastavaprāharanī (l 3) the village of Trisangamaka (l 5) It bears the signature of Bhīruvaka, the *dēvī-harmāntika* or intendant of the estate of the goddess (l 11) and was drafted in fair copy by Kumārila-patika (?), son of Shashthidatta (l 11) Drōnasimha was the second son of Bhatārka, the founder of the Maitraka dynasty of Valabhī, on this subject it suffices to refer to the remarks of Messrs Jackson (*in loco*) and Smith (*Early History of India*, 2nd edn, p 314)

The date is given on l 11 as Samvat 183, the 15th day of the bright fortnight of Śrāvana. If we take this as denoting the *current* year of the Valabhī era, the *tithi* mentioned must correspond to Monday, 18 July, A D 501, on which day it ended about 8 h 26 m after mean sunrise But, as Mr Sewell has pointed out to me, it may possibly denote an *expired* year, corresponding to A D 502 in that year there was an intercalated Śrāvana, and hence, if the *tithi* mentioned refers to this intercalated Śrāvana, it must have been current at sunrise on Saturday, 6 July, A D 502, while, if we refer it to the *nīya* Śrāvana of the same year, it must be connected with Sunday, 4 August, A D 502

The only places mentioned are Valabhī (l 1), the Hastavaprāharanī (l 3), and Trisangamaka (l 5) Valabhī is the modern Walā, in Kathiāwār Hastavapra is now Hāthab, 6 miles south of Gōghā, in Bhavnagar State, on this I may refer to Dr Konow's remarks above, Vol XI, p 106 Trisangamaka has been identified by Mr Jackson with Tarsamā, near Hāthab

TEXT *

[Metres vv 1-3, *Anushtubh*]

- 1  Svasti Valabhītah Parama-bhattāraka-pād-anudhyātō mahārāja-Drōnasimhaḥ=kuśali sva-vishaya[kān*] sarvvān=ēv=āsmat-santak-āyuktaka-vimuyuktaka-maha-
- 2 ttara-drāṅgika-dhruva-sthān-ādhikaranam(nika) chāta-bhat-ādi[m*]ś=cha samājñāpayaty= Astu vō viditam yathā mahā-vijay-āyn[r*]-ddharmma-phala-yaśō-vishaya-vri(vri)ddha-
- 3 yē nō varsha-sahasrāya sarvva-kalyān-ābhīprāya-sampattayē cha Hastavaprāharanyām śrī-bhagavatyaḥ=Pāṇdurājyā(jā)yāḥ³ mātā-pitrōh=puny-āpyāyana-m-

¹ I may add that I am unable to agree with Dr Konow's suggestion that the present plate is spurious (*ibid.*, p 106, n 1)

² From the ink impression

³ See above

2 4 6 8 10

- 4 mittam=ātmanas=cha puny-ābhivra(vṛ)ddhayē ā-chandr ārk-ārṇava-kshiti-sthiti
sarit-parvvata-samakālinam bali-charu-vaiśvadev-ādyānām kriyānam samutsarppan-
ārttha[m]
- 5 Trisamgamaka-grāmō gandha-dhūpa-dīpa-taila(la)-māly-ōpayōjyam dēvakulyasya cha
patita-viśirṇṇa-pratisamskaran-ārttham satr-ōpayōjyō(jya)s=sa-hirany-ā-
- 6 dēyas=sah=ānyais=ch=ādānais¹=a-chāta-bhata-prāvēśyam brahma-dēya sthityā udak-
ātisarggīna nīśishtaḥ yatō=sy=ōpachita-nyāyata² bhujemtaḥ³ kṛīṣa(sha)taḥ
pradīśata-
- 7 h=karshāpayatō vā na kēnachis(t)=sv-ālp=ābādhā vichāranā vā kāryyā yaś=ch=ā[ch*]chhidyamānam=anumōdōyur=asau⁴ mahā-pātakaīś=s-ōpapātakaīś=cha
- 8 samyuktō=smad-vamś-āgāmī-rājabhīr=anyais=cha sāmānyam bhūmi-dāyam=avētya-
[ā*]smad dāyō=numantavyō=pi ch=ātra Vyāsa-kṛitāḥ ślōkā bhavanti
- 9 Shashṭim varsha-sahasrāni svarggē mōdati bhūmidah [*] āchohhētā oh=
ānumantā cha⁵ tāny=ēva narakō vaśē(sē)t [||* 1*] Sva-dattām para-dattā[m*]
vā yō harētā vasundharām [||*]
- 10 gavām śata-sahasrasya hantu[h*]=prāpnōti kīlbiṣham [||* 2*] Bahubhīr=vāsudhā
bhuktā rāpbiśāgarādībhī⁶ [*] yasya yasya yadā bhūmi[s*]=tasya tasya
tad[ā*] phalam [|| 3*]
- 11 Bhīruvaka⁷-dēvi-karmmātīkah sam 100 80 3 Śrāvana śuddha 10 5
svayam=ājñā Likhitam Shashṭhidatta-putrēna Kum[ā*]rila-patīkēna⁸

No 5 —THE ANDHAU INSCRIPTIONS OF THE TIME OF RUDRADAMAN

BY R D BANERJI, M A

In January 1906 Mr D R Bhandarkar, M A, Carmichael Professor of Ancient Indian History and Culture in the University of Calcutta, then Assistant Superintendent, Archaeological Survey, Western Circle, discovered six stone inscriptions "at Bhuj in the stores of the Engineering Department, near the palace."⁹ These inscriptions were originally found "at Andhau in Khāvdā, also called Pachchham They were standing there as monuments on a hillock, but were removed to Bhuj by the late Dewān Ranchhodhbhai Udairām, who was very keen on antiquarian matters"¹⁰ In 1906 Mr Bhandarkar found that "these stone inscriptions are much weather-worn and would not yield any satisfactory estampages" In December 1914 Mr Bhandarkar visited Bhuj with Mr K N Dikshit, M A., then Archaeological Assistant to the Prince of Wales Museum of Western India, Bombay, and re-examined the inscriptions In his annual report for the Western Circle for the year ending 31st March 1915 Mr Bhandarkar states that "the stones were no doubt seen by me nine years ago, when I first visited Cutch But then I had no time to decipher the inscriptions The letters were so curiously weather-worn that they do not yield even passable estampages, but it is possible to prepare satisfactory transcripts from

¹ The *ra* has been omitted, and added below the line² Read =ōchīta-nyāyēna³ Read bhūmjataḥ⁴ Read anumōdēt=āsau⁵ After *cha* is a short stroke like a hyphen⁶ Read rājābhīś=Sagar ādībhīś⁷ Between *ru* and *va* is what seems to be a blocked out *ga*, and Mr Jackson actually read the name as *Bhīrugavaka* [connected with the name of Broach, *Bhīrugachchha*?—Ed.]⁸ Mr Jackson read *-kshatrikēna*, perhaps rightly, but there is no diagonal cross bar in the *kshā* The last letter may be *na* or *na*⁹ Annual Progress Report of the Archaeological Survey, Western Circle, 1905-06, p 35¹⁰ Ibid

originals. Last time I had not sufficient time to make these transcripts, and had to content myself with very brief account, indeed, of them"¹ In another part of the same report Mr D R Bhandarkar published short summaries of the contents of these inscriptions. I visited Cutch in April 1919 and had the good fortune to transcribe all the records from the originals. Though they are in varying stages of imperfect preservation, I found that, with the exception of one, they yielded tolerably good impressions, which are reproduced with this article.

In all there are six stone inscriptions in the Fergusson Museum at Bhuj, of which five are records of the second dynasty of the Satraps of Saurāshtra, i.e. of the family of Chāshtana, and the remaining one a fragment of an inscription of the fifth and sixth century A.D. Four of the inscriptions belong to the reign of Rudradāman and were incised in the year 52 of the era used in the inscriptions and coins of the Satraps of Saurāshtra, while the fifth belongs to the reign of the Mahā-Kshatrpa Rudrasimha I, and was incised in the year 114 of the same era. The fifth inscription of the time of Rudradāman, mentioned by Mr Bhandarkar in the last lines of paragraph 15, Part II (b), of his Annual Report for the year 1914-15, appears to be still *in situ*.

The inscriptions of the time of Rudradāman of the year 52 which are here edited are those which were brought to Bhuj from Andhan by the late Ranabhadhbhai Udairam, formerly Dewar of Cutch. These inscriptions repose on a number of wooden platforms and have been placed under the grand staircase of the Fergusson Museum at Bhuj. Mr. Bhandarkar has recently referred to them in a note on his article on "Deccan of the Sātavāhana period."

Andhan, or Andhou, is a very small village close to Kheveda, or Pachham, in the Cutch State. It is situated in Lat 23° 46' 10", Long 69° 53' 55". The site where the records were discovered is described by Mr Bhandarkar as a hillock. Mr K N Dikshit of the Archaeological Survey is the only trained archaeologist who seems to have visited the site, but no notes or description have been published by him as yet.

The records are incised on long narrow slabs of stone, and in the majority of cases the inscriptions are incised lengthwise. The material is hard stone, which has suffered very much from corrosion with a singular effect. In certain cases the bottoms of incisions made by the mason while chiselling the record remain intact on the stone, whereas the sides of the incision and the surrounding unincised portions of the stone have disappeared. The effect produced by this action is to make one believe at first sight that some letters of one record were cut in relief, while the rest were incised. The incised surfaces of the stones are uneven, and it is apparent that the mason did not take the trouble to make them smooth before incising the letters.

All four inscriptions refer themselves to the reign of the king (*Rājān*) Rudradāman, son of Jayadāman. His name is immediately preceded by that of his grandfather Chāshtana, son of Ysāmōtika, but no term indicating the relationship between Rudradāman and Chāshtana is employed in any of the four records. All the records were incised on the same date, i.e. the year 52, the second day of the dark half of Phāguna (*Phālguna*). In three out of the four inscriptions the year of the date is expressed both in words and in figures, while in the fourth it is given in figures only. The day of the month is in all four expressed both in words and in figures consisting of two symbols. The first symbol² has been read by Prof. Luders as 15, but for the symbol for 15 has not been met with in published inscriptions or MSS of this period, but Dr Luders may have found it in one of the Khotan MSS. The symbol consists of the *akshara* *ra*, from the upper part of which a horizontal straight line is produced towards the right for a short distance. From the right extremity of this another straight line, vertical and longer than *ra* is produced downwards. This symbol looks very much like the proto-Nāgari consonant *ga*.

¹ *Ibid*, 1914-15, p. 8

² Prof. D. R. Bhandarkar of the University of Calcutta has accepted Dr. Luders' reading of this symbol in a foot note to his article on the 'Sātavāhana period', *J. A.*, Vol. XLVII, p. 154, n. 26

It is difficult to understand why the symbol for 15 should be used in this inscription, because it mentions the lunar *tithi*. I am inclined to think that the syllable represents *Bahula* and not 15. Immediately after this we have two short horizontal strokes denoting 2. The year should be referred to the Śaka era of 78 A.D., and the dates are, therefore, equal to 130 A.D.

The language of the inscriptions is Prākṛit, and the letters belong to the northern variety of the Indian alphabet of the first or second century A.D. The palæography calls for some remarks, as the alphabet shows archaisms when compared with that of the Junāgadh inscription of Rudradāman. With the exception of *u*, *ri* and *o*, no vowel occurs in its initial form. *U* in *uthāpta* occurs in all the records in the last line. *Ri* occurs twice, once in inscription B in the word *Rishabhaderasa* (1 5) and once again in inscription D in the same word (1 3). The initial form of *o* is to be found in A, B and D in the word *Opaśati*. The medial forms of vowels do not call for remarks with the exception of *u* in *ga* in *Phaguna* which is certainly earlier than the forms in the Junāgadh inscription of Rudradāman, cf. Bühler's *Indische Palæographie*, Table II 9 VI. The rare medial *i* occurs in *Sihamita* (C, 1 2), *Sihila* (A, 1 3, B, 1 6; and C, 1 3) and in *īrāye* (A, 1 2). Among consonants *ka* does not show any curvature in its lowest extremity, except once in *Ysāmōtika* (B, 1 1), *ja* shows two different forms, (1) with a curved back and (2) with a straight back. *Na* occurs in conjunction with *ja* in *rājño*. *Ta* also is found only once, in *kutubiniye* (C, 1 3). It occurs conjointly with *sha* in *Chāshṭana* (ABCD, 1 1), *laśhi* (A, 1 3, B, 1 8, C, 1 3, D, 1 4), *Jeshtaiṇāye* (A, 1 2) and *Treshṭa* (C, 11 3-4). The lingual *na* shows the archaic form where no curvature is noticeable in either the top or bottom horizontal lines, cf. *Phaguna* (A, 1 2, B, 1 4, C, 1 2), *sāmaneriye* (C, 1 2), *sāmanerena* (D, 1 4). In the majority of cases the base line of *na* is curved, the exceptions being *na* in *Madanena* (C, 1 3) and the cases in inscription D. In the majority of cases *ba* is a perfect square with straight sides, the only exception being the form in *kutubiniye* (C, 1 3). *Ya* presents a number of varieties — (1) the archaic type, in which the right and left vertical lines show no signs of curvature, but have acute angles on one side of their bases, cf. *Ysā* (A, 1 1), (2) the transition type, which shows slight signs of curvature, as in *Jayadāma* (A, 1 1), and (3) the early Kushan type, where the base line is curved, as in *Jayadāma* (C, 1 1). Both *la* and *ha* show angles on their line at the point of its junction with the horizontal parts. The right vertical limb of *la* is higher in comparison with the left limb of *ha*. Three different forms of the palatal *ś* are to be found in the records — (1) the broad-backed type, which is usually to be found in the records of Ushabhadata, in which the central pendant drops from the left half and slants to the right, cf. *Opaśati* (A, 1 3), *pañchāse* (B, 11 3-4), (2) the more archaic form is to be found in inscription D, where it is used in all cases, in this form also the letter is broad-backed, but the pendant drops vertically from the middle of the curve, cf. *Opaśati* (1 3), *sāmanerena* (1 4), (3) the northern form, in which the back consists of two different curves which meet in an acute angle, cf. *Senika* and *sāmaneriye* (C, 1 2). This is exactly the form in the Mathura inscription of the year 72 of the reign of Śodāsa¹.

The object of all four inscriptions is to record the erection of funeral monuments by the relatives of the deceased. In the inscriptions themselves these monuments are termed *laśhi*s (Pkt *latthi*, lit. 'a stick'). Inscription A records the erection of such a monument (*laśhi*) by Madana, son of Sihila (Simhila), to the memory of his sister Jeshtavirā (Jyēshthavirā), the daughter of Simhila of the Opaśati (Aupaśatika) *gōtra*, in the year 52, on the second day of the dark half of Phaguna (Phūlgur), during the reign of the king (*Rājan*) Rudradāman, son of Jayadāman (who was the grandson) of Chāshṭana, son of Ysāmōtika. Inscription B records the erection of a funeral monument to the memory of Rishabhadeva, son of Simhila of the Opaśati (Aupaśatika) *gōtra*, by his brother Madana, son of Simhila, on the same year, month and day. Inscription

¹ *Ante*, Vol II, p 199, No II

C records the erection of a funeral monument by Madana, son of Silaha, to the memory of his wife Yaśōdatā (Yaśōdattā), a novice (*śrāmanīrī*), the daughter of Siharata (Sihahimīra), of the Śenika (Śrēnika) *gōtra*, on the same day. Thus inscriptions A, B and C record the erection of monuments by one Madana, son of Silaha, to the memory of his brother Rishabhadeva, his sister Jeshṭhāyā and his wife Yaśōdattā. The fourth inscription records the erection of a funeral monument to the memory of Rishabhadeva, son of Treshṭadata (Treshṭadattā), by his father Treshṭadata, a male novice (*śrāmanīra*), of the Opasati (Apsatī) *gōtra*, on the same date as that mentioned in inscriptions A, B, and C. Prof. D. R. Bhandarkar is entirely wrong in stating that this inscription "is a memorial stone of Rishabhadeva, of the Opasati *gōtra* and son of Treshṭadata, erected by Madana his brother."¹ It is a memorial stone of one Rishabhadeva, son of Treshṭadata, of the Opasati *gōtra*, but there is no mention of a brother named Madana. It is evident that the learned Professor failed to read the last line of inscription D. He appears to have read *Śrī-Madana* instead of *Śrī-Madana* which is very clear on the stone itself and distinct in impression. It is not very easy to make and how Prof. Bhandarkar reconciles the words *pitṛ[ā] Treshṭadattena* which occur at the beginning of the sentence, with the word immediately following them, if he read *Śrī-Madana*. Prof. D. R. Bhandarkar's inability to decipher this word has led him to make some unnecessary conjectures regarding the personages mentioned in inscription D. He writes "this is rather puzzling, because the *gōtra* Opasati and the name Madana point to this Rishabhadeva being the same as that of the first inscription, Treshṭadata being in that case presumed to be the other name of their father Silaha, but it is inconceivable that two steles were put up or can be put up in memory of one and the same individual."² His remarks induced me to examine inscriptions B and D very carefully, but I am now sure that his difficulties were caused by his own inability to read the last line of the record. The fourth inscription does not mention Madana or the brother of Rishabhadeva; therefore this Rishabhadeva cannot be the same person as that mentioned in inscription B. In fact, inscription D records the erection of a funeral monument to another Rishabhadeva, son of Treshṭadata, who was a different person from Silaha, the father of Rishabhadeva mentioned in inscription B. The stele was raised by Treshṭadata, the father of the deceased, who was a Buddhist monk (*śrāmanīra*).

The mention of Chāshṭana son of Yaśāmotika, immediately before the name of his grandson Rudradāman, son of Jayadāman, in these four records, without any connecting link, has led scholars to make a number of conjectures. Prof. D. R. Bhandarkar states that originally he thought that the word *pauṭrasya* had been omitted in each and every inscription, but now he is inclined to agree with his assistant Dr. Romesh Chandra Majumdar in thinking that the omission of the word *pauṭrasya* or *potasa* indicates that in the year 52 Chāshṭana and Rudradāman were reigning jointly. Prof. D. R. Bhandarkar states³ in a popular account of the history of Deccan named "Deccan of the Sātavāhana period" that "Mr. R. C. Majumdar of the Calcutta University has kindly offered the suggestion that the date had better be ascribed to the conjoint reign of Chāshṭana and Rudradāman."⁴ Apart from the possibility of such an event in India, nobody having ever thought or tried to prove conjoint reigns of two monarchs except Messrs. Bhandarkar, there is sufficient evidence in the Andhra inscriptions themselves to prove that the author of the record was quite ignorant as to the exact relationship between Chāshṭana and Rudradāman. It is very well known that, though Rudradāman was an independent monarch, he never used the title *Rājā* alone. This is true of all princes of this dynasty and of that of Śāmin Jayadāman. There is not a single coin or inscription of this dynasty in which the title *Rājā* is used by itself and not

¹ *Annual Progress Report of the Archaeological Survey of India, Western Circle, 1914-15*, p. 67.

² *Ibid*.

³ *Ibid*.

⁴ *Indian Antiquary*, Vol. XLVII, 1918, p. 154, note 26.

in combination with the titles *Mahā-Kshatrapa* or *Kshatrapa*. In fact the Andhau inscriptions are the only records known which mention Chāshtana or Rudradāman as *Rājās* and not as *Mahā-Kshatriyas*. The only possible explanation of this is that in a remote place like Andhau on the Rann of Cutch the people were not aware of the new titles of the new dynasty of rulers,—titles on which Rudradāman set great store, as is proved by the phrase *svayam-adhigata-mahā-kshatrapa-nāmnā*¹. The cause of the absence of any word or phrase indicating the relationship between Chāshtana and Rudradāman now becomes clearer. It was due to the ignorance of the people of Andhau and does not indicate the joint reign of the grandfather and the grandson. It has been argued by some of my friends that the absence of any word or phrase indicating their relationship may have been due to the carelessness of the scribe in one record, but the absence of such a word or phrase in four different records is significant. After deciphering the Andhau records I find that all of them were inscribed on the same day, three of them at the instance of one person, Madana, son of Sihula, who dedicated stelæ to his elder brother, his sister and his wife, while the fourth was raised by another person of the same clan to the memory of his son. Besides this, there is a family resemblance between the letters of all four records, which proves that they must have been written by one and the same person. No wonder, the same mistake was committed in all four records. When the ruler of the dynasty of Chāshtana had become more secure in Cutch, people were better informed than Madana, son of Sihula, and his clansman Treshtadata, the *śiāmanēra*, as in another inscription found at the same place we find the titles correctly given. This inscription records the erection of a *lashti* in the year 114, during the reign of the king, the *Mahā-Kshatrapa*, *Śiāmin* Rudrasimha, son of the king, the *Mahā-Kshatrapa*, *Śiāmin* Rudradāman, grandson of the *Kshatrapa*, *Śiāmin* Jayadāman and great-grandson of the king, the *Mahā-Kshatrapa*, *Śiāmin* Chāshtana.

I edit the inscriptions from the original stones and from impressions taken by myself —

A

The record consists of three lines of writing on a single slab of stone. The inscribed surface measures 4' 9" × 1' 1", and the average height of the letters is 1". The object of the inscription is to record the erection of a funeral monument (*lashti*) by Madana, son of Sihula, to the memory of his sister Jeshtavirā (Jyēshtavirā), the daughter of Sihula of the Opaśati (Aupaśatika) *gotra*.

TEXT

- 1 Rāj[ño] Chāsh[t]anasa² Ysāmotika-putrasa rājño Rudradāmasa Jayadāma-putrasa
- 2 Va[r]sh[e] d[vī]-pa[m]ch[āse 50],² 2, Phaguna-bahulasa d[v]ītiya va 2
Madanena Sihula-putrena [bha]³gmye Jeshtavirāye
- 3 [Sī]h[ī]la-dh[ī]ta⁴ Opaśati-sā-gotrāye lashti uthāpita

¹ *Ante*, Vol VIII, p 44, l 15

² The first six syllables of the first two lines have suffered considerably from corrosion. It is not easy to explain why this part only has been damaged, while the rest has escaped. The remaining portion of the record is quite legible. As has been stated above, the bottoms of the incisions of six letters in the first and second lines are extant, the sides and the surrounding uninscribed surface having disappeared, leaving a smooth polished surface. The lower parts of *rā*, *chā*, *śhī* in l 1 and the upper parts of *rshe*, *dvi*, and *se* in l 2 have also disappeared. This portion of the stone appears to have been used for sharpening tools while the rest was buried underground.

³ This syllable has suffered on account of flaking.

⁴ In l 3, *śī* and *la* of *Sihīla* and *dhī* of *dhīta* have partly disappeared from the same cause.

TRANSLATION.

In the year fifty-two, 50, 2, on the second day of the dark half of Phaguna (Phālguna), *va* 2, of (the reign of) the king Rudradāman, son of Jayadāman, (the grandson) of the king Chāshtana, son of Ysāmotika, (this) staff (*lashtī*) was raised by Madana, son of Sīhila (Sīmihila), (in memory) of his sister Jeshtavirā (Jyēshthavirā), daughter of Sīhila (Sīmihila), of the Opaśati (Aupaśatika) *gōtra*

B

The record consists of eight lines. The inscribed surface measures 1' 8" × 1' 10", and the average length of the letters is 1¼". The inscription records the erection of a funeral monument to the memory of Rishabhadēva, son of Sīhila, of the Opaśati (Aupaśatika) *gōtra*, by his brother, Madana, son of Sīhila.

TEXT.

- 1 Rājño Ch[ā]shtanasa Ysāmotika-
- 2 -pu[tra]¹sa rājño R[u]dradāmasa
- 3 Jayadāma²-putrasa varshe dvi-pa[m].
- 4 [chā]³śe, 50, 2, Phaguna-bahulasa
- 5 dvitīyam *va* 2 Rishabhadevasa
- 6 Sīhila-putrasa Opaśati-sa-gotrasa
- 7 bhrātī[ā] Madanena³ [Sīhī]la-putrena
- 8 lashtī uthāpita³

TRANSLATION.

In the year fifty-two, 50, 2, on the second day of the dark half of Phaguna (Phālguna), *va* 2, of (the reign of) the king Rudradāman, son of Jayadāman, (who was the grandson) of the king Chāshtana, son of Ysāmotika, (this) staff (*lashtī*) was raised in memory of Rishabhadēva, son of Sīhila (Sīmihila), of the Opaśati (Aupaśatika) *gōtra*, by (his) brother, Madana, son of Sīhila (Sīmihila)

C.

The inscription consists of three lines. The inscribed surface measures 4' 7" × 7½", and the average length of the letters is 1". Its object is to record the erection of a funeral monument to the memory of Yaśadatā, a novice, the daughter of Sīhamita, of the Śenika *gōtra*, by her husband Madana, son of Sīhila.

TEXT

- 1 Rājño Chāstanasa Ys[ā]motika-putrasa rājño⁴ Rudradāmasa Jayadāma-putrasa
varshe dvi-pamchāśe 50, 2
- 2 Phaguna-bahulasa dvitīyam vā⁵ 2⁶ Yaśadatāye Sīhamita-dhītā Śenika⁷-sa-
gotrāna⁸ śāmaṇīye
- 3 Madanena Sīhila-putrena kutubimye [lashtī⁹] uthāpita

¹ This letter has suffered through flaking

² The first syllable of ll 3-4 has suffered badly through flaking

³ The middle of ll 7-8 has almost disappeared. This damage appears to be due to the use of this part of the stone for sharpening tools

⁴ The *na* in this ligature has become very faint

⁵ Only the left half of the symbol is legible.

⁶ There is only one stroke after the symbol for *śaṅkha*

⁷ This may also be read *Śinika*

⁸ Read *sa-gotrāye*

⁹ This word has disappeared almost entirely through flaking

A

2
[Illegible inscription fragment A]

C

2
[Illegible inscription fragment C]

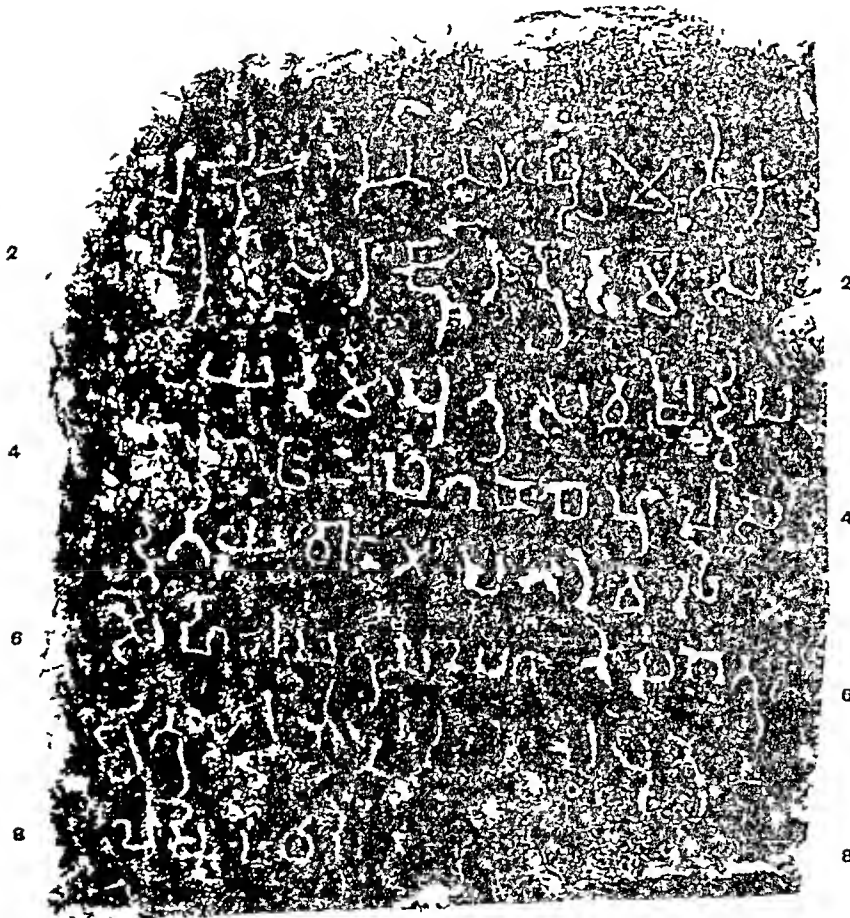
D

2 4
[Illegible inscription fragment D]

Ghosundi Stone Inscription

Andhau Stone Inscription of the time
of Rudradaman the year 52

B



TRANSLATION.

In the year fifty-two, 52, on the second day of the dark half of Phaguna (Phālguna), 2a 2, (during the reign) of the king Rudradāman, son of Jayadāman, (the grandson) of the king Chāshtana, son of Ysāmōtika, (this) staff (*lashti*) was raised by Madana, son of Sihila (Sīmhila), (in memory) of his wife Yaśadatā (Yaśodattā), a novice nun (*śrāmanērī*), daughter of Sīhamita (Sīmhamitra), of the Śenika (Śrēnika) *gōtra*

D

This inscription consists of four lines in a very imperfect state of preservation. The second halves of the first two lines have disappeared almost entirely, stray syllables being legible in places. A portion of the stone at the bottom of the inscription has also broken away, carrying away the lower part of the subscript *ra* of *śrā* and the lower half of *ra* in *re* of *śrāmanērēna*. The object of the inscription is to record the erection of a funeral monument to the memory of one Rishabhadēva by his father Treshtadata, a Buddhist monk, in the year 52. It measures 3' 5" × 1' 2"

TEXT.

- 1 Rājño Chāshtanasa¹ Ysā²motika-pu[trasa] r[ā][nō] Ru[dradāmasa] Jayadāma-
- 2 putra[sa] varshe 50, 2, Phagu[na]-bahulasa dvitīyam va 2
- 3 Rishabhadēvasa Treshtadata-putrasa Opaśati-gotrasa
- 4 pitr[ā] Treshtadatena śrā³man[e]rena⁴ lashti uthā⁵pita

TRANSLATION

In the year 52, on the second day of the dark half of Phaguna (Phālguna), va 2, (during the reign) of king Rudradāman, son of Jayadāman, (the grandson) of king Chāshtana, son of Ysāmōtika, (this) staff (*lashti*) was raised (in memory) of Rishabhadēva, son of Treshtadata (Trishtheadatta), by his father Treshtadata, a novice (*śrāmanēra*), of the Opaśati (Aupaśatika) *gōtra*

No 6—THE GHOSUNDI STONE INSCRIPTION.

By K P JAYASWAL, M A (OXON), BANKIPORE

This inscription is known as the Ghosūndī stone inscription. Ghosūndī is a village near Nagari in the Chitorgadh District of Rājputānā. The classical name of Nagari is Madhyamikā. It was the seat of the republican community of the Śibis, known from their coins found in the locality.

An excellent estampage of the inscription on which the present edition is based was prepared under the direction of Mr D R Bhandarkar, then Superintendent of the Archaeological Survey of India, Western Circle.

¹ The ā mark in Chāshtana is not horizontal as in inscriptions A and C

² A similar ā mark is used in *Ysā*

³ The ā mark is horizontal in *śrā*

⁴ The presence of a base line in the 10th syllable in l 4 proves conclusively that syllables 8 12 of this line represent *śrāmanērēna* and not *Śrī-Madanēna*, as read by Prof D R Bhandarkar

⁵ A similar ā mark is to be found in *thā*

This inscription was first brought to the notice of scholars by Kavirājā Shyāmala Dāsa in the *Journal of the Bengal Asiatic Society*, Vol. LVI, Part I, pp. 77 ff., No. 1 and Pl. V. It is on a stone slab then fixed in a *Bauli*, or well with steps, but now deposited in the Victoria Hall, Udaipur. The original place of the inscription, as indicated by the material and the shape of this slab, was the Hāthi-vādā at Nagari. Hāthi-vādā acquired its name from the fact that Akbar's army used it as an elephant-stable. The wall is massive, built of dressed stone-pieces without cement. Mr. Bhandarkar is of opinion that the beautiful column described by Kavirājā Shyāmala Dāsa, which also belongs to the same architectural type as the Hāthi-vādā, was removed bodily from its original site somewhere in the neighbourhood of the Hāthi-vādā.

Unfortunately the inscription is fragmentary, a single slab of the inscribed portion gives the three lines reproduced here. The lines continued both right and left, as is evident from the context. The inscribed surface measures $3' 3'' \times 8\frac{1}{2}''$, and the average height of each letter is $1\frac{3}{4}''$. The letters are in a good state of preservation. The lines are regular, and the letters well executed. The inscription is in the Northern Brāhmī of the later Maurya, or Early Śunga, period.

It is of great importance from the point of view of religious history. It is the earliest monumental proof of the fact that temples were erected to Vāsudēva and to his brother, and that the followers of the cult included even Brahmins. Further, this is the earliest inscription in Sanskrit yet discovered in the country. It refers to the building of *pūjā-śilā-prākāra* in the *Nārāyana-vāta*, or Nārāyana compound (Hindi, *Bāḍā*). The *pūjā-śilā-prākāra* was probably a railing round the temple or the statues. As its name signifies, it may have been a railing of slabs, like those discovered at Sāñchi. It was dedicated to the gods Samkarshana and Vāsudēva. Samkarshana and Vāsudēva as gods appear also in the Nānāghāt¹ Inscription, which in view of the Hāthigumpha Inscription of Kharavela (165 B.C.)² is to be assigned to circa 200 B.C. There the two gods are described as belonging to the Lunar Family¹. They were thus the deified heroes whom the Jātakas, Pāṇini and the Purāṇas treat as historical personages and as belonging to the Vṛishṇi family of the Lunar Kshatriyas.

The worship of Kṛishna is not found in the Jātakas, nor is it found in Pāṇini. The view that Pāṇini notes the deified Vāsudēva cannot be maintained. My reasons for this opinion are given in my *Hindu Polity*, so I need not repeat them here. But the worship of Kṛishna with almost all his signification, e.g. of the child Kṛishna (*Dāmōdara*) and Trivikrama, was known as early as Baudhāyana's *Dharma-sūtra*, the date of which has been assigned by Bühler as circa 400 B.C. I demur to this dating, and my reasons are given in my *Tagore Lectures*. Baudhāyana's *Dharma-sūtra* cannot be earlier than about 200 B.C. Kṛishna as a god is in the *Arthashastra* not prominent (see Bk. 13, ch. 3). The two inscriptions (Nānāghāt and Ghosūndī) and Baudhāyana's *Dharma-sūtra*, therefore, are the earliest records establishing the deification of Kṛishna. It should be noted that in the inscription the first place is given to the elder brother Samkarshana, and Vāsudēva is not yet more prominent than his brother, who later on is completely outraced and superseded by his junior. The process had probably already begun, as the "*Nārāyana-vāta*" indicates the prominence of one only of the two, and the later history would suggest that it was Vāsudēva who had begun to be identified with Nārāyana. On these data we can say that Kṛishna's worship began before 200 B.C., and that at that time probably it was not very ancient. In arriving at this conclusion our inscription is of the greatest value. While the Nānāghāt record still remembers the family of the two brothers, the Ghosūndī inscription detaches them completely from their human associations and treats them as *dēvas* pure and simple. The *Garuda-dhvaja* dedication of Heliodorus³ similarly treats Vāsudēva as a god, and it is noteworthy that it does not mention the elder brother Samkarshana at all. In the

¹ *Arch. Surv. Ind.*, Vol. V, pp. 60 ff.; Lüders, *List of Brāhmī Inscriptions*, ante, X, App., No. 1112.
² *J. B. O. R. S.*, Vol. III, pp. 425-485.

³ *J. R. A. S.*, 1909, pp. 1053 ff.

Nānāghāt inscription the two brothers are invoked together, Samkarshana being first. The Ghosūndī record shows that the two brothers were still equally worshipped, and the dedication of the railing was to both. This history of the worship of Vāsudēva would place the Nānāghāt evidence as the first piece chronologically, the Ghosūndī as the next and the Besnagar as the last.

As to the date of our present inscription, the only thing that can be said with certainty is that the script is later than Aśoka's time. The *ka*, *sa* and *sha* in our inscription are clear instances of this. In comparison with the inscriptions of Nānāghāt, Hāthīgumphā and Besnagar (Heliodorus) it is difficult to decide the chronological position of this record. Taking into consideration the locality, it has on the whole a close affinity to the letter-types of the column inscription of Besnagar. The age of the inscription can be assigned between circa 200 B C and 150 B C. As the forms of the letters are definitely older than in the Pabhosā inscription,¹ the lower limit cannot be placed below 150 B C. In the inscription of Khāravēla the transitional forms are very common, but they are absent from this Ghosūndī inscription. The two documents are, however, widely separated locally, and the standard of comparison cannot be the same. The record of Heliodorus, who was an ambassador to Antialkidas, shows that in Central India a transition set in later. The date 250 B C, assigned by Dr. Bühler to the Ghosūndī inscription, is much too high. The post-Aśokan types in the inscription are of a definitely fixed character, denoting a fairly long interval.

The inscription is also important from the point of view of the language employed. Former writers, including Dr. Luders, have described it as a mixture of Prākṛit and Sanskrit.² I am afraid I cannot subscribe to that view. It was based on defective readings (*putrēna* instead of *putrēna*, etc.) In my opinion it is a pure Sanskrit record. The only room for controversy is as regards the word inscribed as *bhagavabhyām*. But this seems to be a case of mistake on the part of the engraver. In inscribing a conjunct of three letters he omitted the smallest member. The rest of the inscription is perfect Sanskrit.

TEXT

- 1 * * * na Gājāyanēna Pārāsari-putrēna sa * * * *
 2 * * jñā bhagavabhyām⁵ Samkarshana-Vāsudēvābhyām * * * *
 3 * * bhyam pūja-silā-prakāśo Nārāyana-vātē kā⁶ * * * *

TRANSLATION

By * * * * (*ta*), of the family of Gaja, son of a Pārāsari (a lady of the Pārāsara family)⁷ (this) railing of stone for the purposes of worship⁸ is (caused to be made) in the Nārāyana-compound, (dedicated) to the Blessed Ones (*bhagavabhyām*) Samkarshana and Vāsudēva, the gods, * * * * *

No 7 —ALUR INSCRIPTION OF THE REIGN OF VIKRAMADITYA V SAKA 933

BY LIONEL D BARNETT.

Ālūr, from which the following record comes, is a village in the Gadag tāluha of Dhārwar District, Lombay Presidency. In our record it is styled Mālād=Ālūr, "Ālūr of the Plain,"

¹ *Ante*, Vol II, pp 240 ff

² *J A S B*, Vol LVI, Pt I, *List of Brāhmī Inscriptions*, Nos 67

³ The letter is broken. It was probably a *ta*. The following *na* indicates an instrumental.

⁴ We do not know how many letters are missing at the end of each line.

⁵ Read *bhagavadbhyām*

⁶ Read *kā(ṛitaḥ)*

⁷ Evidently a Brahmin lady. The form 'Gājāyana' according to the rules of Pāṇini would also indicate a Brahmin family.

⁸ Probably for *pradakṣiṇā*, as in other known religious places of the time.

which serves to distinguish it from the many other towns and villages of the same name. It is situate in lat $15^{\circ} 19\frac{1}{2}'$ and long $75^{\circ} 51'$, three miles NE from Dambal. Our inscription, of which a transcript is given in Vol I, fol 20a of the Elliot Collection (R. As. Soc. copy), was found on a slab at the temple of Īśvara, I edit it from an ink-impression prepared for the late Dr Fleet, which is now in the British Museum. The stone is rectangular, and in its upper compartment has some sculptures, viz in the centre a *linga* on a stand, to the proper right a squatting figure facing full front, and to the left a cow with suckling calf facing the *linga*. Underneath this is the inscribed area, about 4 ft 4 in in height and 1 ft $8\frac{1}{2}$ in in width. The character is Kanarese, a good bold well-rounded type, rather archaic in style. The *th* on l 34, as sometimes in other records, is indistinguishable from *r*. The height of the letters in ll 1-4 is about $\frac{1}{2}$ in, and elsewhere from $\frac{1}{2}$ in to $\frac{3}{4}$ in. — The language, except in the three formal Sanskrit verses at the end (ll 42-46), is Old Kanarese. The *l* is preserved *Nolambādhīrājana* (l 3, but *Nolambādhīrājam* and *Nolambavādi*, l 11), *Kemgaḷi* (l 12), *alip= illad=ātam* (l 20), *īd=* (l 30), *alīdam=* and *alīda* (l 41). The words *marmmal* (l 1), *ghatiga* (l 19), and *kambī-vadda* (ll 28, 29) are of lexical interest.

The record opens with a verse (ll 1-4) in praise of Īṛiva-Nolambādhīrāja, announcing that he was married to a lady who was a granddaughter of Taila (Āhavamalla Nūrmadi-Taila II), a daughter of Satyāśraya (Akalanakacharita Īṛivabedanga Satyāśraya), and *tamge* (literally, "younger sister," but really "paternal cousin") to Vikramāditya [V Tribhuvana-malla]. On these and other facts connected with the inscription see *Dyn Kanar Distr*, pp 332, 434, and 558¹. It then refers itself to the reign of Tribhuvanamalla (Vikramāditya V), and introduces as his feudatory the above-mentioned Īṛiva-Nolambādhīrāja, a scion of the Pallava family, bearing among other titles that of "lord of Kāñchī best of cities," who at the time was ruling over the Nolambavādi Thirty-two Thousand, the Kemgaḷi Five hundred, the Ballakunde Three-hundred, the Kukkanūr Thirty, and five towns in the Māsiyavādi *nādu* (ll 5-14). The next section (ll 14-24) introduces with all his titles a high officer of the latter, the Brāhmṇ general Venneya-Bhatta, son of Dīṇḍa-Pandita, and then, after the date (ll 24-26), we learn that this person, having received certain lands from the representatives of Ālūr, presented them as an endowment to Amarāchārya, of the Guhēya Mātha in Sīrivura, for the benefit of his monastery (ll 26-38). The writer of the edict was Marulōja (l 46).

The date² is given on ll 24-26 as Śaka 933 lapsed, the cyclic year Sādhārana, the full-moon day of Vaiśākha, a Sunday. This is slightly irregular. Sādhārana was Śaka 933 current, and the given *tithi* corresponded to Monday, 1 May, A D 1010, when it ended 2 h. 3 m after mean sunrise (for Ujjain).

The places mentioned are Kāñchī, i.e. Conjeevaram (l 10), the Nolambavādi Thirty-two Thousand, in the region of Bellary (l 11), the Kemgaḷi Five-hundred (l 12), the Ballakunde Three-hundred (l 12), the Kukkanūr Thirty (l 12), the Māsiyavādi *nādu* (l 13), the Male or Highlands of the Western Ghats (l 20), the Sapta-grāma, or "seven towns" (l 21), Mālad=Ālūr (ll 26, 30 *vide supra*), Sīrivura (ll 27, 34), and Ittage (l 27). On Ballakunde see above, Vol XIV, p 267, on Ittage, above, Vol XIII p 36, on Kukkanūr, *ibid*, p 40, on Māsiyavādi, *Dyn Kanar Distr*, p 465, and above, Vol XV, p 78. Sīrivura is now Sīrūr, in lat $15^{\circ} 21'$ and long $75^{\circ} 49\frac{1}{4}'$, about 3 miles NNE from Ālūr.

TEXT³

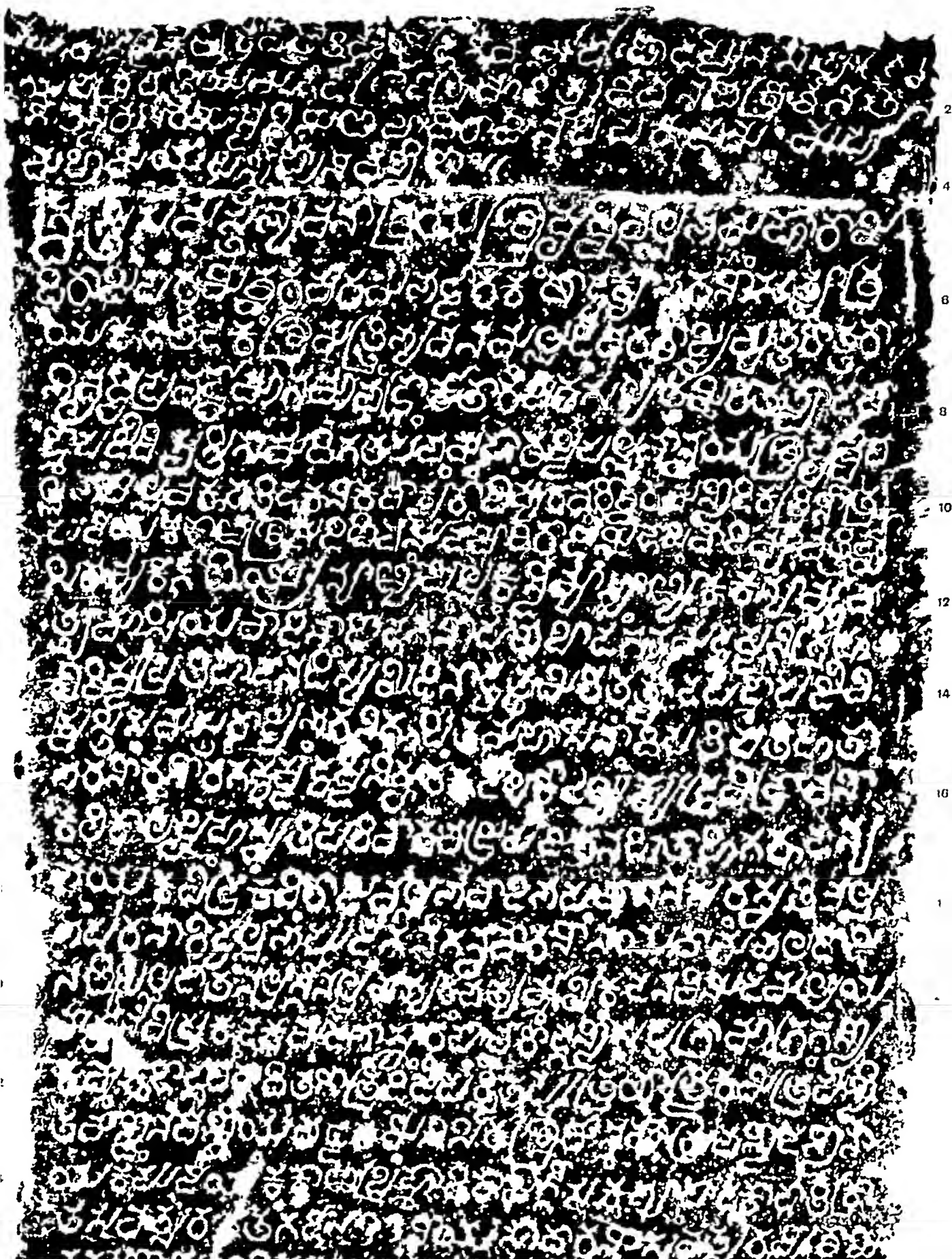
[Metres v 1, *Mattēbhavikrīḍita*, vv 2-4, *Anuṣṭubh*]

1 Manu-mārgg-āgram chakravartī-tīlakam Tailamge marmmal podarppina
utayāśra-

¹ Much information as to the earlier Nolambas will be found above, Vol X, pp 54 ff.

² I have to thank Mr R Sewell for his kindness in verifying my calculations.

³ From the ink impression.



24
26
28
30
32
34
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42
44
46

- 2 ya-chakravarttiya magal śri-Vikramāditya-dēvana chakrēšana tam-
 3 ge tann=arasy=end-and=ī Nolambādhīrājana pempam kulamam mahā-
 4 mahimeyam baunippon=ē vannipom || [1*]
 5 Svasti samasta-bhuvan-āśraya Śri-Prithvi-vallabha mahārāja-
 6 dhīrājam paramēśvara paramabhattārakam Chhā(chā)luky-ābhīraṇam Satyāśra-
 7 ya-kula-tilakam śrīmat-Tribhuvanamalla-dēvara rājyam=uttarōttar-ā-
 8 bhivṛddhi-pravarddhamānam=ā chamdr-ārka-tāram baram saluttam-ire [1*]
 tat-pāda-pa-
 9 dm-ōpajīvi svasti samadhigata-pamcha-mahā-sabda Pallav-ānvaya Śri-Prithvi-va-
 10 llabham Pallava-kula-tilakan=ōka-vākya Kāmchī-puravar-ēśvaram mandalika-
 Triṇētram
 11 ghatey=amkakāram śrīmad-Irva-Nolambādhīrājam Nolambavādi-mūvattarchchā-
 12 sramum Kemgaḷiy-ānūrum Ballakunde-mūnūrum Kuk[k*]anūr-mmūva-
 13 ttum Māsiyavādi-nēd=olagana pamcha-bādamgalomam duṣṭa-nigraha-
 14 viśiṣṭa-pratipālanadim sukhadim=āluttam-ire [1*] tat-pāda-padm-ōpajīvi
 15 svasti samasta-rājya bhara-nirūpita-mahāsēnādhīpati pati-hit-ā-
 16 charanam raṇa-ramga-duṣṭam duṣṭa-niṣṭhūram kutila-Kaut[1*]īyam
 kshudra-vidrāvaṇam
 17 Kali-kāla-Brihaspati parivāra-vajra-pamjara=ahit-āhi-Garudan-a-
 18 bhaya-kavīndram kavi-rāja-vallabham vād-ibha-pamchānanam Sarasvatī-valla-
 19 bham para-nāri-durllabham ghaṭigana gandha-vāraṇam naya-dhāmam chalad-ōja-
 20 n=alip-illad=ātam nallargge nallam chatura-Chaturmmukham kadana-vinōdam
 Maleya
 21 marddanam vipra-kula-kamala-bhāskaram pārvvarol-gaṇdam Sapta-grām-
 āgragaṇyam
 22 Kamma-kul-ōdbhavam * dhita¹-gōtram Dīṇḍa-pamḍita-putram chhātraka-mitram
 pandi-
 23 ta-mandanam Venneya-bhatt[ā*]ram=enisida śrīman-mahā-prachanda-ḍandanā-
 24 yakam ghatey=amkakāra[m] bram(bra)hm-ādhīrājargge Sa(śa)ka-bhūpāla-kā-
 ātākram-
 25 ta-samvatsara-śatamgal 933neya Sādhārana-samvatsara Varisākha-
 26 da puṇṇame Ādityavāradamdu Mālad=Ālūra badagana poladol
 27 Sirivuradim=Ittaggege pōda batteya Kapna-kuṛimbana kalla badagana
 28 desoyol=Siddhēśvara-geyya mūdana kambī-vaddadol=Alīśvara-geyya=a-
 29 daṇa mūdana kambī-vaddadol nūru mattar=kkeyyam sarvva-bādhā-pa-
 30 riḥāram namasyav=āge Mālad=Ālū[ra*] iruṇūrvavuv=īd=ūr-odeyam Chattī-
 31 vārayyam Venneya-bhattara kālam kaichchi kude tat-kāladol mahā-
 32 janad=adhyakṣadol Venneya-bhattar=ttamm=ārādhya svasti yama-niya-
 33 m āsana-prānyāma-pratyāhāra-dhāranā-dhyāna-samādhi-sampam-
 34 nnar=appa śrīmat-Sirivurada Guhēya-mathada Amarāchārya-
 35 bhattārakargge pāda-prakṣhālanam(na)-pūrvvakam nūru mattar=kkeyyumam
 matha-
 36 man=ūdisi mathake vidyā-dānav=āge pamnūrvvar=brāhmanarggam=aṇuva-
 37 r=ttapōdhanarggam satrake vittan=Adan=irruṇūrvvaram sarvva-bādhā-pariḥāram kā-
 38 d=ūduvar=ī dharmmavam pratipālīdamge Kuṇkshētradol=sūryya-graha-
 39 nadol=sāyira kavileyam dēva-brāhmanargg=nbhayamukhi-go-
 40 ṭṭa phalam Varanāsiyol=sāyira lingamam pratishthe-geyda pa(pha)lam=a-
 41 kkuv=ī dharmmavan=alīdamg=mituman=alīda pamcha-mahā-pātakam=akkum

¹ The first letter of this word looks like r Elliot's pandit has transcribed the word as Rudita

- 42 Syam dātum snmahach=chhakyam duḥkham=anyasya pālanam [*] dānam va
pāla-
43 nam v=ēti dānāch=chhrēyō=nupālanam [||* 2*] Sva-dattām para-dat[t*]ām vā
yō harēta
44 vasumdhārām [*] shashtim varsha-sahasrāni viśthāyām jāyatē krimih | (||)
[3*] Na viśham
45 viśham=ity=āhnr=brahma-svam viśham=uchyatē [*] viśham=ākākinam haratī
brahma-svam
46 pntra-petrikam¹ [|| 4*] ☉ Prāsāda-chakravartī Marulōjam baredam |
mamgalam ☉

TRANSLATION

(Verse 1) Inasmuch as his queen was a granddaughter of Taila, the ornament of emperors eminent in Mann's courses, a daughter of the illustrious emperor Satyāśraya, (and) a younger sister of the blest emperor king Vikramāditya, how can a panegyrist (*worthily*) describe this Nolambādhirāja's greatness and (*noble*) race and high eminence?

(Lines 5-8) When the reign of—hail!—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, embellishment of the Chālukyas, ornament of Satyāśraya's race, king Tribhuvanamalla, was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars —

(Lines 8-14) While one who finds sustenance at his lotus-feet,—hail!—he who has obtained the five great musical sounds, scion of the Pallava lineage, favourite of Fortune and Earth, ornament of the Pallava race, uniform of speech, lord of Kāñchi best of cities, a Trinētra [Śiva] of feudatory princes, a warrior of the host [elephant troupe —Ed], Iṭṭi-Nolambādhirāja, was happily ruling the Nolambavāḍi Thirty-two Thousand, the Kengali Five-hundred, the Ballakunde Three-hundred, the Kukkanūr Thirty, and five towns within the Māsiyavāḍi province, so as to repress the wicked and protect the cultured,—

(Lines 14-24) To one who finds sustenance at his lotus-feet,—hail!—the High General appointed to the whole management of the realm, doing service to his lord, grim on the stage of battle, harsh to the wicked, a Kauṭilya in craft [to the crafty —Ed], one who drives away the base, a Bṛhaspati of the Kali Age, an adamant chamber to dependents, a Garuda to the serpents his enemies, a great poet in both (*languages*),² a favourite with kings of poets, a lion to the elephants disputants, a darling of Sarasvatī, unattainable by other men's wives, a furious elephant to warriors of the host (?), a home of polity, a master of enterprise, one who fails not (*in vow and promise*), a friend to friends, a Brahma of the skilful, delighting in the fray, crushing the Highlands, a sun to the lotuses the Brāhman race, a warrior among Brāhmanas, a leader in the Seven Towns, a scion of the Kamma³ race, of the *gōtra*, son of Dinda-Pandita, friend of students, ornament of scholars, the great august General Venneya Bhattāra, a warrior of the host [elephant troupe], an emperor of the Brāhman order,—

(Lines 24-26) On Sunday, the full-moon day of Vaiśākha of the cyclic year Sādhārana, the 93rd (year) in the centuries elapsed from the time of the Śaka king,—

(Lines 26-31) The mayor Chattavārāyā in concert with the Two-hundred of Ālūr of the Plain, washing Venneya-Bhatta's feet, gave as a *namasya* holding, immune from all conflicting

¹ Read *pntrākaś*

² Sanskrit and Kanarese

³ This family may possibly be connected with the Kamma rāshṭra or Karma-rāshṭra, on which see I A, Vol. VII, p 197, Vol XX, p 105, and E I, above, Vol VIII, pp 234, 238 [Kamma-Kamma is a well-known sub-sect of Śmārta Brāhmanas largely found in the Nellore District, Babbūr Kamma is another —Ed]

claims, a field of one hundred *mattar* in the fields north of Ālūr of the Plain, on the north side of the road going from Sirivura to Ittaga (and) Kanna the Shepherd's stone, in the eastern *kambi-vadda* of Siddhēśvara's meadow, (and) in the eastern *kambi-vadda* of Allēśvara's meadow,

(Lines 31-38) Whereupon in the presence of the Mahājanas Venneya-Bhatta assigned to his preceptor¹ Amarāchārya-Bhattāraka of the Guhēya monastery in Sirivura, who is—has² practised in the major and minor disciplines, seat-postures, suppression of breath, withdrawal (of the senses from their objects), spiritual concentration, meditation, and absorption, with laving of his feet, a field of one hundred *mattar* for the almshouse for (the maintenance of) twelve Brāhmins and six ascetics, so that the monastery may be fed and supply instruction. The Two-hundred shall protect this (establishment, keeping it) immune from all conflicting claims, and furnish it with food.

(Lines 38-41) To him who preserves this pious foundation shall accrue the reward of giving in Kurukshetra during an eclipse of the sun as *ubhayamukhis*³ a thousand knee to gods and Brāhmins, the reward of consecrating in Benares a thousand phallic images, to him who violates this pious foundation shall accrue (the guilt of) the five deadly sins for having destroyed the same number.

(Verses 2-4 common Sanskrit formulæ)

(Lane 46) The *prāsāda-chakravartī*⁴ Marulōja was the writer (of this edict) Happiness!

NO 8—THREE INSCRIPTIONS OF LAKSHMESHVAR

By LIONEL D. BARNETT.

The site of Lakshmēshwar town and its ancient names of Porigere, Puligere, Purgere, Purikara, and Pulikara have already been discussed in this journal (above, Vol XIII, p 178, XIV, p 188). As befits its former importance, it contains a considerable number of inscriptions, among them the following three, which were found on stones in the local temple of Sōmēśvara by Elliot's pandit and copied by him. They all bear upon the history of the cult of Mahā-svayambhu-Sōmēśvara. The first of them (No A.) appears in the Royal Asiatic Society's copy of the Elliot Collection on fol 262a of Vol I, the second (No B) on fol 302b *ibidem*,⁴ and the third (No C) on fol 504a *ibidem*. All three were subsequently removed to the local *kachēri*, where ink-impressions of them were prepared for the late Dr Fleet, which are now in the British Museum. From these I have edited the text. A facsimile and summary of C is given in *PSOCI*, No 97.

A—OF THE REIGN OF VIKRAMADITYA VI: YEAR 27.

The stone bearing this record has a rectangular top containing sculpture, namely, in the centre a *linga* on a stand, with a squatting bull on the proper right and a cow suckling a calf surmounted by the sun (right) and moon (left). Below this is the inscribed area, in two

¹ *Arādhyā*, literally "worshipful one," the title of a class of Śaiva Brāhmins.

² See above, Vol. XIII, p 15.

³ Literally, "emperor of palaces", it seems to be a title of a stone-mason. Cf. *samaya-chakravartī*, of a merchant (above, Vol. XIII, p. 21).

⁴ With the note that it was on a stone in a row of slabs standing along the outer wall of the temple, beside the doorway.

compartments - the first, containing l. 1, is about 2 ft. wide and $2\frac{1}{2}$ in high, and the second (ll. 2-53) is about 2 ft wide and 4 ft. 7 in high —The character is good Kanarese of the period, with letters varying in l l from $\frac{3}{8}$ in to $\frac{1}{2}$ in in height, and in ll 2-53 from $\frac{1}{4}$ in. to $\frac{1}{8}$ in The subscript *ch* (see ll. 14, 30, etc) is almost exactly like subscript *dh* —The language is Old Kanarese, except in the formal Sanskrit verses Nos 1, 7-9 The *l* has been changed to *ḷ* throughout, but *p* is preserved The spelling *bhāvinas-p°* (l 49), for the more regular *bhāvinah-p°*, is noteworthy. The word *aḍḍāgara-vāḍi* (l 37) seems new

The record first refers itself to the reign of Tribhuvanamalla, i.e. Vikramāditya VI (ll 2-5), and then introduces in verse and prose the High Minister and General Bhivanayya, or Bhīma, a native of Kashmir, who held the title of *mahā-sāmantādhipati* and filled several important offices, being at the time the administrator of the Palasige Twelve-thousand and the controller of the *achchu-pannāya*, one of the departments of taxation (ll 5-15)¹ Next come four verses and a prose description of Bhivanayya's subordinate the General Mādhava-Bhatta, a soldier, statesman, and man of taste, who was a High Minister and "president" (*adhishṭhāyaka*, probably head of the local department) of the *achchu-pannāya* (ll 15-31) The following paragraph (ll 31-43) gives the date and details of an endowment granted by Mādhava to the temple of Svayambhu-Sōmēśvara² at Purigere and to the associated cult of Muddēśvara out of the fiscal revenues controlled by him, the trustee being Mahēndrasōma, the prior of the local monastery

The date is specified on ll 32-33 as the 27th year of the Chālukya-Vikrama era, Chitru-bhānu, Āshādha śu 5, Sunday, a *vyatipāta* This is regular, so far as it goes the given *lithi* corresponded to Sunday, 22 June, A D 1102, on which day it ended 17 h 30 m after mean sunrise (for Ujjain)³

The only geographical names mentioned are Kāśmīra (l 10), the Palasige Twelve-thousand and the Seven and a half Lakh Country (l 14), Purigere (ll 35, 36, 38), and the *tīrthas* (ll 43 f) Palasige is the modern Halsi, situate in lat 15° 32' and long 74° 36' Purigere, also called Puligere and later Huligere, with the Sanskritised bye-form Purikara, is the modern Lakshmēshwar

TEXT⁴

[Metres vv 1, 7, 9, *Anushtubh*, vv 2, 6, *Mattēbhavīrīḍita*; vv 3, 5, 10, *Kanda*, v 4, *Champakamālā*, v 8, *Śālinī*]

- 1 ☉ Namah(ma)s=tunga-sīraś chumbi-ohamdra-chūmara-chāravē trailōkya-nagar-āram-bham(bha)-mūla-stambhāya Sa(śa)mbhavē || [1*] ☉
- 2 ☉ Svasti samasta-bhuvan-āśraya Śrī-Prithvī-vallabha mahārājādhirāja para-
- 3 mēśvara paramabhaṭṭātakam Satyāśraya-kula-tīlakam Chālukya-ābharanam śrīmat-Tri-
- 4 bhuvanamalla-dēvara vijaya-rājyam=uttarōttar-ābhivridhī-pravarddhamānam=ā-
- 5 chandr-ārka-tāram baram saluttam-ire [1*] tat-pāda-padm-ōpajivī || Vṛitta || Dhuradol-tāne
- 6 dhuramda(dha)ram samuchit-āpt ālōchan-āgrēsar-āmtaradol-tāne samagra-mamtrī, perar-i-
- 7 [1*]=emḍ=īmtu kārunyaḍim porēd=āldam charitakke mechchi pūḍim kond-āde daṇḍādhinātha-

¹ See *Dyn Kanar Distr.*, p 451

² On the significance of the title *Svayambhu* see my paper on the Kurgōd inser B above, Vol XIV, p 278

³ I have to thank Mr Robert Sewell for his help in calculating the dates of the inscriptions in this paper

⁴ From the ink impression

- 8 rol=imt=orrvane jiya bāpp=emśidam śrī-Bhīma-dandādhipam || [2*] Svasti
samadhigata-pamcha-
- 9 mahā-śābda-mahāsāmamtādhipati mahā-prachanda-dandanāy⁷ am śisht-ēpta(alita)-
- 10 jan-ābhishhta-phala-pradūyakam nudid=amte gandam saujanya-vanaja-vana-mārttandam
Kāsmīra-11-
- 11 shaya-mukha mandanam svāmi-vimchaka-śirah-khandana[m] śīma[*]-Tribhuvana-
malla-dēva-pā-
- 12 d-ābja-bhū(bhri)mga sīhas-ōttuṅga nām-ādi-samasta-prasasti-sahita śīman-mahā-
pra-
- 13 dhānam sāvāsiga=adhishtāyakam mane-verggade pattale-karanam dandanāyaka
Bhī-
- 14 vanayyamgalu Palasige-pamnarachchāsiramumam S'pt-ārdha-laksheya=alichu-
pamniyamu-
- 15 man=āuttam-ne [*] tit-pāda-padm-ōpajivi ☉ Ka || Abhimāna-Mēru vitaranā-
vibhū-
- 16 shanām dharmma-Dharmmarāja-tana(nā)jam vibhava-ika-Divya-ājām prabhu māntre-
ōtsāha-
- 17 śakti-guṇa-sampanna || [3*] Vri || Kadanadol-āmtaram tulidu kolv=edeyolu
lava-
- 18 kāla-Kālin=embudu bāda-pattu bēdīdavaragg(rg)=ivade jamgūna kalpa-vriksham=
embu-
- 19 da śvan-emdu bāud=elase kāv=edeyolu drīdā¹-vaji-gīham=embudu mānā-
akkaṇam vi-
- 20 bāda²-māndali Mādhava-dandanātharām || [4*] Ka || Mātī na nīrasa-gunaranam-
uttamarām padedu-
- 21 dārkke dhātiam prāraschitti[m] geydam padedu budh-ōttamaranam
Mānu-chāritranam Mādhava || [5*]
- 22 Vri || Dayeyol dharmmadol=īppunol vibhavadol=gūmbhīryadol dhanyyadol na-
- 23 yadol chīru-chāritīdol vīryadol chīnīryadol śūryadol na-
- 24 yat-āchīradol=olunol bāhu kālī-vijñānadol=fīne dhītyol=atyunnata-
- 25 n=īdan-ārjita-yaśō lakshmi-dhīva[m] Mādhava[m] || [6*] ☉ Svasti samastā-
vasta-guṇ-ālmika(kri)ta
- 26 mahāmātya-pada^{vi}-vīryamīna mīn-ōmnata prabhu-mānt-ōtsāha-śakti-tāja-
- 27 sampramū vibhava-prasa[m]na sukara-kavita rīva-ichīra-chīna-Chaturānanam
mādvadli(d)-ra-
- 28 ri karīmdra pīchānanam bāudhūn jana-vāradhū śvāt-samastā-pūnna andhīka-
- 29 ri[m] saujanya-ratnākaram śīmad-Bhāva [*]vinītha-pīd-ābja-bhri(bhri)mga sīhas-
ōtta[m]-
- 30 ga nīm-īdi-samasta-prasasti-sahitam śrīman-mahāpradhānan=achchu-
- 31 pamniyad=adhishtāyakam dandanāyakam Mādhava-bhattar ☉ Svasti
- 32 śīma-ch-Chālukya-Vikrama-kālada 27neya Chitrabhānu-sā(sā)mvatsa-
- 33 rada Āśāda-suddha³ 5 Ādityavāramu[m] vyatipātādāndu śīmad-ā-
- 34 ndanāyakam Mādhava-bhattar=achchu-pamniyamam sukhndin=āuttam iridhū
- 35 śrī-rājadhāni pattinam Purigereya śrī-Svayambhu-Sōmēsva(śva)ra-dēva-
- 36 ra Muddēsva(śva)ra-dēvar=amgi bhōgakke Purigereya 18 sīma māttu=bhīhāṇi-
- 37 yimd=olag=eleyam māruva talid=okkaluv-āddigara-vādiy=āgi pūnna-

¹ Read *dīśdha*.² Read *Āśādhā suddha*.³ Read *riśudha*.⁴ Read *riśudha*.

compartments the first, containing 1 l, is about 2 ft wide and 2½ in high, and the second (ll. 2-53) is about 2 ft wide and 4 ft 7 in high.—The character is good Kanarese of the period, with letters varying in 1 l from ⅔ in to ½ in in height, and in ll 2-53 from ⅓ in to ⅔ in. The subscript *ch* (see ll. 14, 30, etc.) is almost exactly like subscript *dh*.—The language is Old Kanarese, except in the formal Sanskrit verses Nos. 1, 7-9. The *l* has been changed to *ḷ* throughout, but *p* is preserved. The spelling *bhāṇas*=*p*° (l. 49), for the more regular *bhāṇaḥ*=*p*°, is noteworthy. The word *addāgara-vāḍi* (l. 37) seems new.

The record first refers itself to the reign of Tribhuvanamalla, i.e. Vikramāditya VI (ll. 2-5), and then introduces in verse and prose the High Minister and General Bhivanayya, or Bhīma, a native of Kashmir, who held the title of *mahā-sāmantādhipati* and filled several important offices, being at the time the administrator of the Palasige Twelve-thousand and the controller of the *achchu-pannāya*, one of the departments of taxation (ll. 5-15).¹ Next come four verses and a prose description of Bhivanayya's subordinate the General Mādhava-Bhatta, a soldier, statesman, and man of taste, who was a High Minister and "president" (*adhishṭhāyaka*, probably head of the local department) of the *achchu-pannāya* (ll. 15-31). The following paragraph (ll. 31-43) gives the date and details of an endowment granted by Mādhava to the temple of Svayambhu-Sōmēśvara² at Purigere and to the associated cult of Muddēśvara out of the fiscal revenues controlled by him, the trustee being Mahēndrasōma, the prior of the local monastery.

The date is specified on ll. 32-33 as the 27th year of the Chālukya-Vikrama era, Chitra-bhānu, Āshāḍha śu 5, Sunday, a *vyatipāta*. This is regular, so far as it goes: the given *tithi* corresponded to Sunday, 22 June, A.D. 1102, on which day it ended 17 h 30 m after mean sunrise (for Ujjain).³

The only geographical names mentioned are Kāśmīra (l. 10), the Palasige Twelve-thousand and the Seven and a half Lakh Country (l. 14); Purigere (ll. 35, 36, 38), and the *tirthas* (ll. 43 f). Palasige is the modern Halei, situate in lat 15° 32' and long 74° 36'. Purigere, also called Puligere and later Huligere, with the Sanskritised bye-form Purikara, is the modern Lakshmēshwar.

TEXT⁴

[Metres vv. 1, 7, 9, *Anushtubh*, vv. 2, 6, *Mattēbhavikrīḍita*, vv. 3, 5, 10, *Kanda*, v. 4, *Champakamālā*, v. 8, *Śālini*]

- 1 ◎ Namah(ma)s-tunga-śiraś chumbi-ohamdra-chāmara-chāravō trailōkya-nagar-āram-
bham(bha)-mūla-stambhāya Sa(śa)mbhavō || [1*] ◎
- 2 ◎ Svasti samasta-bhuvan-āśraya Śrī-Prithvi-vallabha mahārājādhirāja para-
- 3 mēśvara paramabhaṭṭāyakam Satyāśraya-kula-tīlakam Chālukya-ābharanam śrīmat-
Tri-
- 4 bhuvanamalla-dēvara vijaya-rājyam=uttarōttar-ābhividdhi-pravarddhamānam=ā-
- 5 chandr-ārka-tāram baram saluttam-iro [1*] tat-pāda-padm-ōpajīvi || Vṛitta ||
Dhuradol=tāne
- 6 dhuramda(dha)ram samuchit-āpt ālōchan-āgrēsar-āmtaradol=tāne samagra-mamtri
perar=1-
- 7 [1*]=emd=mtu kāranyadim pored=āldam charitakke mechchi puridum kond-āde
daṇḍādhinātha-

¹ See *Dyn. Kanar. Distr.*, p. 451.

² On the significance of the title *Svayambhu* see my paper on the Kurgōd inscr. B above, Vol. XIV, p. 278.

³ I have to thank Mr. Robert Sewell for his help in calculating the dates of the inscriptions in this paper.

⁴ From the ink impression.

the *Palasige* Twelve-thousand and the *achchu-pannāya* of the Seven-and-a-half Lakh Country¹—one who finds sustenance at his lotus-feet—

(Verse 3) A Mēru in pride, distinguished by bounty, a Dharmarāja's son [Yudhisṭhira], in righteousness, a unique King of Celestials [Indra] in magnificence, endowed with the excellences of the powers of lord, counsel, and enterprise—

(Verse 4) With affection of spirit the congregations of sages name the General Mādhava, on the occasion of his trampling down and slaying those who confront him in battle, a Spirit of Doom of the time of dissolution, on the occasion of his making gifts to impoverished sutors, a walking Tree of Desire, on the occasion of his giving protection when men come and pray for refuge, a solid adamantine house

(Verse 5) By generating Mādhava, who is the best of sages, who follows the course of Manu, the Creator made atonement for having created other inferior men of reprobate character

(Verse 6) In mercy, righteousness, power, magnificence, profundity, firmness, policy, pleasing conduct, courtesy, skill, valour, regular practice of duty, excellence, (and) knowledge of many arts, Mādhava has become exceedingly exalted on earth, a lord of the goddess of splendid fame

(Lines 25-31) Hail! he who possesses all titles of honour such as "he who is adorned with all positive virtues, illustrious in the office of High Minister, exalted in dignity, endowed with the three powers of lord, counsel, and enterprise, gracious to sages, a charming Brahma in appreciation of sentiments of skilful poetry, a lion to the great elephants proud foemen, a full moon of the autumnal season to the ocean of his kindred, a jewel-mine of nobility, a bee to the lotus-feet of Bhavānī's Lord [Śiva], lofty in valour," the High Minister, Controller of the *achchu-pannāya*, (and) General Mādhava-Bhaṭṭa—

(Lines 31-33) Hail! on Sunday, the 5th of the bright fortnight of Āshāḍha in the cyclic year Chitrabhānu, the 27th (year) of the Chālukya-Vikrama era, during a *vyatipāta*,²—

(Lines 33-43) The General Mādhava-Bhaṭṭa, while happily administering the *achchu-pannāya*, for the personal enjoyment of the god Svayambhu-Sōmēśvara (and) the god Muddēśvara of the capital city Purigere, presented to the gods, with laving of the feet of Mahēndra-sōma Pandita, prior of the local establishment, and with pouring of water, the *pannāya* tax (collected) wherever tenants of states selling betel-leaf within the 48,000 *muttar* of the lands of Purigere bring (the leaf) in loads conveyed either on shoulder-poles (?) or in head-loads, likewise the *pannāya* on betel-leaf sold in Purigere, likewise a total of 530 leaves on each load and 300 on each head-load sold there after deduction of the tax, together with tenants' tax and fines for offences. So the governors³ administering the *pannāya* shall maintain this pious endowment

(Lines 43-46 a prose formula of the usual type)

(Verses 7-9 common Sanskrit verses)

(Verse 10 a Kanarese commonitory stanza)

B—OF THE REIGNS OF VIKRAMADITYA VI (YEAR 32) AND TAILA III (YEARS 3 & 4)

The stone bearing this inscription has suffered some damage, a considerable portion having been broken off on the proper left side, from the top down to line 15. About half of the

¹ The *achchu pannāya* was one of the branches of taxation. On the Seven and a half Lakh Country see *Dyn Kanar Distr.*, p. 341, n. 2

² A *yōga* in which the declination of sun and moon are equal

³ This use of *arasa* in reference to civil officers of the Crown deserves notice, especially in connection with Dr. Fleet's remarks in *Dyn Kanar. Distr.*, p. 429. Cf. below, p. 50, n. 2.

pediment remains, and on this the only sculptures visible are a *linga* on a stand with a squatting bull to the proper right. The text below this is contained in three compartments, all of them about 2 ft wide. The first of these, comprising ll 1-5, is about $4\frac{1}{2}$ in high, the second, ll. 6-68, some 4 ft 3 in high, and the third, ll 69-70, about $2\frac{1}{2}$ in high. —The character is a fair Kanarese of the middle of the twelfth century, with letters varying in height from $\frac{1}{8}$ in to $\frac{7}{8}$ in. —Apart from the Sanskrit stanzas Nos 1, 2, 15, and 26, the language is Old Kanarese. The ancient *l* has been changed to *r* in *kirtt*= (l 10) and *negariddam* (l 42), and elsewhere to *l*. The *upadhmāniya* appears in *-payahpūra*- (l 25) and *Vāchahpati* (l 54). *P* is changed to *h* only in the names *Tailaha* (ll 22, 32, 48, 56, 58) and *Hānūngall*= (ll 65-6, elsewhere *Pānūngallu*). Among the words of lexical interest we may notice *Chaluki* (l 5), *jagadalu* (l 6), *nūvvādhe* (l 15), *kamdarisu* (l 27), *kannayisu* (l 27), *ullēkha* in the sense of "high-flashing" (l 57), *gadduge* (l 58),¹ and *kandarane*, "carving" (l 70).

The record chronicles three endowments, and was redacted in its present form on the occasion of the last of these. The first part, after a prelude (vv 1-4), opens with a series of stanzas (ll 6-10) praising in succession Permādi-Rā[ja], by whom Vikramāditya VI seems to be meant (v 5), Tailapa (i.e. Āhavamalla Nūrmadi Taila II), Satyāśraya, and Vikrama, i.e. Vikramāditya VI (v 6), and Vikramāditya's successes over the Chōlas, Nēpālas, and Gūrjaras are glorified (v 7). Then comes the formula referring the grant to Vikramāditya's reign (ll 10-12), followed by verses giving the lineage of his feudatory the Kādamba Mahā-Mandalēśvara Taila [II] or Tailaha-dēvarasa of Hāngal (ll 12-17). He was the son of Śānta (Śāntivarman) and Śrīyā-dēvi, and Śānta had four brothers, named Taila [I], Māvuli, Chōki, and Bikkī (i.e. Vikrama).² After this comes a prose passage giving to Tailaha all the standing titles of his family and referring the grant to his reign (ll 17-24). Then we have some verses in praise of the town of Purikara, i.e. Lakshmiśhwar (ll 24-26), its sanctuary of Mahā-svayambhu-Sōmanātha, or Dakshina Sōma, "the Sōmnāth of the South" (ll 26-28), and the prior of that establishment, Mahēndrasōma Pandita-dēva³ (ll 28-30), and then comes an interesting prose paragraph (ll 30-34) relating how the latter paid a visit to the Mahā-Mandalēśvara Tailaha-dēva (the above-mentioned Kādamba Taila II) at Pānūngallu, and gave him his blessing and gift of the Śaiva eucharist, in return for which he received from Tailaha the gift of the town of Kallavana for the maintenance of his temple (ll 34-38). A formal ending of the usual kind then brings the first section to a conclusion (ll 38-40).

The second part then opens with a verse in praise of the Chālukya Taila II, who in allusion to his title *Nūrmadi-Taila*, "a hundred times a Taila," is here called *Irmadi-padīrmadi nūrmadi-Taila*, "twice, twelve times, a hundred times a Taila" (ll 41-42), and it then formally refers itself to his reign (ll 42-44). We are then introduced in three verses to another Kādamba prince, Māvuli-Taila, also called Tailaha-dēva and simply Taila, a grandson of the above-mentioned Tailaha II, he was reigning at Narayangallu (ll 44-48), and was a worshipper of Sōmanātha (ll 48-49). He had a feudatory, the Mahā-Mandalēśvara Vira Pāndya,⁴ who at the time was holding the *munneya* or seignior of the Puligere nād (ll 49-51), while the General Mahādēvarasa was governing the same district and the Banavāse country in the office of

¹ Cf. the phrase in a Sogal inscription, ll 11-12, *snānam mādurargge gaddugeya nīram*. It seems to be the same as the Kashmiri *gōlu*, "aspersion," "ceremonial sprinkling."

² On this pedigree see *Dyn. Kanar. Distr.*, pp 559 sqq.

³ Among other titles he is described as *Daśavarmanraja nyukta* (l 29), "employed in the *raja* of Daśavarman." Properly *raja* means a cattle stall, here perhaps it signifies a royal court. Who Daśavarman was is a mystery.

⁴ Cf. Vira-Pāndya, who also appears as ruling at this time in Uchchangī-durga over Nolambavādi, see *Dyn. Kanar. Distr.*, pp 458, 459, *PSOCI*, Nos 116, 117, 139, *Mysore Inscri.*, Nos 8, 9, 32, 31, 35. He was father of Vijaya Pāndya.

mēl-āṭke (ll. 51-52), and the Generals Biddarasa and Attirāja (or Attiparāja) were administering the Puligere *nāḍ* under the orders of Mahādēvarasa (ll 52-55) The record then relates in prose that Māvuli-Tailaha after a visit to the temple at Puligere confirmed his grandfather's gift of Kallavana, with some further provisions, the trustee being Jñānasōma Pandita-dēva (ll 56-64)

The final section (ll 64-70) records a supplementary grant, by which Dēkarasa, general in command of the Hānūngallu Five-hundred, in concert with the controllers of the treasury, assigned one *paṇa* from every town and village in his district for the supply of lamps in the same temple, and brings the inscription to an end by a series of verses from which we learn that Jñānasōma, the prior of the temple, was the son of the above-mentioned Mahēndrasōma and Māhiyakka, and that the engraver was Rājōja, son of Jinnōja and younger brother of Chāva.

The date of the first grant is given on ll 34-35 as the 32nd year of the Chālukya-Vikrama era, Sarvajit; Pushya sūddha 13, Sunday, the *uttarāyana-samkrānti*, a *vyatīpāta* These details are discrepant The *tithi* mentioned corresponded to Sunday, 28 December, A.D. 1107, and ended about 18 h 37 m after mean sunrise (for Ujjain), but the *uttarāyana-samkrānti* of that year took place about 6 50 A.M. on Wednesday, 25 December Mr Sewell informs me that according to the *Siddhānta-śrōmaṇi* the *tithi* was 28 December, but the *uttarāyana-samkrānti* occurred on Tuesday, 24 December, at 1 h 5 m 20 s after mean sunrise

The second grant is dated on ll 59-60 as the 3rd year of Trailōkyamalla, Angras, Pushya sūddha 8, Monday, the *uttarāyana-samkrānti*, a *vyatīpāta* This is quite irregular. The *tithi* in question corresponded to Saturday, 6 December, A.D. 1152, ending about 10 h 38 m after mean sunrise On the other hand, the *uttarāyana-samkrānti* occurred on Wednesday, 24 December.

The third grant bears as date the 4th year of Trailōkyamalla, Śrīmukha, Chaitra *amāvāsyā*, a Monday (ll 64-65) This again is wrong, for the given *tithi* was current on Thursday, 26 March, A.D. 1153, ending about 21 h 24 m after mean sunrise

The geographical names mentioned are Purikara town (ll 3, 26) and province (l 51), and their synonyms, Puligere town (l 57) and province (ll 50, 52), the Chōlas, Nēpālas, and Gūrjaras (l 9), Banavāsī town (ll 12, 17), and its synonym Jayanti¹ (ll. 13, 18, 45), Banavāse province (l 51), the Pānūngallu or Hānūngallu Five-hundred (ll 22, 35, 63, 65-6), the *nele viḍu* or standing camp of Pānūngallu (ll 23, 32), the Kundavura Thirty (l 36), Kallavana (ll 36, 59, 61), the *tirthas* (l 39), and the *nele-viḍu* of Nareyangallu (ll 46, 63) On Purikara or Puligere see above, p 31. Pānūngallu or Hānūngallu is now Hāngal, and Nareyangallu Nerēgal Kundavura is possibly the same as Kundūr, the modern Narēndra, on which see above, Vol XII, p 298 Kallavana I am unable to identify

TEXT²























[Metres vv 1, 2, 15, 26, *Anushtubh*, vv 3-5, 8, 12-14, 16, 18-24, 27, *Kanda*, vv 6, 9, 10, 25, *Mattēbhavikrīḍita*, vv 7, 11, *Mahāsrāgdharā*, v 17, *Utpalamāla*]

- 1 Jayaty-ānanda-sandōha jñān-aśvāryya mayas-sadā [*] ichchhā-mātra-samntpanna-samasta-bhuva[na —] [1*]
- 2 Namas-tunga-śiraś-chumbi-ohamdra chāmara-chāravē [*] trailōkya-nagar-ārambha-māla-stambhāya Śambhavē | [| 2*] ³Gana

¹ This name regularly is used in the name *Jayanti-Madhukēśvara*, the standing title of the tutelary deity of the Kūdamhas

² From the ink-impression

³ [The phrase intended was *Ganādhipatayē namaḥ*] With *śrīmat* begins correctly the verse 3 which is in the *Kanda* metre —H K S]

- 3 srimat-Purikara-pura-lakshmi-mandanam=Abhavan = ubhaya - bhava - hita - karan = urvvi-mahitan=enipa Dakshī[na-Sōm .]
- 4 pad-ārā[dha]karam || [3*] ☉ Nandiyum=Agajeyav=uttams-ēnduvum=udjay-jatā-kalāpamum=initum sanda S[vayambhu(?) .]
- 5 ge Chalukī-vamś-ōttamaram || [4*] 
- 6 ☉ Śrimach-Chalukya-vamśa-lalāmam vidvishṭa-rāya-jagadalan=akhil-ōrvvi-mandanam=apratim-ōddāmam Permmādi-rā[    ] [5*]
- 7 ☉ Śaran-āyāta-kubhrit-kula-prakaramam vārāśiy=emt=amte bittaradim rakshīsi Tailap-āvanipam=im Satyāśray-ō[rvvīśvaram(?)   — —  Chalukya].
- 8 vamśa-lalanā-lālāta-lakshmam vasumdhareyam tāldidan=atyudātta-mahimam śri-Vikram-ōrvviśvara || [6*] Pariy-1[— —  — —   ada].
- 9 tinum Chōlanam chālanam-geyd=ariyam Nēpāla-bhūpālānan=adat-aledam Gūrjar-ōrvviśa-rājat-puramam nirdhāma-dhō[ma      —]
- 10 suttan=ottaysid=urvviśara bēram bēradim kirtt=aledan=anupamam Vikramāditya-dēvam || [7*] ☉ Svasti samasta-bhuvan-āśraya [Śri-Prithvi-vallabha mahā].
- 11 rājādhirāja paramēśvara paramabhattachāraka Satyāśraya-kula-lalakam Chāluky-ābharanam śrimat-Tribhuvanama[lla-dēvara vijaya].
- 12 rājyav=uttarōttar-ābhivridhdhi-pravardhdhamānam=ā-chamdr-ārka-tāram baram saluttam-ire || Tat-pāda-padm-ōp[īvi || Ka || ☉ Bana[vāsi  ]
- 13 n=anagha-Jayanti-pur-ēśa-Madhukēśa-jagaj-jauva-vamdyā-pada-sarōj-ārchchana-tatparan=udgha-samara-lōlam Tailam [8*] || Vri || Janaka[m —   —  —]
- 14 r-ddalana-daksham Śānta-bhūpālān=ātana mā-dēvi samagra-punyavati dal tāt=tām Śriyā-dēvi Taila-nripam Māvuli Chōki Bikkīy=emp=i bhū[pā].
- 15 la-jālam yaśō-dhanar=ēm punyamo sat-kaniya-janaka[r=*]Śri-Taila-bhūpālana || [9*] Bāly=emt=amte tadīya-dēśaman=adam nrvvūdheyimd=āldu me[y-ga].
- 16 li dik-kumbhūya kumbha-sambhrita-lasat-simddhū(dū)ra-rāg-āvilam] bala(la)vat-tējam=enal dharā-valayamam mika(śika)mtakam mādidam palurum bannisa-
- 17 I=ndhdat-āri-dalanam Kādamba-kanthiravam || [10*] ☉ Svasti samachigata-pamcha-mahā-śabda-mahāmandalēśvaram Banavāsi-puravar-ādhiśvaram
- 18 [Jaya]mti-Madhukēśvara-dēva-labdhā-vara-prasādam sabaja-mriga-mad-āmōdam Tryaksha-kshmā-sambhavam chatur-asi(śi)ti-nagai-ādhishtāta Lalāta-
- 19 [lōchana-Cha]turbhūjam(ja)-jagad-vidit-āstādaś-āśvamēdha - yajña - dikshā-dikshitam Himavad-gaḥImdra-rumdra-śikharī(ra)-śēkharāyamāna(na)-mahā-spha-
- 20 [tūka-śilā-stam]bha-badhdha-mada-gaja mahā-mahim-ābhīramam Kādamba-chakrī Mayūravarmma-mahā-nihīpāla-kula-bhūshanam peruma-
- 21 [tū-tū]ryya-nurgghōshanam sā(śā)khācharēmdra-dhvaja-virājamāna māt-ōttunga-simha-lāmcchhanam datt-ārthi-lāmcchanam samara-jaya-kāranam Ka-
- 22 [damb-ā]bharamam mār-kkolvāra gandam nām-ādi-samasta-prasasti-sahitam śrimau-mahāmandalēśvaram Taila-dēvarasar=Ppānumgall=a-
- 23 [yn]ūram tribhōg-ābhyantara-siddhīyam dashta-nigraha-viśiṣṭa-pratipālāneyimd=āld=arasu-geyyuttam Pānumgalla nele-
- 24 [vi]dinol sukha-samkathā-vinōdadimd=ānal=ittal || Vri || Tevar=ellam dēvatā-mandira-nivahame nimna-sthali-rāyiy=ellam suvīāja-
- 25 d-dirgehikā-samkula-bharita-payah-pūra-nirāja-kāsūrave mattam tat-samālamkita-vasudhey=ad=ellam lasach-chamdan-ōdjānav=enal ra-

- 26 mya[m*] dal=endum Purikara-nagari-lile lōk-āvalōkam || [11*] Mattam=alī ||
Kam || Ond=omd=akshiteyam sānandadin=abhyarchchisalke kolagām tīvitt=
emdo-
- 27 de Śrī-lingada sama-sanda mah-ōnnatiya pavanam=ariyem pogalal || [12*]
Kadeyada kamdarisada bī-ppadisada kammayisad=omd=akṣṛitri(tri)-
- 28 ma-rūpam pideda[m ?] Svayambhu neladim=odedu dayam-geydan=alī Dakshina-
Sōmam || [13*] Int=enisida Mahā-svayambhu-Sōmanātha-dēvara
- 29 'sthān-āchūryam || Kam || Suvrata-nīlayam sakala-mahā-vrati-santāna-kalpa-
bhūjam Daśavarṇma-vraja-niyuktan=esedam pravrajya-Mahēm-
- 30 drasōma-pandita-dēvam || [14*] Intu sama dama-yama-niyama-nishthā-garishthan=
appa Mahēmdrasōma-pandita-dēvar=mmahā-
- 31 mahīman=appa Sōmanātha-dēva-divya-śrī-pād-ārchchan-ālamkrita-ghuśrī(śrī)na-
maśrī(śrī)na-chandan-ānūlōpī-sugandha-gandhamumam tat-prasā-
- 32 da-sāsh-ākshatamgalumam kondu Pānumgallige pōgi mahā-mandalēśvaram
Tailaha-dēvanam parasuvudum harsh-ōtkarsha-chittan=āgi sthā-
- 33 na-viśēshamumam dēvatā-viśēshamumam manade-gondu Sōmanātha-dēvargg=aṅga-
bhōgakke namma nādol=omd=ūram kuduṣam=emdu vichā-
- 34 rasi śrīkarana-pradhāna-sēnādhīpa-purassaram svasti śrīmach-Chālukya-Vikrama-
samvatsarada 32noya Sarvvajit-samvatsarada Pu-
- 35 shya-suddha 13 Ādi-vārāṇ=ottarāyana-samkramana-vyatipātam kūḍida punya-
tithiyol Pānumgall=aynūrara kam-
- 36 paṇam Kundavura-mūvattara baḷiya bādam Kallavanamam śrī-Sōmanātha-
dēvargg=aṅga-bhōgakke=ā-chamdr-ārkkam sthāyiy=āgi
- 37 sarvva-namasya(aya)mum sarvva-bādhū-parihāramum=āgi pāramēśvara-dattiy=āgi
tāmva-sāsana-sahitam Mahēm-
- 38 drasōma-panditara lālam karchchi dhūrā-pūrvvakam mādi bittam | ☉
Ślōkam ☉ Sva-dattām para-dattām vā yō harṇta vasu-
- 39 ndharām [i*] shashti[r*]-vaisha-sahasrāni viśthayām jāyatē kṛimih || [15*] Kam ||
Gaṅgā-sāgarī-Yamunā-sam[ga]madol kōti-kavi-
- 40 leyam brahmanaram lingigalam sale punya-dīnamgalol=alidavargal=appar=ant=idan=
alidar || [16*] ☉ Pratipāhsavargg=ananta-punya-phala ☉ ☉
- 41 Śrī-vadhū tanna pēr-uradol=udgha-jay-āṅgane tōlōl=oppe dhātīi-vadhuv=ichhekārtti
kaḍugū(gu)tt-ire chāru-Chalukya-aṁśa-rājiva-
- 42 vikāśan-ōllasita-chandakaram negardda(rda)m samasta-dhātīi-valay-ēśan=Irmmaḍi-
Paḍirmmaḍi-Nūrmmaḍi-Taila bhūhhu[ga]m || [17*] Svasti samasta-bhūvan-ā-
- 43 śrayam Śrī-Prithvī-vallabha mahārājādhirāja pāramēśvara paramabhāttāraka
Satyāśraya-kula-tīlakam Chāluky-ābharanam śrī-
- 44 mat-Trailōkyamalla-dēvara vijaya-rājyav=uttarōttar ābhivridhdhī-pravardhdha-
mā[n:]m=ā-chamdr-ārkkā-tāram baram saluttam-ire || Ta-
- 45 t-pāda-padma-ōpajivi ☪ Kādamba-kula-prabhava-prādurbbhāvam Jayanti-
Madhukāśvara-dēv-ōdita-vara-pi asūdan=ilā-deyita[m*]mapda-
- 46 lēśa Māvulī-Tailam || [18*] Nareyamgal nele vid=ene parigraham praje-
gal=āpta-varggam paleyar=ppūrya śrīkaranaḍ-avar=vvota-mamtri-
- 47 gal=emdu poreyal=ūdyatan=ādam || [19*] Santāna-stham nripa-padaman=taledunā
dharmma-tatparam Taila nripam mantanav=ēno paratā-ānanta-

- 48 sukhakk=elasi punya-bhājanan=ādam || [20*] Antu katipaya-samvatsaram tad-
rāja-lakshmiyan=alamkaris-uddu Kādamba-kanthiravam Tailaha-
49 dēvam Sōmanātha-dēva-darśana-vrata-prabhāvadimd=ire || Asi-dhārā-vratamam
sādhisi jaya-vadhu vāpi bāna-mukhamam sale
50 sādhisi bamdu bhujadol=āsyadol=esed-irppal Virā-Pāndya-bhūpālakana || [21*]
Ā mahā-maudalēśvaram Puligere-nāda manneyama-
51 n=āld=arasu-geyyutt-ire || ② Purikara=dēśamumam bamdhunatara-Banavāse-
dēśamam mēl-āike nīrantaram=āgal=āldan=atidurdhha-
52 ra-dhairyam dādanātha-Mahadēvarasam || [22*] Ā prachanda-dandanāthanam
besadim Puligere-nādam Biddam(dda)rasa-dandanāthanum mahāpra-
53 dhān-ottaman=Attirājanum=āldar=avara prabhāvam=ent=ene || Kam || Eadani
nudiya samgara-dhareyol bem-gudada para-
54 vadhū-kēliyan=ācharisada pempinol=āvam dore parikise Biddarāja-dandādhipanol ||
[23*] Madhura-vachō Vāchahpa-
55 ti vidhu-vīśada-yāsam vināta-shādgunya-nay-āmbudhiy=emdod=itarar=eneyē pradhāna-
sēnādhipatyan=Attiparāja [||* 24*]
56 ✽ Svasti samasta-prasasti-sahitam śrīman-mahāmapdalēśvaram Māvuli-Tailaha-
dēva n Sōmanātha-dēva-darśa(rśa)na-vrat-ō-
57 dyāpan-ittam śrīmad-īājadhāni-patṭanam Puligerege bamdu Sōma-dēva-pada-
nakha-mayū[kh-ō*]llēkha-lēkh-āpagā-pravāha-
58 dim pavitrikrita-sarīran-āgi kshiri-dhārā pūradim sahasra-gaddugeyam koṭtu
dēvaige muunam tamm=ajjam Piriya-Tailaha-dēvam
59 [b]itta dēva-bhōgam Kallavanamam punar-ddattiy=āgi svasti śrīmach-Chālukya-
Trailōkyamalla-dēva-varshada 3ney=Āmgra-samvatsarada
60 [P]ushya-suddha 8mi Sōmavārav=uttaiyana-samkramaṇa-vyatipātam kādida punya-
tūhiyol śrī-Svayambhu-Dakṣiṇa-Sōmanā-
61 tha-dēva izz=amgr-bhōgakke Kal[ī]avanada mē[ī-ā]lke manneyam kanikey=āya-
dāra ru-kula-sahitam sarvv-āya-sādhdhiy=āgi pūrvva-da-
62 tti-kranimalu sarvva-namaśya(sya)mum sarvva-bādhā paibhāram=āgi alhiya sthān-
āchūiyam Jñānasōma-pandita-dēva-
63 [ra kā]līm karchchi dhārā-pūrvvakam mādi Pānumgall=aynūrara prabhu-
gāvundigalum srikarana-pradhāna-sēnādhipati-sahitam Nareyam-
64 galla nūe-vidinol=irddu tad-grāmamam bitta || Svasti śrīmach-Chālukya-
Trailōkyamalla-varshada 4neya Śrīmukha-samvatsarada Chai-
65 trad=amrvāse(se) Sōmavāradamdu Hānumgall=aynūrara dandanāyakam Dākara-
num sūkaranamgalum śrī-Sōmanātha-dē-
66 vara nam(ni)tya-nandā-divigege Hānumgall=aynūrara grām-ānugrāmadalu praty-
ekam bitta panav=omdu ③ Vri ③ Tanag=ārādhyam [t]r[ī]-
67 [ī]ōkī-pati vibudha-nutam Sōmadēv-ādhipa[m] saj-janakam M[ā]hēmdrasōmam
janani vinūta-chāritre tām Mālyakkam vinay-ālamkārey=ēm
68 dhan[y]ano guna-gana-vārāsi-[sa]mpūrn[n]a-sōmam muni-samtān-ōtpal-ō[—]ita-
vipula-lasat-sōman=ī Jñānasōmam || [25*] ④ Śloka ④ Ba-
69 hubhir=vvasudhā dattā rājabhis=Sagar-ādibhir=[ī*]yyasya yasya yadā bhūmis=tasya
tasya tadā phalam [||* 26*] ✽ Bhū-vinutam rūvūra-ka-
70 lā-vidē-Jinnōjan=agra-putram Chēvam kēvalame savan=ballara dēvam Rājōjan=
ivargal=esedar=dhdhareyol [||* 27*] ✽ Rājōjana kandarane ③ ✽ ③

¹ The second *pāda* of this verse will not scan [If *mam* of the word *dēśamam* is dropped, the difficulty disappears. In this case *dēśa-mēl-āike* must be written together.—H K S.]

² The ink-impression is here very indistinct, the traces suggest *-ōrvāhiā-*

TRANSLATION.

(Verse 1) Victorious ever is he who is composed of accumulated bliss, of knowledge, and of power, from whose mere will arise all the worlds

(Verse 2 identical with verse 1 of inscr. A. above)

(Verse 3) May [the god Sōmanātha of] the South, who is known as Abhava [Śiva], embellishing the fortune of the blest city Purikara, causing weal in both spheres of existence, [bless] the worshippers of his feet

(Verse 4) Nandi, the Mountain's Daughter, the diadem moon, the tall pile of braided locks, all this the excellent Svayambhu [bestowed upon] the noble (scions) of the Chalukya lineage¹

(Verse 5) An ornament of the blest Chalukya lineage, a jagadala against hostile kings, an embellishment of the whole earth, incomparable in majesty, is king Permādi

(Verse 6) Like the ocean perfectly protecting numbers of families of *kubhrit* [kings, or mountains] who came to him for refuge, king Tailapa ruled the earth, then king Sityāśraya, [then] the blest king Vikrama most lofty in dignity, a frontal decoration of the lady [the Chalukya] lineage

(Verse 7) Swiftly (?) by his boldness having driven to flight the Chōla, by his strokes the incomparable king Vikramāditya overwhelmingly crushed the Nēpāla monarch, burned the Gūrjara sovereign's brilliant city [so that it was] lustreless (?) smoke, in indignation tore up and flung away the roots of banded sovereigns

(Lines 10-12) While the [victorious] reign of² king Tribhuvanamalla was advancing in a course of successively increasing prosperity, (to endure) as long as moon, sun, and stars —One who finds sustenance at his lotus feet—

(Verse 8) [Ruler of the city (?) of] Banavāsī, devoted to the worship of the universally adored lotus feet of Madhukēśa the lord of the faultless city of Jayantī, eager for mighty battle, is Taila

(Verse 9) His father was king Śānta, skilled in shattering , his mother forsooth was the latter's chief queen Śrīyā-dēvi, perfect in righteousness, the group of princes consisting of king Taila, Māvuli, Chōka, and Bikkī are rich in fame what righteousness is that of the blest prince Taila, who has worthy uncles and father³

(Verse 10) Reigning undisturbedly like Balī over his country, being known as a true hero, one who is stained with the red hue of the bright minium lying thick upon the temples of the elephants of the sky-quarters, mighty of splendour, the Kādamba lion who shatters proud foes has made the circle of earth free from obstruction, so that many praise him

(Lines 17-24) Hail! the Mahā-Mandalēśvara who has obtained the five great musical sounds, who has all the titles of honour such as 'lord of Banavāsī best of cities, receiving the grace of boons from the god Madhukēśvara of Jayantī, naturally scented with musk, ornament of the race of the Kādamba emperor the great king Mayūravarmā, which is sprung from the Three-eyed [Śiva] and Earth, presides over eighty-four towns, is consecrated in the consecratory rites of eighteen world-renowned horse sacrifices to the (God of the) Frontal Eye [Śiva] and the Four armed [Vishnu], binds its furious elephants to great crystal pillars crowning the massive peaks of the lord of mountains Himavat, and is delightful in its great majesty; he who is attended by the noise of *permatti* drums and

¹ [It looks as if the verse meant to say that Svayambhu with Nandi etc might confer blessing on the Chalukya lineage.—H K S]

² Supply the usual Chālukya formula, as above, inscr. A, 1 2 ff

³ [Kaniya janakar is 'nucleus,' not 'uncles and father'—H K S]

(other) musical instruments, brilliant with a banner (having the device) of a great ape, having as crest a lion lofty in pride, bestowing gold on the needy, causing victory in strife, ornament of the Kadambas, man of might against adversaries," the Mahā-Mandalēśvara Tailaha-dēvarasa, while loyally controlling with the internal authority of the *tribhūga*¹ the Five-hundred of Pānūngallu so as to suppress the wicked and protect the superior, being in the enjoyment of pleasant conversations at the standing camp of Pānūngallu.—

(Verse 11) To speak of all the hillocks, the crowd of temples, all the lines of valleys, the lotus-pools in the waters filling the multitude of brilliant ponds, likewise all the earth adorned therewith, the bright parks of sandal-trees—verily the aspect of Purikara town is a charming sight for the world.²

(Line 26) There, moreover —

(Verse 12) In the joyous offering of consecrated rice-grains one after another a *koḷaga*³ is filled up⁴, hence I know not how to celebrate (*fittingly*) the magnitude of the famous eminence of the Phallus of Śiva

(Verse 13) The Self-born assumed a unique natural form made without turning of the lathe, without graving, without separation, without craftsmanship, Sōma of the South there condescended to burst forth out of the ground

(Lines 28-29) The Prior of the establishment of the god Mahā-svayambhu-Sōmanātha, who has thus been described —

(Verse 14) There flourished a seat of pious observances, a tree of desire to the lineage of all great ascetics, a servant in Daśavarman's court (?)⁵, the cleric Mahēndrasōma Pandita-dēva

(Lines 30-38) So Mahēndrasōma Pandita-dēva, most reverend in devotion to calmness, self-control, the major and the minor disciplines, having taken unguents of saffron and bland sandal and fragrant scents prepared for [that decorated—H K S] the worship of the divinely blest fest of the most noble god Sōmanātha, and likewise rice-grains left over from his sacred meal [grace.—H. K. S], went to Pānūngallu and pronounced a blessing upon the Mahā-Mandalēśvara king Tailaha, who, realising with extreme joy the singular qualities of both the establishment and the deity, said "Let us give to the god Sōmanātha for his personal enjoyment a town in our province," and having thus reflected, in concert with the treasurers, ministers, and generals, on a holy lunar day on which Sunday, the 13th of the bright fortnight of Pushya in the cyclic year Sarvajit, the 32nd of the Chālukya-Vikrama era, occurred together with the *uttarāyana-samkrānti* and a *vyatipāta*, laved the feet of Mahēndrasōma Pandita and with pouring of water granted as an imperial gift, together with a copper-plate charter, the town Kallavana in the Kūṇḍavura Thirty, a county of the Five-hundred of Pānūngallu, for the personal enjoyment of the god Sōmanātha, in perpetuity for as long as moon and sun endure, on *sarva-namasya* tenure with immunity from all conflicting claims.

(Verse 15 : a common Sanskrit formula)

(Verse 16 : a similar Kanarese stanza)

(Line 40) For them that preserve (*this foundation*), fruit of endless merit.

¹ See *Ind. Ant.*, Vol. XIX, p. 271.

² ["All hills are abodes of gods, all valleys are lotus-tanks and ponds and all the earth is one bright park of sandal trees"—H. K. S.]

³ A measure of capacity, the Sanskrit *dhāṇaka*, equal to 4 *baḷlas*

⁴ ["One consecrated grain of rice offered with joy, grew into a *koḷaga*." This seems to be the famous eminence of the Phallus which the poet wants to describe.—H. K. S.]

⁵ [Probably *Daśavarman-graya* is an order of ascetics.—H. K. S.]

(Verse 17) There has become eminent a brilliant sun bringing to bloom the lotuses of the fair Chalukya lineage, a lord of the whole circle of earth, king Irmadi-Padirmadi-Nürmadi-Taila,¹ on whose broad breast appears the lady Fortune, on whose arm (*appears*) the noble lady Victory, to whom the lady Earth is an amorous leman

(Lines 42-45) While the victorious reign of ² king Trailōkyamalla was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and star —One who finds sustenance at his lotus-feet—

(Verse 18) Māvuli-Taila, the Viceroy beloved of Earth, whose origin derives from the Kādamba race, (*and*) to whom arises grace of boons from the god Madhukēśvara of Jayanti,

(Verse 19) thinking of (*his*) possession, to wit the standing camp of Nareyangal, (*his*) subjects, the band of (*his*) friends, the elders, the senior treasurers, the excellent ministers has been solicitous to strengthen (*them*)

(Verse 20) Standing in the line of succession and holding the royal rank, devoted to righteousness, king Taila has sought for unending bliss in the next world—oh, what a design!—and become a vessel of holiness³

(Lines 48-49) So after having for several years adorned the fortunes of that realm, the Kādamba lion king Tailaha, being in the glory of the festival of visitation of the god Sōmanātha —

(Verse 21) The lady Victory, accomplishing the vow of the sword-edge,⁴ and the goddess of Speech, surpassing the point of an arrow,⁵ have come and displayed themselves (*respectively*) upon the arm and in the mouth of king Vira-Pāndya

(Lines 50-51) While this Mahā-Mandalēśvara was royally administering the seignory of the Puligere county —

(Verse 22) The General Mahādēvarasa, most irresistible in valor, was administering the laud of Purikara and the land of most beautiful Banavāse in perpetual superior control

(Lines 52-53) Under the command of this august General, the General Biddarasa and the noble High Minister Attirāja were administering the county of Puligere As regards their dignity—

(Verse 23) In (*his*) greatness in speaking not two (*things*),⁶ in turning not his back on the field of battle, (*and*) in holding not amorous sport with others' wives, when one considers, who is equal to the General Biddarāja?

(Verse 24) As he is known as a Vāchaspati [Brahman] of sweet speech, a possessor of moon-bright glory, an ocean of policy according to the famous six qualities,⁷ are there others equal (*to thee*), senior General Attiparāja?

(Lines 56-64) The Mahā-Mandalēśvara king Māvuli-Tailaha, having come to the capital town Puligere in order to spend the festival of visitation of the god Sōmanātha, purified his body in the stream of the high flashing Celestial River consisting of the rays from the god Sōma's toe-nails, and gave a thousand aspersions with streams of milk and water, and, renew-

¹ Literally, "twice, twelve times, a hundred times a Taila"

² Supply the usual Chālukya formula, as above

³ [The words *santāna* and *mantana* (for *mantana*?) seem to be used here in the sense of 'progeny' and 'honorable race'—Ed.]

⁴ See *Ind Ant*, Vol XVII, p 322 The sense is that victory is obtained under extreme difficulties

⁵ Namely in keenness and swiftness [A probable reference to the poet Bāna and his works is intended—Ed.]

⁶ This is a variation of the common epithet *eka tākya*, "uniform in speech"

⁷ *Shāddgunya*, the six modes of conduct of a military commander, viz *śānti* (peace), *virāḍa* (war), *yāna* (travel), *āsana* (resting), *dvaidhībhāva* (causing separation of enemies), and *samtraya* (making alliance)

ing the gift of the sacred usufruct of Kallavana previously granted to the god by his grandfather king Tailaha the elder, he, while staying in the standing camp of Narayangallu in company with the sheriff and *gāruṇḍu*s of the Five hundred of Pānūngallu, the treasurers the ministers, and the generals, layed the feet of Jñānasōma Pandita-dēva, the prior of the local establishment, and with pouring of water, on a holy lunar day on which Monday, the 8th of the bright fortnight of Pushya in the cyclic year Āngira, the 3rd of the Chālukya king Trailōkyamalla's (*regnal*) years, occurred together with the *uttarāyana-samhānti* and a *vyatipāṇa*, granted for the personal enjoyment of the god Svayambhu-Sōmanātha of the South the same village, including the superior control and primordial rights over Kallavana, benevolences, prescriptive fees of office, gifts, and petty dues, with right to all precriptive fees, according to the precedent of the previous gift, on *sarva-namasya* tenure with freedom from all conflicting claims

(Lines 61-66) On Monday, the last day of Chaitra in the cyclic year Śrīmukha, the 4th of the Chālukya Trailōkyamalla's (*regnal*) years, Dākarasa, General (*in charge*) of the Five hundred of Hānūngallu, and the treasurers granted for the regular perpetual lamps of the god Sōmanātha ono'pana from each of the villages and hamlets of the Five-hundred of Hānūngallu

(Verse 25) The (god) worshipped by him is Sōma the Lord of Gods, sovereign of the triple world, praised by sages [or, celestials], his good father is Mahēndrasōma, his mother is Māliyakka, renowned for her conduct, adorned by refinement how fortunate is this Jñānasōma, a full moon (*sōma*) to the ocean of all virtues, a ample brilliant moon to the lotuses the lineage of holy men

(Verse 26 a common Sanskrit formula)

(Verse 27) Chāva, the eldest son of the world-famed skilled engraver Jinnōja, a perfect Jain, (and) Rājōja, a god of the cunning,—these have become renowned on earth

(Line 70) The engraving of Rājōja

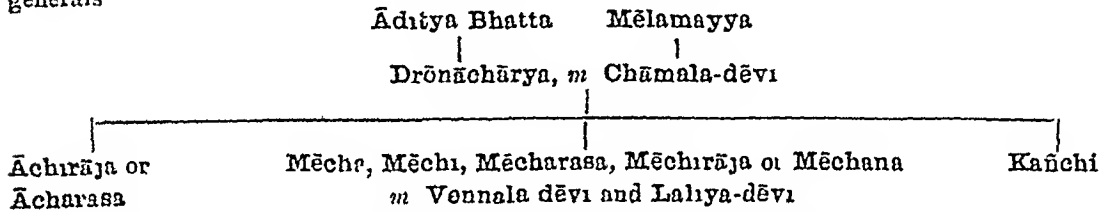
C—OF THE REIGN OF JAGADEKAMALLA II THE 10TH YEAR

This is on a slab with a rounded top containing sculptures, namely a *linga* on a stand in the centre, with a squatting bull to the proper right and a cow suckling a calf to the proper left, apparently there is a scimitar over the latter, and on the top are the sun (on proper right) and moon (on left). The inscribed area below this pediment consists of three parts. The first (containing lines 1-2 of text) is about 1 ft 7 $\frac{3}{4}$ in wide and 2 in high, the second (lines 3-17) is about 1 ft 10 in wide and 1 ft 3 in high, the third (lines 18 to end) is of about the same width and 3 ft 11 in high.—The character is a very good Kanarese of the period. The average height of the letters in the first half of the inscription is about $\frac{1}{4}$ in, after this they begin to decrease, and towards the end average only about $\frac{5}{16}$ in.—The language is Old Kanarese, with formal Sanskrit verses (Nos 1, 32) and a Sanskrit phrase (ll 60-61). It is not certain whether the *avagraha* denotes, as in pure Sanskrit, a completely vowelless consonant, or whether the vowel *u* was inserted there, the spelling of *°dyad-yasō rjitan* in l 20, where the second *d* is written with *avagraha* and is followed by *ya*, suggests that the *d* represents *du*. The *upadhānīya* is used in *Bṛīhahpṛī* (l 56). The archaic *l* appears as *r* in *negardam* (l 4); elsewhere it has become *l*. The treatment of initial *p* in Kanarese words is inconsistent: in verse it usually remains, yet we find *hore* (l 13), *himgidud* (l 13), *hāl* (l 48), *hom* (l 48), and in prose we have *pannir*° (l 26), *Puligere* (ll 50, 64), *padedu* (ll 52, 55), beside *hattar* (l 52), *holu*° (ll 53, 58-60), *hāla* (ll 58-9), *horeya* (l 59), and *halla*° (l 59). The archaic ending of *avom* (l 37) is noteworthy. As lexically interesting we may notice *stambēra* (l 20), apparently formed *metri gratia* as a variant of the regular *stambērama* by the analogy of *°ga*

¹ On this point see my remarks on the Mādāgihāl inscription, above, Vol. XV, p. 315

beside °gama; *hēriḡa* (l 21), a form throwing some light upon the meaning of the official title *hēri sandhi igrāhi*, which hence would seem to mean a minister in charge of the secret intelligence-department of foreign policy (cf Kittel, s.v. *hēriḡa*), and *kandarane*, "carving" (l 64)

The record, after invocation of Śiva, begins with a short metrical genealogy of the Western Chālukyas from Tailapa (ie Taila II) to the reigning sovereign, Jagadēkamalla [II], whom it duly glorifies (ll 2-15). It then refers itself in formal prose to the latter's reign (ll 15-17), and devotes four stanzas (ll 18-24) to the laudation of his minister Kēsirāja, also called Kēsavadēva, Kēsimaṡya and Jayakēsīdē-varasa in l 51, a distinguished general who had defeated the Chōlas, Lolas, and Gūrjaras, and who was also a minister of foreign affairs, an officer of the treasury, and an administrator of the royal seraglio, we next learn from the prose of ll 24-27 that he was at this time administering the Belvala Three-hundred, the Huligere Three-hundred, the Halasige Twelve-thousand, and the Hānumgallu Five-hundred¹. A series of 10 verses (ll 27-39) then introduces us to the following pedigree of generals —



Four further verses (ll 39-44) bring us to the province of Purikara (ie Puligere or Huligere), now being ruled by a certain Jayakēsī-dēva, of the Manala² family, and its capital, of the same name, with its sanctuary of Mahā-Svajambhu-Somanātha, of which the prior (*āchārya*) was Jñānasōma Pandita-dēva, the son of Mahēndrasōma,³ the son of Dēvasōma. After a verse in praise of "Kēsava the minister of king Sōmēśvara," who must be the previously mentioned general Kēsimaṡya, and Jagadchamallā's father Bhūlōkamallā Sōmēśvara III (ll 44-45), and another in honour of Jñānasōma (ll 45-47), we learn from two stanzas (ll 47-49) that Mēcharas set up a golden final (*kalasa*) upon this temple, and gave for this purpose 100 *matka* of land in Kunduravalli. The details and date of this gift, for which Jñānasōma was trustee, are then specified in prose (ll 49-61), and another verse adds some further details (ll 61-62). The words *Karnaṡṡa-sukavi-mukhya-panditara* (l 64), which I have translated as "of an eminent scholar among Kanarese master-poets" may equally be taken as a proper name, the *nom de plume* of the author of the inscription. The engraver was Chāvōja, son of Jinnōja of Puligere (ib), on whom see above, inscription B, l 70.

The date is given on ll 56-57 as the 10th year of the reign of Jagadchamallā, the cyclic year Prabhava, Āshādha śuddha 12, Thursday, the *dakṣiṇāyana-samkrānti*, a *vyatipāta*. This is irregular. The given *tithi* corresponded actually to Thursday, 12 June, A D 1147, on which it ended 17 h after mean sunrise (for Ujjain). But the *dakṣiṇāyana samkrānti*, or Karka-samkrānti, took place, according to the *Ārya-siddhānta*, exactly a fortnight later, on Thursday, 28 June, 15 h 51 m after mean sunrise, and Mr R Sewell has pointed out to me that by the *Siddhānta-śrōmaṇi*, and probably by the *Brahma siddhānta* also, it was due on Wednesday, 25 June, about 14 h after mean sunrise.

The geographical names mentioned are the Beluvala Three-hundred (ll 25-6), the Huligere Three-hundred (l 26), or Puligere *nāḍ* (l 50), sanskritised as Purikara (l 39), the town of Huligere (l 53), or Puligere (l 64), or Purikara (ll 40, 45 f), the Halasige

¹ See *Dyn Kanar. Distr.*, p 458

² This is the same as the Manlāra family, on which see above, Vol VI, p 52, and *Mysore Archaeol. Report*, 1908-9, p 16. An ancestor of this official, also named Jayakēsī, figures in a Hulgūr inscription of Śāla 960.

³ See above, inscriptions A. and B.

Twelve-thousand (I 26), the Hānūngallu Five-hundred (I 26), Kuntala (I 39), Ekkalavāda (I 49), Kunduravalli (II 49, 51 53), Ittago (II 51, 58 f), Nittār (II 53, 60), Kāntarika (I 59), Bonakana kola, "Bonakana Lake" (I 60), the *Hathas* (I 63); and various nations (II 7, 18, 22 3) Beluvala (Belvala) and Huligere are well known, and Huligere town is the modern Lakshmīshwar. Halasiga is Halai Hānūngallu is the modern Hargal. Ekkalavāda is the name of the district in which lay Kunduravalli, and the latter may be identified with the village styled "Kunderhalli" in the *Postal Directory*, "Kōnduravallie" on the Indian Atlas, sheet 41, and "Kudravali" on the Bombay Survey, sheet 334, which lies in lat 15° 8', long 75° 36', about 5½ miles ENE from Lakshmīshwar. Nittār ("Nittor" on the Indian Atlas) lies in lat 15° 31', long 75° 31½'

TEXT¹

[Metres vv 1, 32, *Anushūbh*, vv 2, 3, *Śārdūlavikrīḍita*; vv 4, 6, 7, 9, 11, 13-20, 22-7, 29, 30, 33, *Kanda*, vv 5, 28, *Mahāragopīṭhā*, vv 8, 31, *Chenṇakavālā*, vv 10, 12, 21, *Mattābhavarīḍita*]

- 1 Śrī Namas=tunga śiras chuinbi chamdra chāmara-chāravī [*] trālōkyo-ragar ārambha-mūla-ṣtam-
- 2 bhāya Śainbhavē [II 1*] Śrīmah-chāra-Chaṇḍukya-ramēa nalinī-hal-atapira dar-vvinit-a-
- 3 mēy-āri nppīla-bāla-kadali-shand ōgra - vīdandan - uddāma-ā namra-parāmdra maṇḍi-manī-samghrīṣṭ ārgghī(ghri)-
- 4 padma-dvayam bhum-iṣam negardam samagra-vijya-śrī-lōlupam Tālapam [2*] Chāluky-ābharanam tadīya-
- 5 tane(na)yam Satyāśrayam tadh-dharapā] ātm-ōnuja-ōnu Vikrama-nppam samā-Ayyanam kīrtti lakshmi-lōlam Ja-
- 6 yasumhan-ā nripa-suta[m*] saingrāma-jit sārīyabharum-Chamb-Āhavamallan-ā nripa-sutam Sōmēśvar ōrivi-
- 7 śvaram || [3*] Ka || A nripatiya tannam Chō] śrana-kānana-dav-ānaṣam Gūrjjara-bhūp-Ānūpa khadira-khandanau-i nalanam
- 8 taledan-ādāta Permmādi-nripa || [4*] Vṛi || Chala-chiri-bhēriyam kichaka-kula-vilasad-gāyak-ānikadim bhūtala-bhūbhīṣit pīṭha-
- 9 dim panuagē-phana manī-dīpangalim śarmma² nirminōka-lasād² vastiāngalim bēṛa-varge vibhavamam mūdi vidīśīṭṭarim dōr-vaḷa-dīptam Bhi-
- 10 lla-palli sthitiyol=irisidam Vikramāditya-dēva || [5*] Ka || Ā dharaṇīśana putram sādhiṭa dik-chakrān=amritakara-kīrapa-ya-
- 11 sō-didhitiy=esedam mahim-āgūdhām Bhūlōkamallan=uddhata-malla || [6*] Tad-apatyam ripu-bhūpa-pradīpa-jham-
- 12 jhā samīranam ripu-ray-ōmīnada-karī-kantḥiravan=ennadar-ār-Jjagadēkamalla-chakrē-śvarana || [7*] Vṛi || Kamatha-kathōra-
- 13 karppirada tāpam=adamigitu Nāga-rājan=uttama-maṇi-mastakakke hōre himgīdud=ā dig-ibhakke kantḥa-bhā-
- 14 ram=ad=udugitt=enali vasumati-lalamam Jagadēkamallan-asra(śra)madole tāldidam nija-bhūja dradhima-pra-
- 15 bala-pradēśadol || [8*] Svasti samasta-bhuvan-āśraya Śrī-Prithvi-vallabha mahā-rājādhirāja paramēśvara
- 16 paramabhattāraka Satyāśraya-kula-tīlakam Chāluky-ābharanam śrīmat-pratāpa-chaṭra-vartti Jaga-

¹ From the ink impression² Irregular *prāsa* of *ja* and *la*.² Apparently an error for *carppa*.

೧) ಸಮಗ್ರ ಸಂಶೋಧನೆ ಮತ್ತು ಅಭಿವೃದ್ಧಿ ಕಾರ್ಯಗಳನ್ನು ಕೈಗೊಳ್ಳುವುದು
೨) ಸಮಗ್ರ ಸಂಶೋಧನೆ ಮತ್ತು ಅಭಿವೃದ್ಧಿ ಕಾರ್ಯಗಳನ್ನು ಕೈಗೊಳ್ಳುವುದು

[illegible][illegible]

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- 17 **dēkamalla-dēvara** vijaya-rājyam=uttarōttarābhivṛrīrddhī(ddhī)-pravardhdhamāuam=ā-
chamdr-ārka-tīram baram saluttam-ire [1*]
- 18 Tach-charaga-kamala-bhūṃgam sach-charitam Chōla Lāla-Gūrjjara-rājēmdr-ōchchā-
ṭana-patu-mamtram nichchata-gali Kēsirāja-dandā-
- 19 dhiśam || [9*] Vṛi || Satat-ālamkṛita-bhadra-lakshana-yutam gōtr-ōdbhavam
dāna-sambhṛītan=amgikṛita-gōmini-priya-kariny-ālimgan-ō-
- 20 dyad-yaśō-rjitan=adyaj-Jagadēkamalla-vijaya-stambērau=emb=i mah-ōmnatyīmd=Āneya
Kēsirāja-prītan-ādhiśamg=id=a-
- 21 nvarthakam || [10*] Mada-radanigala hay-ānikada hēriḡa-Lāla-sandhi-vigrahada
mahā-padaviya siri-karanada sampa-
- 22 dād=amtavnr-ādhiḡa Kēsavadēvam || [11*] Ida dalu Mālayan=attid=udgha-haya-
samghātam Kalimg-ēśan=attida matta-dvīpa-rāji Chō-
- 23 iḡan=adhīram bhītyim kappam=attīda nānā-manu-mauliy=emd=avar-avar-ttem-
(tīa)rtamdu mumd=ikke tējadin=āchchādāsīdam dhar-āmbudhi-
- 24 kubhṛid-dig-dēśavam Kēsavam || [12*] Svasti samasta-prāśasti-sahitam śrīman-
mahāpradhāma¹ karu-turaya-sāhan śrīkaranam sa-
- 25 rvy-ādhyaksham hōri-Lāla sandhi-vigrahī pasīyam sēnādhipati mahā-prachanda-
danānāyakam Kēsamayyamgalu Beluva-
- 26 la mūnūrumam Haligere mūnūruma n Halasige-paunī(nnī)rchchāsīramum Hā-
numgall=aynūrumam dushita-nigraha-vi-
- 27 śiśṭa-pratipālāneyīmd=āld=arasu-geyyutt-ire || Tat-pada-payōja-madhukaran=utpanna-
pratibhan=udhḡat-ārāti-ma-
- 28 hij-ōtpāṭana-patu-pavanam sat-pūjyam Mēchirāja-dandādhiśa || [13*] Ā mah-
ānubhāvan=anvaya-prabhāvam=emt=emdade || Ka || Mātā-
- 29 mahān=cedam vikhyāta gunam Mēlāmayya-dandādhiśam nūtana-sura-bhūjātam
bhātala-samstutyan=ādan=avaṇṭalado-
- 30 i || [14*] Pitāmaham || Dhare pogalalu nija-kula-pamkaru[m*] Śrī-sēvyam-
āgal=udayam-geydam vara-vēda-sāstra-vidy-ōtkaran=a-
- 31 pp=Āditya²-bhattan-agha-samghattam || [15*] Pomgam pesar vve(ve)tt=ādityamgam
putṭuva vol=ādan=akhila-gun-Ādityamge sutam Drōnāchāryyam
- 32 Gāndhīy-amnan=enipa chāp-āchāryyam || [16*] Ā vibhuvina kula-vadhū Laksh-
mi-vadhug=ēpe śiladūmd=Arundhatig=ene Vāni-vadhug=e-
- 33 ne ene³ Chāmala-dēvi jagam pogale gōtra-mandaney=ādal || [17*] Sutar=ādar-
avarge sēnāpatiy=enis-irdd=Āchirājanum Mēcha-chamū-
- 34 patiyum budha-jana-kalpa-kshītyam Sūlgeya Kamcha-dandādhipanum || [18*] i
chatur-ambudhi-vēshṭita-bhū-chakradol=itara-purusharol padī-
- 35 y-ide nūnt=Ācharasanan=anvaya-śaśi-rōchiya dorey-olare manujar=imnum mum-
num || [19*] Kāl-āgni-sphurita-śikhā-māle mahā-Rāhu-
- 36 rāśa(sa)nam=Āmtaka-damshṭram kāl āhiya sū(phū)tkāram sūlge⁴ Sūlgeya Kamcha-
dandādhipana || [20*] Dhaval-āpānga-nirīkshaṇ-ōllasita-vēśyā-sōdaram sa-
- 37 t-kavimdra-vīpaśchīj-janat-ādarām Śiva-kumāram Manmīth-ākāran=anya-vadhū-putra-
kan=ātma-gōtra-nalinī-mitram dal=emdamdu pōlvavan=āvom Śiva-dharmna(rumma)-
- 38 harmya-tala-pūrvva-prāchīyam Mēchīyam || [21*] ⁵Vinaya-nidhi Mēchi-
dandēśana sati Vennala-dēvi Laliya-dēviyūm=urvvi-vinūleyar=eseda-
- 39 r=nnija-vamśa-nav-ōpala-chamdra-lēkhegal vasumatīyol || [22*] Bharat-āvanīyolū
Kuntala-dharitri ramjīsvud=alli Purikara-dēśam kalam=o-

¹ Read *pradhāna*² Read *eneyene*³ The second *pāda* of this verse is metrically wrong, having two *morae* in excess⁴ The engraver has almost written *ppau* for *ppā*,⁵ Again *prāsa* of *la* and *la*

- 40 ppugum=ā viśhay-āmtala-rājad-rājadhāni Purikara-nagara || [23*] Ā nālke
maṇḍeyam Lakṣmī-nīlayam Manala-vamśa-bhūṣhanan=asubrid(n)-Mamāka-
- 41 dalana-paviy=ene bhū-nuta-Jayakēśīdēvan=esedam jasadhi(di)m || [24*] Nam-
diyum=ahī-bhūṣhanam Mamdākiniyum jat-āhiyum Girijeyu-
- 42 m=ardhādh-ēmduvum=opp-iral=udī(da)yisidam Dakṣiṇa Sōmanātha-dēvam mudadim
|| [25*] Ā Mahā-Svayambhu-Sōmanātha-dēvara sthān-āchāryya-kramam=em-
43 t=emdade || Kṣhiti-pūjya-Dēvasōma-vratīya mahā-vratī-kul-ōdbhavam sakala-
gun-ōnnatan=ā Mahēmdrasōma-vratīya su-
- 44 tam Jñānasōma-pandita-dēva || [26*] Para-vadhug=elasada pusiyolu poreyada
dharṁm-āvatāran=enisida gunamam dhariyisidam
- 45 sale Sōmēśvara-dēvara mamti Kēśavam dhare pogalalu || [27*] Vri ||
Madauam tāld-irddanō rājita-vipula-jatā-jālamam kalpa-bhūjam padepimdam
tāpas-ākārade Puri-
- 46 kara-Sōmēśvara-sthānadol sampadadimdam sthāryy=āg-irddudo jalanidhi gambhi-
ramam yōgi-rūpimd=ide tāld-irddappud=embant=esedan=anupamam Jñānasōma-
- 47 vratimdrām || [28*] Ā mahā-vratī-putra-santāna-samtati-kramam=uttarōttaram
negale || Kanak-āchāla-chūdā-kāmchana-bāmhima-kalaśam=enipa Dakṣiṇa-Sō-
- 48 mēśana mamdirakke kāmchana-ghana-kalaśaman=ittan=anupamam Mēcharasam ||
[29*] Kalaśada-hāl(l)=aned¹=auvaya-talakam hom-gottu māru-gond=ittam hom-
gala-
- 49 śa(sa)kk=Ekkalavāda(da)da balī Kumduravalliyolu nivaritana-śatamam || [30*]
Svasti samasta-praśasti-sahitam śrīman-mahāpiadhānam para-nārī-putram vē-
- 50 śyā-sahōdaram Śiva-kumāram chatuṣ-samaya-samudhdharaṇam Puligere-nāda per-
ggade dandanāyakam Mēcharasar | śrīman-mahāmandalē-
- 51 śvaram Jayakēśī-dēvarasargge sāyira-parigrahamgalgam śrīmat Kumduravalliy=ūr-
odeyam Maddirāja Sōvīmayya Kēśīmayyamgalgam dra-
- 52 vya-nivēdanam geydu kāl-garchchu-kar-dhārey=āgi padeḍu mattam=ā prabhugalge
aladu kanda-bhūmige nūrakke hattar=ōpādīya daśavamdhaman=ikkī Kundu-
- 53 ravalliya chātur-āghāta-bhūmī śī(sī)m-abhyamtarad=ēka-dēśad=Ittage-volada dēva-bhōga
Nittūra holada hattageya holanam Huligereya ga-
- 54 dimhāda galeyā nūru mattar=kkeyyam kalaśakk=akshaya-dānamum=ā-chamdr-
ārka-sibāryy=āgi sarvva-namasya(sya)m=āgi tanna svāmī Chālukya-
rājy o-
- 55 dhharana-karīna-kāranan=appa mahā-prachanda-dandanāyakam Kēśīmayyamgalge
binnapam-geydu pāramēśvara-dattiy=āgi padeḍu || Svasti śrīmach-Chā-
- 56 lukya-pratāpa chakravartī Jagadēkamalla-dēva-varshada lōneya Prabhava.
samvatsarada Āśada²-śudhdha 12 Brihahpati-vāram dakṣiṇāyana-samkrama-
- 57 na-vyatipātam kādida punya-tithiyolu śrī-Sōmanātha-dēvara sthān-āchāryya-
Jñānasōma-pandita dēvara kalam karchchi dhārā-pūrvvakam sarvva-namāśya(sya)-
- 58 mum sarvva-bādha-parihāramum=āgi bittar || Ā dharmma-bhūmī nūru
matta[r*]-kkeyya simey=emt=[e*]mdade | iśānyada sime Ittageya hāla holada
- 59 bādagana horeya kinnari-gal mūdana sime Ittage-volada nīr-vvariya hallam
mēre | āgnēyada sime Kāmtarīkeya hāla mūdana halla-dādīya
- 60 kinnari-gallu mēre naiririyada³ sime Benakana kolada temkana kinnari-gallu
mēre | vāyavyada sime Nittūra holada temkana mēreya natta kinnari-gallu |
iti cha-

¹ Apparently to be emended to *end*² Read *śāśāda*³ Read *śāśāda*

- 61 tus simā samāptah Vṛ || Kalaśada nūru mattar=olag=uttama-bhūmiyan=ittan=i
yaśas-tilakan=enippa Mēchana-chamūpati Nandiya bāvig=āru nirmala-
- 62 gunn-yukte Gauraleya¹ bāvige mattar=ad=ār=enalke bhūtala-nutan=amtu pauneradu
mattarumaiṁ Śiva-pāda-śekharam || [31*] Sva-dattām para-dattām vā yō
harēta vaśu(su)m-
- 63 dharām [*] śa(sha)shtim varsha-sahasrāni viśthāyām jāyatē kṛmih || [32*]
Gangā-sāgara-Yamunā sangamadolu kōti kavileyam brāhmanaram lingigalam
sala punya-dīnamgalo-
- 64 l=alidavargal=appar=imt=īdan=alidar || [33*] Śrīmat-Karnnāta-sukavi mukhya-
panditara kavite || Rāvāri-chakravartti Puligereya Jinnōjara agra-sutam
Chāvōjana kandarane

TRANSLATION.

(Verses 1 & identical with v 1 of inscr A)

(Verse 2) There flourished a morning-sun to the lotus-lake the blest beauteous Chalukya lineage, a grim elephant to the coppices of young plantains (*consisting of*) countless froward enemy kings, a lord of earth whose pair of lotus-feet was rubbed by the gems of august obeisant monarchs' diadems, an eager wooer of the goddess of universal victory, Tailapa

(Verse 3) His son was Satyāśraya, embellishment of the Chālukyas A son of the latter monarch's younger brother was king Vikrama, (*likewise*) the excellent Ayyana (*and*) Jayasīma the wooer of the goddess of glory The last-named king's son was Āhavamalla, victor in battle, mainstay of empire, that king's son was the lord of earth Sōmēśvara

(Verse 4) That king's younger brother, the valiant king Permādi, a consuming fire to the forest of the faces of the Chōlas, breaking down the acacias in the marshes of the Gūrjara kings, ruled this land

(Verse 5) Haughty with his might of arm, king Vikramāditya reduced his foes to the condition of a village of Bhūllas, giving them severally splendours with drums consisting of skipping crickets, with bands of bright singers consisting of thickets of reeds, with royal stools consisting of the ground, with lamps composed of gems in the hoods of serpents, with gay robes of snakes' sloughs

(Verse 6) This sovereign's son Bhūlōkamalla became distinguished, acquiring the a role of space, having a radiance of glory like moonbeams, unfathomable of majesty, wrestler against the proud

(Verse 7) His son is a storm-blast upon the lamps hostile kings, a lion to the furious elephants hostile princes - who are there that do not thus speak of the Emperor Jagadēkamalla?

(Verse 8) The pain of the Tortoise's hard carapace has stopped; the load on the Serpent king's splendidly jewelled head has diminished, the burden on the neck of the elephants of the sky-quarters has abated - this is because Jagadēkamalla bears without labour the realm of earth upon the puissant place of firmness, his own arm.

(Lines 15-17.) While the victorious reign of ² the majestic Emperor king Jagad-
ēkamalla was advancing in a course of successively increasing prosperity, (*to endure*) as long
as moon, sun, and stars, —

(Verse 9) A bee to his lotus-feet, righteous in conduct, having counsels skilful in shattering the Chōla, Lāla, and Gūrjara monarchs, a true hero is the General Kēsirāja.

(Verse 10) Having auspicious characteristics [*or, characteristics of a high-bred elephant*] in constant embellishment, born of a noble family [*or, herd*], abundant in bounty [*or, rut-chor*],

¹ The *an* is rather uncertain.

² Supply the usual Chālukya formula, as above.

winning high fame through receiving the embraces of the beloved elephant-cow of Lakshmi, he is a bull-elephant of victory for the exalted Jagadēkamalla: through this high distinction the General Kēsirāja of the Elephants has gotten this appropriate name

(Verse 11) Kēsavadēva is (*in charge*) of rut-raging elephants, of squadrons of horse, of the high office of (*the ministry of*) peace and war for the secret service (?)¹ and Lālas, (*and*) of the treasury, a controller of the prosperous seraglio

(Verse 12) "This forsooth is a troop of noble horses sent by the Mālava"—"(*this is*) a column of fiery elephants sent by the king of Kalinga"—"(*this is*) a diadem of various gems sent as tribute in terror by the Chōlikas' monarch"² as each of them with these words brought (*these things*) and laid them down before him, Kēsava overspread with his glory earth, ocean, mountains, and sky

(Lines 24-27) Hail! while he who possesses all titles of honour, high minister, master of the stables of elephants and horses, treasurer, general supervisor, minister for peace and war for the secret service (?) and the Lālas, favourite, head of the army, the great august General Kēsamayya, was reigning³ in government of the Beluvala Three-hundred, the Huligere Three-hundred, the Halasige Twelve-thousand, and the Hānumgallu Five-hundred so as to suppress the wicked and protect the cultured —

(Verse 13) A bee to his lotus-feet, talented, a wind potent to nproot the trees haughty foemen, venerated by the good, is the General Mēchirāja

(Line 28) As regards the dignity of this noble man's lineage.—

(Verse 14) His maternal grandfather was the illustrious General Mēlamayya, renowned for virtues, he was a modern Celestial Tree on earth, praised throughout the world

(Line 30) His paternal grandfather —

(Verse 15) Āditya Bhatta, abounding in the lore of the excellent books of the Vēdas, pulverising sin, rose (*to honour*) amidst the applause of the earth, so as to be served by the goddess of Fortune (*dwelling*) in the lotus of his own race

(Verse 16) To Āditya, who had all the virtues, there was a son Drōṇschārya, a master of the bow known as being like Gāṇḍivī [Arjuna], as if he had been born to Pon⁴ and the renowned Sun-god

(Verse 17) This noble man's high-born wife Chāmala-dēvi, who was known as a peer of the lady Fortune, a peer of Arundhati in virtue, a peer of the lady Speech, adorned her race, amidst the praises of the world

(Verse 18) Their sons were the General Āchirāja, the General Mēcha, and the General Kañcha of the Spear, a tree of desire to sages.

(Verse 19) Are there in the present or the past any mortals that are equal to the moonlight to his race, Ācharasa,⁵ when he is compared with other men on this circle of earth girdled by the four oceans?

(Verse 20) The line of glittering crests of the fire of doom, the tongue of great Rāhu, the fangs of the Destroyer, the hiss of the black cobra, is the spear of the General Kañcha of the Spear

¹ See above, p. 44

² [The correction of *adhīram* into *adhīsam* is unnecessary. *Chōlika*=the Chōla king, and *adhīram* may be translated 'the weak-minded'—H K S]

³ For *arasu* applied to civil administration by officers of the Crown see above, *pannāyaman=ālv=arasugalu*, p. 35, note 3.

⁴ *Pon* is the Kanarese for *Suvarṇā*, the name of a wife of the Sun god (Gopinatha Rao, *Elements of Hindu Iconography*, Vol I, pp 307, 313) [Perhaps *pongam* has to be taken as an adjective qualifying *sutam*, in the sense 'a man of elated courage'—H K S]

⁵ There seems to be some irregularity in the text *Ācharasanan*= must be genitive, but if so, it has a superfluous syllable *na*

(Verse 21) As truly he is called a brother to public women bright with the glances from their white eye-corners, one who honours worthy master-poets and sages, a son of Śiva, one with the form of the Love-god, a son to others' wives, a friend to the lotus pool¹ of his own race, who can equal Mēchi, the right eastern face² on the floor of the edifice of the religion of Śiva

(Verse 22) Vennala-dēvi and Laliya-dēvi, the good wives of that treasure of courtesy the General Mēchi, have flourished on earth, renowned in the world, as digits of the moon to the fresh water-lilies of their race

(Verse 23) In the realm of Bharata the land of Kuntala shews itself in beauty. In it appears forsooth the province of Purikara, the capital city radiant within that district is Purikara town

(Verse 24) The seignior of this county, the world renowned Jayakēśidēva, has become eminent by his glory, being known as a seat of Fortune, an ornament of the Manala race, a thunderbolt shattering the Maināka his foes

(Verse 25) There has arisen amidst joy the god Sōmanātha of the South, with whom are seen (*the sacred bull*) Nandi, the ornament of snakes, the Gauges, the high-braided hair, the Mountain's Daughter, and the half-moon

(Lines 42-43) As regards the line of priors of the establishment of this god Mahā-Svayambhu-Sōmanātha —

(Verse 26) Of the world-revered ascetic Dēvasōma (*there was a son*) sprung from the family of great ascetics, exalted in all virtues, of this ascetic Mahēndrasōma (*there was*) a son, Jñānasōma-Pandita-dēva

(Verse 27) Kēśava, minister of king Sōmēśvara, has verily maintained the merit of desiring not others' wives, of abiding not in falsehood, of being known as an incarnation of righteousness, so that the earth praises him

(Verse 28) The incomparable Jñānasōma, lord of ascetics, has so distinguished himself that men say "Is it the Love-god who has assumed a brilliant abounding mass of high-braided locks? is it the Tree of De'sire that joyfully has settled permanently in happiness at the establishment of Sōmēśvara in Purikara under the guise of an ascetic? is it the Ocean that displays its profundity in the form of a Yōgi?"

(Line 47) While this continuous sequence of the succession of sons of great ascetics was flourishing —

(Verse 29) On the temple of Sōmēśa of the South, which is, as one may say, a massive finial of gold on the crest of the Golden Mountain, the incomparable Mēcharasa has set a solid finial of gold

(Verse 30) The ornament of his lineage, having purchased for payment of gold a hundred *nivartanas* at Kunduravalli, within (*the district of*) Ekkalavāda, for (*defraying the expenses of*) the golden finial, presented it under the name Kalasada-hālu

(Lines 49-55) Hail! He who possesses all titles of honour, the high minister, son to others' wives, brother to public women, son of Śiva, restorer of the four churches,³ controller of the county of Puligere, the General Mēcharasa, having presented money to the thousand retainers of the Mahā-Mandalēśvara Jayakēśi-dēvarasa and to Maddirāja, mayor of Kunduravalli, Sōvimayya, and Kēsīmayya, and having (*thereby*) purchased with washing of feet and

¹ A poetic term for the sun

² The word *pūrva prāchi* is not clear to me. It seems to mean "the east of-east face," i.e. a person holding a very prominent and representative position, in the church. Most temples face towards the east

³ The Śaivas, Vaishnavas, Jains, and Buddhists

laving of hands the piece of estate connected with the lands of Ittage and the lands of Nittūr (*held for*) the god's usufruct, forming a part of the area within the boundaries marking the four sides of access of Kunduravalli, which he measured out for these gentlemen and on which he deducted a *dasuvandha*¹ at the rate of ten per cent on *kanda*²-ground, obtained as an imperial gift one hundred *mattar* arable soil by the rood according to the *gadimba* of Huligere, as a perpetual endowment for the finial, to endure as long as moon and sun on *surva-namasya* tenure, as the result of a petition made by him to his lord the great august General Kēsimayya, the instrument and cause of the uplifting of the Chālukya kingdom,

(Lines 55-58) and—hail!—on a holy lunar day on which Thursday, the 12th (*day*) of the bright fortnight of Āshādhā in the cyclic year Prabhava, the 10th of the (*regnal*) era of the Chālukya majestic Emperor king Jagadēkamalla, coincided with the *lakṣmīnāyana-saṁkrānti* and a *vyatīpāta*,³ (*Mēcharasa*), having laved the feet of Jñānasōma Pandita-dēva, prior of the establishment of the god Sōmanātha, made over to him with pouring of water (*the above-mentioned estate*) on *sarva-namasya* tenure, free from all conflicting claims

(Lines 58-61) As regards the bounds of this hundred-mattar field of endowment-land—the north-eastern bound is a stone (*with the figure*) of a Kinnarī at the northern side of the waste lands of Ittage. As to the eastern bound, the limit is the running stream in the lands of Ittage. As to the south-eastern bound, the limit is a stone (*with the figure*) of a Kinnarī on the river-bank to the east of the waste of Kāntarke. As to the south-western bound, the limit is a stone (*with the figure*) of a Kinnarī at the south of Benaka's Lake. The north-western bound is a fixed boundary-stone (*with the figure*) of a Kinnarī on the south of the lands of Nittūr. Thus the four bounds are concluded.

(Verse 31) Out of the hundred *mattar* (*assigned*) for the finial, this general Mēchara, who is indeed adorned with glory, world-famed, crowned with Śiva's feet has granted excellent land six *mattar* for the well of Nandi, six for the well of Gaurale faultless in virtue, thus (*amounting to*) twelve *mattar*.

(Verse 32 a common Sanskrit formula)

(Verse 33 a Kanarese commonitory stanza)

(Line 64) The poem (*is that*) of an eminent scholar among Kanarese master-poets. The engraving (*is that*) of Chāvōja, eldest son of Jinnōja of Puligere, emperor of stone-masons.

NO 9—TWO JAIN INSCRIPTIONS OF MULGUND AND LAKSHMESHWAR

By LIONEL D. BARNETT

The following two inscriptions have been edited from ink-impressions prepared for the late Dr. Fleet, and bequeathed by him to the British Museum, where they now are. Though they relate to different foundations, they refer to the same lineage of Jain Gurus, and have two important verses in common, and this fact, together with their mention of the standard grammars of their day, gives them a more than ordinary interest.

¹ On this term see *Ind. Ant.*, Vol. XXX, pp. 107, 267, *Ep. Carn.*, Vol. V pt. 1, Mb. 172 f, 259, CB. 9, Bg. 72. Cf. 1, 11. It is a remission of $\frac{1}{10}$ of the revenue, under varying conditions (e.g. as compensation for some public work, such as digging and maintaining wells).

² The meaning of *kanda* here is not clear. There may be some connection with the Tamil *kandu*, 'cornfield,' or with the Marathi usage in the sense of 'contract.'

³ A *yōga* on which the declination of sun and moon is the same.

A—MULGUND INSCRIPTION OF THE REIGN OF SOMESVARA I SAKA 975

Regarding the site and name of Mulgund, whence this inscription comes, it suffices to refer to Dr Fleet's remarks above, Vol XIII, p 190. The present record was found on a slab in the local Jain *basti* or temple. The stone is surmounted by a rounded pediment with truncated top, which contains some sculptures, viz in the centre a squatting Jina in a niche or *lōshtha-pañjara*, on the proper right a figure, perhaps representing a worshipper, over it the sun, to the proper left of the Jina, a cow with sucking calf, and above it the moon. Below this is the inscribed area, in two compartments, with a width of about 2 ft 4½ in, the upper one, containing lines 1-2 is about 3½ in high, and the lower one, containing the rest of the record, is some 4 ft in height. A transcription is given in the Elliot Collection, Vol 1, fol 76b of the Royal Asiatic Society's copy, but it is very incorrect, and omits a considerable part of the text. The stone is very much worn, and in many places the writing is almost illegible. The character is an elegant monumental type of Kanarese of the period, with graceful upright letters varying in height from ½ in to ⅞ in. The language is Old Kannese, with the exception of three Sanskrit stanzas, viz verses 1, 7, and 10. It preserves the archaic *l*, in *negalḍam* (ll 11, 18), *pogallē* (l 16), and *ēlpatt-* (l 20). On the word *sivata* (l 22) cf above, Vol XV, p 105. For *moggu* (l 25) see note *in loco*.

The record, after invoking the blessing of the Jina Chandraprabha (ll 1-2), refers itself to the reign of Trailōkyamalla, i.e. Sōmēśvara I (ll 3-5), and states that at the time the Three-Hundreds of Belvola and Purigere were under the administration of his son, the Mahā-Mandalēśvara Sōmēśvara [II], who bears among many other titles that of "lord of Vēngī best of cities" and "furious elephant of Amma" (ll 5-10). It then introduces a pious and eminent Jain *sandhi-vigrah-ādihākāri*, or officer of peace and war, named Beldēva, he and his two younger brothers Baladēva and Śāntivarma were the sons of Aggaladēva and Gojjikabbe (ll 10-17). Beldēva was a "servant" or "soldier" (*bantu*) of Kēśirāja, and a disciple of Nayasēna Sūri (ll 17-19). Then come two verses extolling Kañcharasa, a local prince of the Sinda family,¹ who was induced by Beldēva to make a grant out of his own *sivata* (ll 19-22). Next comes the spiritual pedigree of Nayasēna, and a eulogy of the latter's learning in the Sēna or Chandrakavāta *anvaya* of the Mūla Sangha there was an eminent divine named Ajitasēna Bhattāraka, whose disciple was Kanakasēna Bhattāraka, whose pupil was the eminent grammarian Narendrasēna, who was the teacher of the incomparable grammarian Nayasēna (ll 22-28). An estate, duly specified, and apparently in the *sivata* of Kañcharasa, was made over by Beldēva to Nayasēna as trustee for the supply of food to the local *basti* (ll 28 ff).

The above-mentioned Ajitasēna may very possibly be the famous Jain divine of that name, who was the prior of the Bankāpūr monastery, and who was the spiritual guide of the Western Ganga king Mārasimha II (who piously starved himself to death at Ajitasēna's feet) and of the minister Chāmundarāya² (*E I*, Vol V, pp 152, 171, 180, *Ep Carn*, *Inscr Sravana Belgola*, Nos 38 and 67, and introduction, pp 20 and 34, *Ep Carn*, Vol VI, Kp No 3, and introduction, p 11). He appears to have been a teacher of a Kanakasēna, entitled Vādī-rāja, who is mentioned in several inscriptions as a disciple of Akalanka and teacher of the Ganga king Rāchamalla (*Ep Carn*, Vol VIII n, Nr, Nos 35-7, 39, Tl, No 192). This Ajitasēna must be distinguished from the scholar of the same name, styled Vādibhasinī, Śābdachaturmukha, and Tārkika chakravartin, who was a later scion of the same spiritual lineage,

¹ On the Sindas see above, Vol XIV, p 268.

² A *Śringāra māñjarī* or series of erotic verses is ascribed to him (see Seshagiri Sastri's *Report*, II, pp 83, 231 f, 234), but it seems more natural to refer it to the other Ajitasēna mentioned below—if indeed to any Ajitasēna.

and who flourished in the first half of the twelfth century A D (see *E I*, Vol III, p 188, *Ep Carn*, *Inscr Sravana Belgola*, No 54, *Ep Carn*, Vol VIII 11, N1, Nos 35-7, 32, Tl 192) It is not clear which of these two Ajitasēnas was the author of the *Alanīārī-chintā-mani*¹ and *Mani-prakāśikā* (a supercommentary on the grammar of Śākaṭyāna) mentioned by Mr Rice in his introduction to the *Karnātaka Śabdānusāsana*, p 35 We find a similar duplication of Kanakasēnas, for the one mentioned in our record can hardly be the same as Kanakasēna the disciple of Vinayasēna (*E I*, Vol X, pp 57, 69), or Kanakasēna the disciple of Virasēna, circa A D 880 (*ibid*, Vol XIII, pp 191, 193 f), while a tradition records yet another as preceptor of Jinasēna the teacher of Mallishēpa

The grammarian Narēndrasēna of our record seems to be the same as Narēndrasēna, the author of a work on logic styled *Pramāna-pramēya-kalikā* (see S R Bhandarkar, *Catalogue of MSS in Deccan College*, p 327, A V Kathavate, *Report for 1891-5*, p 76, Kashinath Kunte, *Statement showing old and rare MSS in Gujranwala and Delhi Districts*, 1881-2, p 11, Peterson, *First Report*, p 126) But our inscription B will introduce us to a second Narēndrasēna, a disciple of Nayasēna, who may also have some claim to this distinction

The date of our record is given on l 29 as Śaka 975 (lapsed), the year Vijaya the *uttarāyana-samkrānti* This ought to correspond to Friday, 24 December, A D 1053, when the *samkrānti* occurred about 1 h 35 m after mean sunrise, according to the *Ārya-siddhānta*²

The only geographical names mentioned are the Belvola Three-Hundred (l 9), the Puligere Three-Hundred (ib), Mulgunda (l 21), Kīrugere, or 'Little Tank' (l 31), and Asagagere (l 33) On the first two see above, Vol XIII, p 178 f, and XIV, p 188 The Chandrakavāt-ānvaya (l 23) preserves the name of Chandrakavāta, on which see above, Vol XIII, pp 192-4

TEXT³

[Metres vv 1, 4, *Śārdūlavikrīḍita*, v 2, *Mahāśragdharā*, v 3, *Utpalamālā*, vv 5, 6, 8, *Kanda*, vv 7, 10, *Anushtubh*, v 9, *Mattēbhavikrīḍita*]

- 1 ◎ Śrīmad - bhakti - bhar - ānat - āmara - kirit - ānargghya - ratna - prabhā - jāl - ālida (dha) pad - āravinda - yugalāh Kandarppa - darpp - āpahah
- 2 trailōky - ōdara - vartti - kirtti - viśadaś = Chandraprabhas = suprabhū bhavjānām nivaham nurākulam = alam pāyād = apāyāj = Jināh [||* 1*]
- 3 Svasti samasta - bhuvan - āśraya Śrī - Prithvi - vallabha mahārāj - ādibujā paramēśvara parama - bhattārakam Satyā -
- 4 śraya - kula - tilakam Chāluky - ābharanam śīmat Trailōkyamalla - dēvara vijaya - rājyam = uttarōttar - ābhivridhi - prava -
- 5 rddhamānam = ā - chandr - ārkka - tūram saluttam - ire [1*] Tat - tanayam samadhigata - pamcha - mahā - śabda - mahāmandalēśvaram Vēngi -
- 6 puravar - ēśvaram samara - prachandam kumara - mārttandam para - kari - mada - nivāranan = Ammana gandha - vāranam parivāra - nidhānam

¹ This work was first published in pts 1-6 of the *Kāryāmbudhī* edited by Padmarāja Pandit (Bangalore, 1893 ff), but, as far as I am aware, it was never completed in that series A full text has since been issued, in Śāla 1829 (A D 1907), from the Jainendra Press at Kolhapur, edited by Sakharām Nemichand Dosi of Sholapur, who on the title page ascribes it to Jinasēnāchārya

² Mr R Sewell has very kindly pointed out to me that according to the *Sūrya siddhānta* the *uttarāyana-samkrānti* of that year took place 2 h 10 m after mean sunrise on Friday, 24 December, but that by the *Brahma-siddhānta*, the *Siddhānta śrōmanī*, and probably also the *Rāja mriganāla* it happened at 2 h 9 m 38 s after mean sunrise on Thursday, 23 December

³ From the ink-impression

- 7 dāna-Kāninam haya-Vatsa-lājam rūpa-Manōjam upu-nripati-hṛdaya-sellam bhuvan-
aika-mallam mandalika-śīrō-
- 8 manī Chālukya-chūdāmanī vidvishṭa-sambhāram kataka-prākāram śīmat-
Trailōkyamalla-dēva-pāda-pamkaja-bhra-
- 9 maram śī-Sōmēśvara-dēvam Belvola-mūnūrum Puligere-mūnūrumam sukha-
samkathā-vinōdadin=āluttam-i-
- 10 re tat-pāda-padm-ōpha(pa)jīvi || Vṛttam | Vinayakk=ādḥāra-bhūtam pati-hita-
charitakk=āśrayam sad-vivēkakke¹ nivāsa[—∪]
- 11 sampattige kula-bhavanam santat-ānūna-dānakke nidhānam māntanakk=āgaram=
ene negalḍam sad-vachō-bhūshanam bhū vinu[tam Be]-
- 12 Idēvan=udyaḍ-vidhu-vīsada-yaśō vyāpta-dik-chakravālam || [2*] Īva gunam gunam
pati-hit-ācharitam charitam par ōpa[kā]-
- 13 r-āvasath-ārttham=arttham=agha-bi(bhi)j-Jina-tat[t*]vame tat[t*]vam=emba sad-
bhāvane tammol=ondi nele-vett-ire kirtige nōntar=int[n]
- 14 Beldēvanum=olpan=ālda Biladēvanum=amkada Śāntivarmanum || [3*]
Vachanam || Antu sakala-guna-gan-ōttumgarum Jina dharmma-
- 15 nirmmalarum nikhila jan ōpakāra-niratarum=udātta-kirtti-latā-nikōtanarum=Aggaladēva-
priya-tanūbhavarum Gojji-
- 16 kāmbikā-kṛś-ōdara-nibida-nibaddha-pattarum=āgi pogalṭe-vetta tat-sahōdara-trayadol=
agrabhavan=appa sandhi-vigra-
- 17 h-ādḥikārī || Vṛttam | Jina-pād-āmbuja-bhṛmgaṅga=Amgaja-nibham gamy-ārttha-
ratuākaram Manu-mārggam vinay-ārnnavam Kāl-mala-pradhvamsa-
- 18 kam Kēśirājana bamt=im Naya[sē]na-sūri-pada-padm-ārādhanā-rakta-chittan=
udāttam negalḍam vivēka[∪∪ — — —] mahi-bhāga-
- 19 dol || [4*] Ā mah-ānubhāvam dharmma-prabhāva-prakatikṛta-chittan=āge ||
Kandam | Sinda[∪—∪]kan=abal-ānandanakara-rū-
- 20 pan=asama-sāhasa-mīlayam Sinda-nripa-nandanam lasad-indu-kara-piatiṃa-kirtti
kāntā-kāntam || [5*] Jina dharmma-nirmmalam satya-nidhā-
- 21 nu(nan=a)nūna dāna[∪∪ ∪∪ ∪]an=andina Kamcharasam Pamchēshu-nibham
Mulgunda-Sinda-dēśa-lalānam || [6*] Emba pempingam jaśakkam=āgaram=ā-
- 22 da Kamcharasam tanna sivatad olage dharmma-ānurāga-chittam sa-hiranya-
pūrvvakam kude kondū || Śrī-Mūla-saṃgha-vārā
- 23 śau maninām=e(i)va s-ārchchishām mahā-purusha-ratnānām sthānam Sēn-ānvayō=
janī || [7*] Va | Ā Chandrakavāt-ānvaya-varishtha-
- 24 r=Ajitasēna-bhattārakar=ttad-antēvāsigaḷ Kanakasēna-bhattārakar=avara śiṣhyar ||
Kanda | Chāndram Kātamtram Janēndram Śa-
- 25 bō-ānuśāsanam Pāṇini matt=Aindram Narēndrasēna-munīndramg=ēk-āksharam
peramg=iyu moggō || [8*] Antu jagad-vikhyātar=ādar=a-
- 26 vara śiṣhyar || Vṛtta | Ninag=ēn=embeno Śākatāyana-muniśan=tāne Śabd-
ānuśāsanadol Pāṇini Pāṇiniyadole Chāndram Chā-
- 27 ndradol taj-Jinēndrane Janēndradol=ā Kumārane gadam Kaumāradol=pōlpar=ent-
ene pōlar=Nnayasēna-panditarol=anyar=v-ārddhi-
- 28 vit-ōrvviyol || [9*] Intu samasta-śabda-śāstra-pūrāvāra-pāragar=Nnayasēna-pandita-
dēvara pāda-prakshālanam-ge-
- 29 ydu | Śaka-varsham=ombay-nūr-ōlpatt-aydaneya Vijaya²-samvatsarad=uttarāyapa-
samkrāntiyamdu tirtthada ba-

¹ The engraver has apparently written another letter (*ve* *r*) after the *eś*, and then partly blocked it out.

² The syllable *vi* has been omitted, and added below the line

- 30 sadhg-āhāra-dāna-nimittam niṣ-āmbikēyappa Gojjikabbēge parōksha-vinayam
nagara-mahājanamum pamcha-mafha-sthā-
- 31 namum=ariye Nagarēśvarada gadimbada kolol=aledu Kirugereya keyy-olage
sarbbha-bādhā-parihāram=ā-
- 32 ge [b]i[ṭṭa] key=mattar=ppanneradu [*] ā keyge gudde iṣṇyadol kavileya
kal āgnēyadol=ādityana kal nairi(rṇ)-
- 33 tyadol chamdrana kal vāyavyadol Padmāvatiya kal Asagagereya temka sāsira
balliya tōmtav=ondu || Sva-datt[ā]m
- 34 [para-dattām vā] yō harēta vasundharām [*] shashtir=vvārsha-sahasrāni
vishthāyām jāyatē kṛimih ||¹ [10*]

TRANSLATION.

(Verse 1.) May the radiant Jina Chandraprabha, whose blest pair of lotus-feet is licked by the mass of lustre from priceless gems in the coronets of gods bowing (*to him*) in intensity of devotion, who overthrows the pride of the Love-god, who is brilliant with glory pervading the belly of the three worlds, fully preserve from harm the congregation of the godly (*so that it be*) undisturbed

(Lines 3-5) While the victorious reign of—hail!—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyāśraya's race, embellishment of the Chālukyas, Trailōkyamalla-dēva, was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars —

(Lines 5-10) While his son, the Mahā-Maṇḍalēśvara who has obtained the five great musical sounds, lord of Vēngī best of cities, terrible in battle, a sun among princes, checking the fury of foemen's elephants, a fiery elephant to Amma, a treasure to his household, a Kāuṇia [Karna] in bounty, a king of the Vatsas with horses,² a Cupid in beauty, a shaft in the heart of hostile kings, unique athlete of the world, head-jewel of feudatory princes, crest-jewel of the Chālukyas, a destruction to foes, a rampart to the camp, a bee to the lotus-feet of Trailōkyamalla-dēva, Sōmēśvara-dēva, was governing the Belvola Three-Hundred and the Puligere Three-Hundred with enjoyment of pleasant conversations —

(Line 10) One that finds sustenance at his lotus-feet—

(Verse 2) As a foundation of courtesy, a resort of loyalty, a dwelling-place of discernment of truth, a native house of prosperity, a treasure of constant unstinted bounty, a home of dignity was Beldēva renowned, adorned with goodly speech, world-famed, filling the circle of space with glory bright as the rising moon

(Verse 3) "Merit is the merit of giving, conduct is loyalty to one's lord, wealth is designed to be a dwelling for beneficence, principles are the principles of the sin-destroying Jinas" as this true conception came and established itself in them, accordingly Beldēva and the excellent Baladēva and the eminent Śāntivarma fulfilled their religious duties with glory

(Lines 14-17.) Thus of these three brethren, who were famed as exalted in the series of all virtues stainless in the religion of the Jinas, unceasing in beneficence to all people, homes of the creeping-plant of lofty fame, dear sons of Aggaladēva, and cloths tightly swathing the slender belly of Gojjikāmbikā,³ the eldest, a Minister of Peace and War—

(Verse 4) A bee to the Jinas' lotus-feet, like the Love-god, a jewel-mine of fitting thoughts, following the course of Manu, an ocean of courtesy, dissipating the defilement of the Kali Age,

¹ After this verse are some very worn letters, the first two are quite effaced, and the remainder look like ga [a ka mā la

² See above, Vol V p 236 n.

³ [The translation of the phrase Gojjikāmbikā-kṛis ṛdara-nibida-nibaddha-pattarum= as an adjunct to the three brothers Beldēva etc would be more intelligible if rendered "whose fillet (of greatness) was firmly tied (even while they were) in the slender belly of Gojjikāmbikā"—H K S]

a henchman of Kēśirāja, having moreover a mind fervent in adoration of Nayasēna Sūri's lotus-feet, lofty, . . . discernment, he was renowned in the land

(Line 19) As this noble man revealed his spirit in his eminent practice of religion —

(Verse 5) A . . . of the Sindas, one whose form gave delight to women, a seat of peerless courage, son of the Sinda king, having fame like the radiant moonbeams, beloved of lovely women,

(Verse 6) stainless in the religion of the Jinās, a treasure of truthfulness, . . . unstinted bounty, is Kañcharasa, resembling the (God of the) Five Arrows [Kāma], an ornament to the Sindas' land of Mulgunda

(Lines 21-22) He who, receiving from Kañcharasa, (i.e. Beldēva) a seat of such greatness and fame, being inspired to religion, made a grant out of his own *svata*¹ with presentation of gold —

(Verse 7) There has arisen the Sēna lineage, a seat of radiant gems, jewels consisting of great men, in the ocean of the blest Mūla Sangha

(Lines 23-24) Ajitasēna Bhattāraka, worthiest of the Chandrakavāta lineage—his disciple Kanakasēna Bhattāraka—his disciple—

(Verse 8) The Chāndia (grammar), the Kātantra, the Jainendra (grammar), the Śabdānuśāsana, Pāṇini, and the Andra (grammar) were to the great Muni Narēndrasēna a single letter, to what other man are they possible?²

(Lines 25-26) Thus world-renowned was his disciple—

(Verse 9) What shall I say of thee? As it may be said, "How now, is the great sage Śākrāyana himself equal (to Nayasēna) in the Śabdānuśāsana, Pāṇini in the Pāṇiniya, Chandra in the Chāndia, that Jinendra in the Jainendra, that Kumāra forsooth in the Kumāra?", there are no others equal to Nayasēna-Pandita on the ocean-girt earth

(Lines 28-33) Having loved the feet of Nayasēna Pandita-dēva, who is thus a consummate master of all grammatical lore, at the *uttarāyana-samkrānti* of the cyclic year Vijaya, the nine hundred and seventy-fifth (year) of the Śaka era, he³ with the cognisance of the Mahājānas of the town and the establishment of the Five Mathas measured out by the pole of the Nagarēśvara's *gaḍimba*-standard and granted for the purpose of supplying food to the temple of the sacred demesne, in pious memory of his mother Gojyikabbe, a field of twelve *matṭar* in the field of Kīrugeṛe, with immunity from all conflicting claims. The bounds⁴ of this field are on the north-east a stone (*with the figure*) of a cow, on the south-east a stone (*with the figure*) of the sun, on the south-west a stone (*with the figure*) of the moon, on the north-west a stone (*with the figure*) of Padmāvati,⁵ to the south of Asagageṛe a garden of a thousand creeping-plants

(Verse 10 a common Sanskrit formula)

¹ See above, Vol XV, p 105

² *Moggu*, meaning "possible," "able," "ability," etc, is not given in Kittel's Dictionary. Rao Bahadur R. Narasimhachar, to whose kindness I owe the interpretation of this passage, has called my attention to its use in *Pampa bhārata*, XII, 16, Pampa's *Ādi-purāna*, VI, 29, Abhinava Pampa's *Rāmāyana*, I, 39, Nāgavarma's *Kāvyāvalōkana* 517, and Āndayya's *Kabbigara Kāra* 156

³ Namely Beldēva

⁴ Properly, *gudde* means a hill. "In S. Canara, this is sometimes the boundary-mark of lands, sometimes a stone exists or is placed at the top of a hill to mark the point from which rain-water commences to scatter in all directions and water adjacent lands" (*Kisamwār Glossary*, p 129)

⁵ Cf *Ind Ant*, Vol V, p 43 n, *Ep Carn*, II (*Śravana Belgoḷa*), intr, p 25 f, *Madras Archaeol Report*, 1912 3, p 6, 1914 5, p 19, and above, Vol VIII, p 126, etc

**B.—LAKSHMESHVAR INSCRIPTION OF THE REIGN OF VIKRAMADITYA VI:
A.D. 1081.**

On the site of Lakshmēshwar (the ancient Puligere, Purigero, or Purikaia) I may refer to what I have written above, Vol XIV, p 188. The inscription is on a slab which was in the local Kachēra when the ink-impression was made, whence it originally came I do not know. The stone has a rounded pediment with some sculptures, namely a squatting Jina in the centre, with a cow and suckling calf on the proper left, surmounted by the sun (to right) and moon (to left), a figure or figures has apparently been effaced on the proper right. The inscribed area below this is about 3 ft 2 in broad and 3 ft 6 in high—The character is a fairly regular Kanarese type of the period, slightly angular and sloping. The letters vary from about $\frac{1}{4}$ in to $\frac{1}{2}$ in, in height, and in places are somewhat worn. The cursive *v* occurs in *avar*, l 30—The language is Old Kanarese, the only Sanskrit is verse 1 and a short quotation in verse 7. The archaic *ḷ* is preserved in *pogaḷtegam*, l 9, *negalṭegam*, l 9, *ḷduv*, l 15, *negalḷdara*, l 16, *ḷḷ*, l 18, 24, *negalḷda*, l 43, *negalḷdan*, l 44, it appears as *r* in *lirttu*, l 3, *negartte*, l 46, and as *l* in *Noḷamba*, l 8 ff, 23, *pogalal*, l 17, 26, *negalḷdar*, l 36, *pēḷvaḷe*, l 39, *pogalalk*, l 42, and it is falsely substituted for *r* in *peḷchutt-ire*, l 18. It will be noted that in *negalḷdara*, l 16, *negalḷda*, l 43, and *negalḷdan*, l 44, the second syllable is short metrically, while in *negartte*, l 46, it is scanned as long (cf above, Vol XIII, p 327), hence it seems likely that *negalḷdar*, l 36, where it is also short, is a scribe's error for *negalḷdar*. Lexically interesting are *avasura*, l 14 (apparently meaning *asura* cf *avakriṣe*, *avaguna*, etc), *uddān*, l 18 (cf above, Vol XIII, p 327), *bhuvana-bumbhuka*, l 19 (ib pp 298, 327), *prābda*, l 26, *pabb[e*]*, l 26, *arttiga* in the sense of "lover," l 38, and *gōja* with the meaning of "moon," l 39 (cf *abja*).

The record, opening with the stock stanza *Śrīmat-parama-gambhīra*° (l. 1), refers itself in prose and verse to the reign of Tribhuvanamalla, or Vikramāditya [VI] (ll 2-5), and then introduces his younger brother Jayasimha III, the Ynvarāja or Hereditary, to whom, besides many complimentary titles, it gives the full set of names found in some other records, Trailōkyamalla Vira-Nolamba Pallava-Permānadi Jayasimha-dēva (ll 5-8)¹. After two verses of florid compliments to him (ll 8-10) and a statement in prose that he was at the time governing the "Two Three-hundreds" (namely Belvola and Puligere), the Banavāse Twelve-thousand, the Sāntalige Thousand, and the Kandūr Thousand (ll 10-11), it brings in one of his subordinate barons, the *Mahāsāmantādhīpati* Eremayya (also called below Eṛakapa and Eṛega), a high minister, steward of the royal household, and general (ll 11-13), dwelling in verse upon his virtues and informing us that at the time he was administering the Puligere Three-hundred (ll 13-19). Six verses follow (ll 19-26), which expatiate on the equally surprising merits of Eremayya's younger brother Dōna, who also held high office in the government, and then comes a series of seven stanzas (ll 26-34) announcing that on a given date Dōna assigned a grant for the Jain cult in Purikara (the modern Lakshmēshwar) to the trusteeship of Narēndrasēna [II], of the Sēna Gaṇa in the Mūla Sangha, the senior disciple of Nayasēna Sūri, who in his turn was the senior disciple of Narēndrasēna [I]. We have already made the acquaintance of Narēndrasēna I and Nayasēna in the preceding record, the present record, which quotes stanzas 8-9 of A, now carries the succession one generation further on. Our author next brings on the scene in vv 23-34 (ll 34-46) a distinguished family of pious Jains, namely Dinakara (ll 34-36), his sons Rājimayya (or Rāja) and Dūdama (ll 36-42), Dūdama's wife Eḥnikabbe and their daughter Hammikabbe (ll 42-43), Hammikabbe's husband Arasimayya or Arasayya (ll 43-44), their son the physician Kannapa or Kanna (ll 44-45), and Kannapa's sons Indapa, Īśvara, Rāji, Kalidēva, Ādinātha, Sānti, and Pārśva (ll 45-46). Here the record breaks off, apparently it was

¹ See *Dynast. Kanar. Distr.*, pp. 453 f.

never finished But it would seem that one of the last members of this pedigree was in some way concerned in the grant, perhaps as having petitioned Dōna for it

Of Dūdama certain exploits are reported (ll 39-42) which are rather obscure, owing to the loose and vague language used by the poet The words seem to mean "At the stern command of the sovereign he took captive the Lord of the Eighty-four he in his turn took captive


Sōbhana, who in wrath had seized, bound, and cast into prison king Inda By his might of arm he took captive him who had cast his master into confinement, and made him release him" The data given by the record are too scanty to enable us to identify these persons Very possibly the "Lord of the Eighty-four" may be a Kadamba king, whose dynasty is regularly described in its titles as *chaturāṣṭi-nagar-ādhiśhṭhita*, "presiding over eighty-four cities" An inscription of Śaka 907 at Hūli (Elliot Collection, Royal Asiatic Society's copy, Vol II, fol 336a) mentions a person named Sōbhānaya, whose *pergade* made a raid upon Hūli in that year, but it is unsafe to connect him with the Sōbhana of our record

The date is given on l 26 as the sixth year of the Vikrama era, Daimati, Pushya krishna 6, a Friday, the *yōga vyatipāta*, the *uttarāyana samkrānti* This is regular The *tithi* mentioned was current on Friday, 24 December, A D 1081, when it ended about 9 h 47 m after mean sunrise (for Ujjain) The *uttarāyana-samkrānti* occurred on the same day 7 h 25 m after mean sunrise, while the *tithi* kri 6 was still current

The places mentioned are the "Two Three hundreds" (i.e. those of Belvola and Puligere), 1 10, the Banavāse Twelve-thousand, 1 10, the Sāntalige Thousand, 1 11, the Kandūr Thousand, 1 11, the Puligere Three hundred, 1 18, and the town of Purikara (i.e. Puligere), 1 29

TEXT¹

[Metres v 1, *Anushtubh*, vv 2, 3, 6, 9, 14, 23, 26, *Mahāragdhara*, vv 4, 5, 7, 10-12, 17-19, 24, 25, 29-32, *Kanda*, vv 8, 21, 27, 33, 34, *Champakamālā*, vv 13, 15, *Uṭpalamālā*, vv 16, 20, 22, 28, *Mattābhavikṛṣṭa*]

- 1  Śrīmat-parama-gambhīra-syād vād-āmōgha-lāmcchhanam jiyāt-trailōkya nāthasya śāsanam Jina-śāsanam || [1*]
- 2 Svasti samasta-bhuvana āśraya Sri-Prī(ṇ)thvi-vallabha mahāīā-ādhirāja paramēśvara parama-bhāttarakam Satyāśraya-kula-tīlālam Chāluky-ā-
- 3 bharanam Śrīmat-Tribhuvanamalla-dēva || Vṛitta || Dhareyam vāīāsi(śi)-paryantam=anavayavadim durvvinit-āvanipālāra bēiam kirttu nīol=galagalan=aled=i-
- 4 d-ādī mun-nintu chakrēśvarar=ār nishkamtakam mādīdar=ene mahī nishkamtakam mādī chakrēśvara-ratnam sautatam pālīsīdan=atībalam Vikramāditya-dēvan || [2*] Antu śrīma-
- 5 t-Tribhuvanamalla-dēvara vṛjaya rūjyam=uttarōttar-ābhivṛddhi pravarddhamānam=ā-chandra-tāram saluttam-iro || Tad-annjam svasti samasta-bhuvana-samstūyamāna lo-
- 6 ka-vikhyātam² Pallav ānvayam Śrī-Mahi-vallabha yuvarāja rāja-Paramēśvaram vīra-Mahēśvaram vikram-ābhīranam jaya lakshmi-rāmanam śārap-āgata-rakshāmaṇi Chālu-

¹ From the ink impression

² This *anuvāsa* is rather doubtful

- 7 kya-chūdāmaṇi kadana-Trinētram kshatriya-pavitram matta-gaj-Ānga-rājān sabaja-Manōjam ripu-rāya-sūrekāraṇ=appaṇ=amkakāraṇi śrīmat-Traiḷōkyamalla
- 8 Vira-Nolamba Pallava-Permmānadī Jayasimha-dēva || Vṛtta || Para chakr-ākāla-chakram Nala-Nahusha-Nṛig-ādy-ādī-bhūpājak-āli-charitam Chālukya-chūdāmami sabaja-Manōjam nat-ārā-
- 9 ti - bhūmiśvara - samghāt - ōttamāṅg - ācha(bha)rana - maṇi gana-jyōtir-uttaiṇsa-bhāsvachi-charanam sāmānyāṇō bhūparol=apagata-vidvit-kadambam Nolamba || [3*] Vachana || Enisida pogaltegam negaltegam neley=e-
- 10 nisa || Ka || Arasu-gunamgal meyvett-ue poge migad-ire jan-ānurāgam pirid-āg-ire kirtti-latikē nimirutt-iro Vira-Noḷamban=avanat-ārī-kadambam || [4*] Va || Erad[u mū]nūrūmam Banavāse-pannirchohāsīramu-
- 11 mam Sāntalige-sāsīramumam Kamdūr-ssāsīramumam sukha-samkathā-vinōdadim pratipālisuttum-ire | tat-pāda-padm-ōpajīvi | samadhigata-pamecha-mahā-sabla-mahās[ā*]mantādhīpati mahā-pra-
- 12 chaṇḍa dandanāyakam ripu-mastaka-nyasta-sāyakam sāhitya-vidy-āṅganā-bhujamga Sarasvatī - mukha - kamala - bhṛīṅgam(a)n=āiādhita-Hara - charana-smāna-parinat-āntah-karaṇam | Sarasvatī-karṇa-abharanam
- 13 śrīman-mahāpradbānam mane-verggade dandanāyakan=Ereṇamayyam || Kamda || Sakala-kalā-Brahmam Brahma-kul-ārkkam Vatsa-gōtra-ratnākara-śītākaram kīṛiyane bhuvana-prakāradol=a-
- 14 ri-mṛityu-bhūpan=Erega-chamūpam || [5*] Vri || Eleyolu sādriśyam=appanid=Erega-vibhūge bīpī[m*]ge¹ gaṇpīṅge tīpīṅge=ēle pāiā[v]āiam=Imdi-āchalām=avasurāum Rāmaum Kṛṣṇanum samchalām [— —]
- 15 śliṣhta-gambhīramum=am(a)guruuv=āg ilduv=āraṇyo bēṛ=omd=ele bēṛ=ond=abdhī bēṛ=ond=anūmisha nagam=ettānum=umt=appod=ak[k*]um || [6*] Kamda || Parikīpode hasti-maśak-āntaiam=eupudu tan[na]
- 16 [gu]uāda negāldara guṇad=antaram=ene guṇri(nē)shu kō matsara embi budh-okta[m]=Erega-vibhūge sad-uktam || [7*] Sad-amala-kirtti-vallari diś-āntaramam terap=illad=antu parvīdudu parākramam
- 17 [u u]sam=ittudu bīp=eshamāna²-bābyam=ādudu charitam śikhā-padaman=eydīdud=ārppina sūnu matte puṭṭidan=enīp=antut=āyt=Eregan=uṇnatīyam pogalal=samarithar=ār || [8*]
- 18 Enis-ild=i khyāti vikhyātige salut-ue santam basantam tadīy-āvaug=emb=uddāci peḷchu(rochchu)tt-ire Puligere-mūnūrūmam svāmi-sampatīna pempam tāḍi kai-konḍ=anubhavi-
- 19 [s]utta(ta)m=audāryadim satyadim Karṇanumam mik=utsavam-ppe(ḥe)tt-iral=Erega-chamūpam Bal-Imdi-rāya³-svaiūpam || [9*] Kanda || Tad-anujan=aparimīta-guṇ-āspadan=esedanī bhuvana-bumbhukam sura-pa-
- 20 ti-sampadan=atula-bhūja-balam para-sudati-prakara-Prasūva-bāṇam Dōnam || [10*] Kalitanadol Kuru-kula-samkula-mathanana tamman=anupamān ākṛitīyol Baladēvana tamman bhūja-bala-
- 21 dol Yama-sutana tamman=Eregana tamman || [11*] Eregan=adī-modalol=arī-nripar=eragīdod=adan=arīyeu=eragad-iral=[e*]mb=ūd⁴=āg=eragisugum grīddhr-ādīgal=eragal=pati-kāryya-

¹ This word has been omitted in the line and inserted between lines 15 and 16

² Read *upamāna*.

³ Delete *rāya*

⁴ Read *ōd*=

- 22 bhara-dhurinam Dōnam || [12*] Vri(vri)ttam || Kēm(kē)nam-udāradol koṇate
saj-jana-vrittiyol=eggu śīladol kānāle bārad=emdodo perai=ssaman=appare
mārtiya-lōkadol Dōnano-
- 23 1=amgana(nā)-Kusuma-bānanol=ishṭa-viśiṣṭa-samkula-trānanol=Abja-sambhava-samāna-
samasta-kālā-pravīṇanol || [13*] Param-āpta-svāmi deyyam Paśupati jita-
vidvīṭ-kadambani Nalambam
- 24 poied=āldam tamde śambhāttara-guṇa-ganadim mikka Tikkam vibhāsvach-
charit-ālamkāre Kālvambike janani tadīy-āgrajam dandanāth-ōtkara-ratnam
rūdi-vett-īd=Erakapan=ene Dōnam jasakk=nikke-dā-
- 25 nam || [14*] [I] Kāl-kāladol viśhama-kāladol=ubbatēy=āytu dharmma-ratnākaran=
ērvvinam palavu kālādīn=iśhīsal=ādud=īmtu kōl-pōkume dharmmam=end=osedu
tannana kautukam=āge mē-
- 26 dīnī-lōkam=aśēsham=omde koialol pogalal=padīchandam=appinam || [15*] Kamanīya-
krama-Vikram-ābda-tatī-shatkam Durmmatī-prābda-Pushyam=aśuklam Bhṛigu-
shashtiy=oppal=avarol kūdalū
- 27 vyatīpātam=emba mahā-yōgamum=ntīrāyana-mā(ma)hā-samkrāntiyu[m*] mānav-
ōttaman=and=uj[*]vala-kīrtti Dōnan=ura dharmma-trānan=utsāhadim || [16*]
Kanda || Parvīma-Jīna-samaya ratnā-
- 28 kara-himakara-Mūla-saṁgha-sambhava-śōbh-ākara-Sēna-gana-nabha[s*]sthala-sarasīja-
bāndhavara sīta jaśa[s*]-śī dhavaram(ra) || [17*] Vara-munīpara vinata-
kshītipara nīravadyara Narēmdrasēna-
- 29 traivīdyara pāda-prakṣhālana-purassara[m] divya-puradol=ī Purīkaradol || [18*]
Chāmdram Kātāmtram Jainōmdīam Śabdānuśāsanam Pāuṇī matt=Aīmdram
Narēmdrasēna-mu-
- 30 nīndramg=ēk-āksharam peramg=ivu moggē || [19*] Avar=agīa-sīshyam ||
Nīnag=ēn=embeno Śākatāyana-munīsam tāne Śabdānuśāsanadol Pānīni
Pānīniyadol(īe) Chāmdram Chāmdradolu taj-Jīnēmdra-
- 31 ne Jainēmdradol=ā Kumārane gadam Kaumāradol=pōlpar=ent=ene pōlai=Nnaya-
sēna-panditarol=auyar=vārddhi-vīṭ-ōi-vvīvol || [20*] Sarasatīyam manō-mudade
tāldīdan=ennan=avujñe-geydan=ān=īren=aval=īrke ohīh
- 32 savatīyol=pudu-vālvudu kashtim=endu nīsthura-vachanamgalam nudidu dīk-
kariyam parid=ēṇī kīrtti tān purudisī dūṇīpal=vara-tapōndhīyam Nayasēna-
sūriyam || [21*] Avar=agīa-sīshyar || Nata-bhū-
- 33 pēmdra kīrti-tādīta-pad-āmbhōja-dvayam nūtan=apratim-ābhā-ravī tāra-hāra-Hara-
hās ākāsa(śa)-nīhāra-vīsruta-kīrtti-pīamad-ānan ābja-mukuram hā bāppu
sāmānyamē śruta-vārāsī(śī) Narēmdra-
- 34 sēna-munīpam traivīdyā chakrēsvaram || [22*] Jīta-vidvīṣṭa-pratāp ānvīṭadīn=
adhīka-śauryatvad=ātōpadīmd=ārjīta-bhāsvaj-Jaina-dharmm-ārppīta-dri(dri)da(dha)
matīyūm vipra-vamē-āmbār-āharppatīy¹=emb=omd=udgha tēja[s*]tyadīn=atu-
- 35 la-bal aīsvaryadīm tyāgad=omd=unnatīyīndam satyadīmdam Dīnakaran=atīśōbh-
ākaram punya-pumja || [23*] Dīnakaran=ōdayadol tamam=antūm tūld=ōdnv=
ante mīthyāt(ā)-tamam Dīnakaran=udī(da)yīse nīja-kula-
- 36 vanadīm tūld=ōdī kīdūvud=ēm vīsmayamē || [24*] Ātana tanayar=jīana-vīkhyātār=
Jīna-pada-payōja-bhṛīngar=vīvīmay-ānvīṭār=ene negaldar=akhīja-kshmatāladol Rājī-
mayyanum Dūdamanum || [25*] Vritta ||

¹ Read āhāṇpatīy or -āhāṇpatīy

- 37 Jina-pād-āmbhōja bhṛīṅgam sujana-jana-manō-ramjanam viśva-dhātī-vinutam dig-
damti-dant-āśrī(śrī)ta viśada-jaśō-bhāsi śisht-śhṭa kalp-āvanijam sat pātra-dān-
ādhikan=onute manō rāgadim kūrttu vidvaj-janam=e-
- 38 Iam Iannikum Rājanan=amala-lasat-tējanam mohcha-nichcha || [26*] Manu-
moni-mārgga-nēma Jina-pūjeyol=arttigan=emdn dāniy=emd=anupama tējan=emdu
śuehiy=emdu dayā-paran=emdu nichchalam manam=o[?se]-
- 39 d=akkarim bīdade bannisugum jagam=eyde kūde Rājanan=ina-tējanam pasuge
gōjanan¹=āśrita-kalpa-bhūjana || [27*] Tat-priy-ānūjana san(śau)ryyad=alavam
pēlvade || Kadupindam
- 40 dharanīśvariam besase ohaurāsīśanam bandiyam pididam sāhasadindamam
mugo(gi)yan=Ind-ōrbbiśanam kōpadim pidid=nyd=ā serey-itta Sōbhananan=
aty-āschaiyyadim bandiyam pidi-
- 41 dam tān=ene sau(śau)ryyad=ond=alav=ad=ēm sāmūnyamē Dūdana || [28*] Nija-
patiyam sere-vididode bhuja-baladim bandi-vididu bīdisidan=end=ī trijagam
bannisugum sa[d*]-dviya-kulanam sau(śau)ryya-
- 42 sā(śa)liyam Dūdamana || [29*] Int=enisida Dūdana vara-kānte Manōbhavana
kāntegam rūpinol=atyantam mīḡil=ene pogalalk=entum neṇey=aṇiṇar=Ēchikabbeya
rūpa || [30*] Ant=avargge(ige) puttīdal sara-kā-
- 43 nt-ōpame vichalad alī-kul-ālākī(ke) vilasan-māntana-samēte budha-jana-chintāmanī
Hammikabbe lalanā-ratna || [31*] Ā negalḍa Hammikabbeg-anūna-priya-
vallabham Manōbhava-rūpam dānad=ede-
- 44 g=andn=ā Kāninana vol negalḍan=Arasimayyam jagadol || [32*] Anupama-
dāna-śila-guṇā-bhūshana-bhūshitey=āda Hammikā-vanitegam=atyudūran=Arasayya-
mahā-vibhugam vinī-
- 45 tau=olpina kanī vaidya-śāstra-kūśalam sujan-āgrāṇī vaidya-Kannapam tane(na)yan=
enalke nōntan=ene Kannana vol kṛita-pumnyan=āvanō || [33*] Jina pada-
pamkaja-bhramānan=Indapan=udgha-guṇ-ābdhiy=Īśvaram vi-
- 46 ne(na)ya-vilāsi Rājī sujanam Kalidēvan=aganya-punya-varddhanakaran=Ādināthan=
adhikam śuchi Sāntī negartte-vetta Pārśvanum=īvar=ātma-jātar=ene Kannana
vol kṛita-pumnyan=āvanō || [34*]

TRANSLATION.

(Verse 1) Victorious be the commandment of the Lords of the Three Worlds, enjoined by the Jinās, bearing for token the blest supremely profound doctrine of (*different*) possibilities of predication

(Lines 2-3) Hail ' the refuge of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyāśraya's race, embellishment of the Chālukyas, Tribhuvanamallā dēva—

(Verse 2) What emperors have completely torn up the roots of froward monarchs, scattered them with hurtling sling into the waters, stood up in the fore front, and cleared the earth of thorns, right up to the (*surrounding*) ocean? A gem of emperors, the exceedingly puissant *Vikramāditya*, has cleared the earth of thorns and constantly protected it

(Lines 4-5) So, while the victorious reign of Tribhuvanamallā-dēva was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon and stars —

¹ See note on translation, below

(Lines 5-8) His younger brother—hail !—he who is praised by the whole world, renowned among men, scion of the Pallavas, darling of Fortune and Earth, heir-apparent, Paramēśvara [Supreme Lord] among kings, Mahēśvara [Great Lord] among warriors, adorned with valour, minion of the goddess of victory, guardian-gem to refuge-seekers, crest-gem of the Chālukyas, Trinātra [Śiva] in the fray, purifying the Kshatriyas, a king of the Angas [Karna] to fiery elephants, a natural Love-god, plunderer of hostile kings, champion of his elder brother, Trailōkyamalla Virā-Nolamba Pallava-Permānadi Jayasimha-dēva—

(Verse 3) Nolamba, a fatal discus against foemen's dominions, following the course of the series of primitive kings such as Nala, Nahusha, and Nriga, a crest-gem to the Chālukyas, a natural Love god, whose feet are illumined by wreaths of lustre from numbers of gems adorning the heads of the crowd of bowing hostile monarchs, he whose enemies' hosts have fled—is he ordinary among kings ?

(Lines 9-10) Being known as a subject of such praise and distinction—

(Verse 4) Virā-Nolamba, in whom are embodied the royal virtues, who has no foes remaining, towards whom the people's affection waxes great, the creeping-plant of whose glory stands erect, has hosts of foes bowing before him

(Lines 10-11) While he was protecting the Two Three-hundreds,¹ the Banavāse Twelve-thousand, the Sūntalige Thousand, and the Kandūr Thousand with enjoyment of pleasing conversations —

(Lines 11-13) One who finds sustenance at his lotus-feet, the Mahāsāmantādhipati who has obtained the five great musical sounds, great august General, setting arrows on the heads of foes, gallant to the lady the art of literature, bee to the lotus-face of Sarasvatī, he whose soul is matured by remembrance of Hara's feet adored (by him), a jewel in the ear of Sarasvatī, the High Minister, Steward of the Household, (and) General, Eromayya—

(Verse 5) A Brahmā in all arts, a sun of the Brāhman race, a moon to the ocean of the Vatsa gōtra, a king Death to foes, is the General Erega a man of slight account in the series of worlds ?

(Verse 6) If the lord Erega has a resemblance (to anything) on earth, it is the earth, the ocean, (and) Indra's mountain² (to which he may be compared respectively) for weightiness, profundity, (and) solidity (But), if one considers, the earth, which became tremulous through the Demons,³ may become something different, the ocean, which had its profundity diminished by Rāma,⁴ may become something different, the celestial mountain, which became light of weight through Krishna, may become something different, if sometime the case should happen

(Verse 7) If one reflects, the distance between his merit and (other) illustrious men's merit may be said to be the distance between an elephant and a gnat, hence the sages' phrase "what envy is there for merits ?" applies well to the lord Erega

(Verse 8) The creeping plant of (his) goodly stainless glory has thus overspread the regions of space so that there is no gap, (his) valour has wrought . . . , (his) weightiness is beyond comparison, his conduct has reached a crowning degree, it has been such that they say "a son of strength⁵ has again been born". who are able to praise (adequately) Erega's eminence ?

(Verse 9) As he lives in such fame and repute, as (his) distinction, in which he is known as a sweet springtime to his land, continues to increase, as he enjoys the government of the

¹ Belvola and Puligere

² Apparently Gōvardhana, which was lifted by Kṛishna

³ Cf. *Rig veda* II xii 2, X xlii 6, *Vedische Studien* 1 174

⁴ Namely when the *Sēlu* or causeway was built from India to Ceylon

⁵ This phrase seems to be a version of the Vedic *śahasah putra*

Puligere Three-hundred while maintaining the high degree of his lord's fortune, and holds a happy course transcending even Karna in generosity (and) truthfulness—the General **Erega** is of the same quality as **Bala** and **Indra**

(Verse 10) His younger brother **Dōna**, a seat of unbounded merit, a *bhūṭana-bumbluka*,¹ enjoying the fortunes of the Lord of the Gods [**Indra**], peerless in strength of arm, a (*God of the*) Flowery Arrows [**Kāma**] to the multitude of enemies' wives, has become eminent

(Verse 11) **Erega's** younger brother is in valour the younger brother of him who shattered the troop of the Kuru race [**Arjuna**], in incomparable beauty the younger brother of **Baladēva** [**Kṛishna**], in might of arm the younger brother of **Yama's** son [**Bhima**]

(Verse 12.) When enemy kings are bowing at the base of **Erega's** feet it is **Dōna** who makes them bow, so that their cry is "I cannot but bow", he bears the burden of his lord's business, while the covetous and their like stoop (*before him*)

(Verse 13) As there appears no grudging in (*his*) generosity, nor shortcoming in his worthy conduct, nor shame in his behaviour, are any other men in the world of mortals equal to **Dōna**, who is a (*God of the*) Flowery Arrows to women, a preserver of a multitude of agreeable cultured men, an expert in all arts equal to the Lotus-horn [**Brahman**]

(Verse 14) His deity is **Paśupati**, a supremely helpful lord, **Nolamba**, conqueror of hosts of foes, has cherished and supported him, his father is **Tikka**, eminent for a series of brightest virtues, his mother is **Kalvāmbike**, adorned with brilliant conduct, his elder brother is the renowned **Erakapa**, a gem of the company of generals thus **Dōna** is a dwelling-place for glory

(Verse 15) In this Iron Age, this time of stress, there has been an outcry at the rise of an ocean of righteousness, so that it would seem as if the people of the earth altogether with one voice in their delight were joyously uttering praises, saying "after a long time it has become visible, thus righteousness is coming to hand!"

(Verse 16) Whilst **Pushya** of the year **Durmata**, the sixth in the series³ of the years of **Vikrama** delightful in their course, the dark fortnight, and Friday and the sixth (*lunar*) day were in progress, while with these coincided a *mahā-yōga* consisting of *vyatipāta*⁴ and the great *uttarāyana-samkrānti*, the excellent man **Dōna**, brilliant of fame, preserver of wide righteousness, here with generosity—

(Verses 17-18) Having laved in this **Purikara**, a divine city, the feet of **Narēndrasēna Traividyā**,⁵ who is a moon to the ocean of the supreme Jinas' Church and a lotuses' friend [**sun**] in the sky of the **Sēna Gana**, that mine of lustre sprung from the **Mūla Sangha**, who is a bridegroom of the goddess of white fame, a chief of worthy ascetics, one to whom monarchs bow down, a man without fault—

(Verse 19) identical with verse 8 of inscription A)

(Line 30) His senior disciple—

(Verse 20) identical with verse 9 of inscription A)

(Verse 21) "He has cherished **Sarasvatī** with delight of spirit, me he has despised, I do not exist while she is present—fie! to cohabit with a rival wife is hard!"—uttering these harsh words, swiftly mounting the elephant of the sky-quarter, **Fame** herself enviously reviles the worthy ascetic **Nayasēna Sūri**⁶

(Line 30) His senior disciple—

(Verse 22) Ho! hurrah! is the great ascetic **Narēndrasēna**, the emperor of masters of

¹ See above, Vol. XIII, pp. 293, 327

² Or, possibly, "elation"

³ Properly *tatī śhatka* means a series of six

⁴ The *yōga* when the declination of sun and moon is equal

⁵ Explained as "learned in *āgama*, logic and grammar," *I A*, Vol. XIV, p. 23 n. The Jain "threefold lore" is elsewhere defined as *śabd āgama*, *yukty āgama*, and *param-āgama*

⁶ An example of the rhetorical artifice of *vyāja stuti*

the triple lore, something ordinary—he whose pair of lotus-feet is beaten by diadems of stooping sovereigns, he who is renowned, he who is a sun in peerless lustre, a mirror to the lotus-face of the lady Fame who is renowned (*as being bright as*) stars, pearl-strings, Hara's laughter,¹ ether, and frost, he who is an ocean of scriptural lore?

(Verse 23) Because of the magnificence of (*his*) extraordinary sun-like character² owing to the presence of the majesty³ of conquered foes (*appropriated by him*), because of (*his*) firm mind devoted to the grand and brilliant Jain religion, because of (*his*) peculiar quality of superlative splendour by which he is known as a sun in the sky of the Brāhmaṇ race, because of (*his*) supremacy in peerless might, because of (*his*) peculiar eminence in bounty, and because of (*his*) truthfulness, *Dinakara* (*was*) a mine of exceeding lustre, a heap of godliness

(Verse 24) As on the rise of the sun all darkness flees away, so with the rise of *Dinakara* the darkness of error flees away from the path of his race and is dissipated what a wonder!

(Verse 25) His sons *Rājamayya* and *Dūdama* are illustrious over the whole earth as being renowned among men, bees to the Jinās' lotus feet, possessed of culture

(Verse 26) All learned folk everlastingly praise lovingly with affection of spirit *Rāja*,⁴ who is stainless and bright in brilliance, as being a bee to the Jinās' lotus-feet, gladdener of good men's souls renowned over the whole earth, radiant with lustrous fame mounting to the tusks of the elephants of the sky-quarters, a tree of desire to cultured and agreeable men, exceeding in bounty to worthy recipients

(Verse 27) The world in unison always without cease rightly extols with gladness (?) of spirit (and) with affection *Rāja*, who is brilliant as the sun, a moon in golden hue,⁵ a tree of desire to clients, calling him a lover of the worship of the Jinās according to the rules of the saint Manu's course, bountiful, peerless in brilliance pure, full of kindness

(Line 39) If one would describe the measure of his beloved younger brother's valour—

(Verse 28) At the stern command of the sovereign he took captive the Lord of the Eighty-four; in his boldness he eluded not his hands (*in submission*), he in his turn took captive in a most marvellous manner that same *Sōbhana* who in wrath had seized, bound, and cast into prison king *Inda* is this singular degree of *Dūda*'s valour an ordinary thing?

(Verse 29) "By his might of arm he took captive him who had cast his master into confinement, and made him release him" thus this triple world lauds the valiant *Dudama*, seion of worthy Brāhmans

(Verse 30) The excellent lady of *Dūda*, who has thus been described, far surpassed in beauty the Mind-born One's mistress [*Ratī*] despite this praise, men do not withal fully comprehend in any way *Ēchikabbe*'s beauty

(Verse 31) So there was born to them *Hammikabbe*, comparable to a goddess, having locks of hair like troops of gadding bees, brilliantly distinguished, a wishing-gem to sages, a jewel of women

(Verse 32) This illustrious *Hammikabbe*'s completely beloved husband, *Arasamayya*, comely as the Mind-born One, was distinguished in the world like *Kāṇina* [*Karna*] here in respect of bounty

(Verse 33) The lady *Hammikabbe*, who was adorned with the ornaments of the merits of peerless bounty and virtue, and the most generous lord *Arasayya* had a son, the physician

¹ Cf *Megha dūta* 58

² There is perhaps a play on *saurya* and *saurya*, "valour" The name *Dinakara* means literally "sun"

³ Literally, "heat."

⁴ *Rāja* means "moon", hence the following epithet.

⁵ *Gāṇa*, lit. "milk-born," may mean "moon," though I have never found it used in this derivative sense. Were it not for the context, I should be inclined to suggest *pasuḡe gōpanan*, 'shepherd to his flock'

Kannapa, who was refined, a mine of excellence, skilled in the healing art, pre-eminent among good men in view of this, as he was godly in his works, who has such righteousness accounted to him as Kanna ?

(Verse 34) Their sons are Indapa, a bee to the Jinās' lotus-feet, Īśvara, an ocean of noble virtue, Rāji, brilliant in refinement, the worthy Kalidēva, Ādinātha, an accumulator of incalculable merit, the exceedingly pure Śānti, (and) the distinguished Pārśva: hence who has such righteousness accounted to him as Kanna ?

NO 10—TWO KADAMBA INSCRIPTIONS OF NIRALGI.

By LIONEL D. BARNETT

The village of Niralgi, whence these records come, lies in the Hāngal tāluḳa of Dhārwar District, in lat 14° 52' and long 75° 18', about 11½ miles to the north east of Hāngal town. As our inscriptions shew, it was formerly called Nirali. The ink-impressions on which the texts of the following inscriptions are based were prepared for the late Dr Fleet, and are now in the British Museum.

A—OF THE REIGN OF SOMESVARA I. SAKA 974.

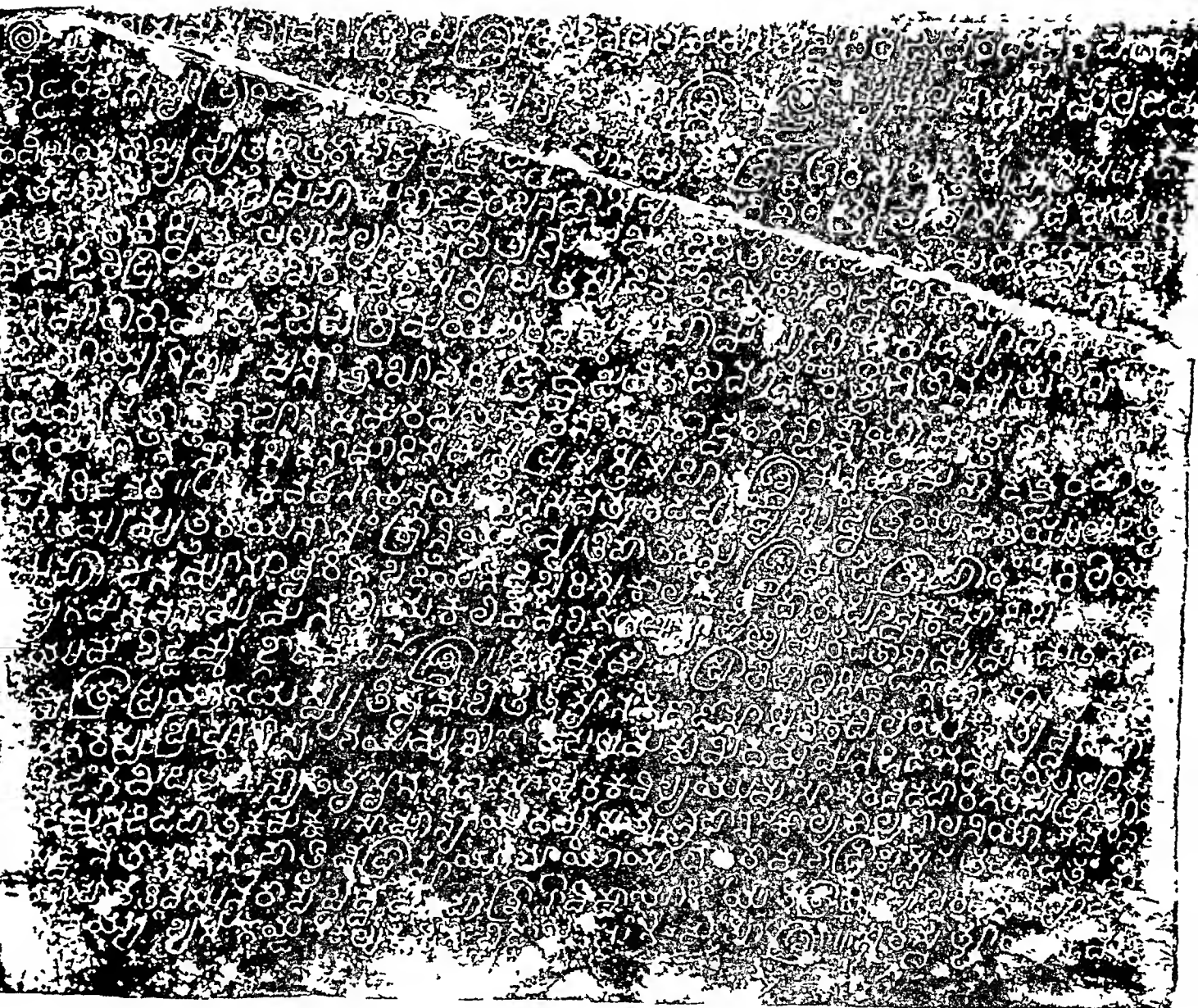
As to the exact site where this record was found and the character of the stone I have no information. The inscribed area is about 2 ft high and 2 ft 5½ in broad.—The character is fairly good Kanarese of the period, with letters ½-¾ in high. The palatal and the guttural nasals both occur *ḥāñchanam* (l 9), =*mmangala* (l 15).—The language, except in the formal Sanskrit verses and final formulæ and the phrase *Sarasatyāya namaḥ* (an error for *Sarasatyāya namaḥ*) in l 22, is Old Kanarese prose. The *ḥ* is preserved in =*ggaḥḍeyumam* (l 14) and *pēḥḍa* (l 18), it is changed to *l* in *baḷiyan* (l 13), and *atṛ* (ll 17, 19). On the phrase *baḷiyan=atṛ* see Dr Fleet's remarks above, Vol XI, p. 3.

The record begins by referring itself to the reign of Trailōkyamalla-Āhavamalla, i.e. Sōmēsvara I (ll 1-3), and then informs us that on a certain date the Kādamba Mahā-Mandalōśvaraḥ Harikēśarin formally made over by deputy certain estates to the Three-Hundred Mahājānas of Nirali for the maintenance of the Piriya Kere or Great Tank and the cult of the god Kalī (ll 3-15). The document was drafted by the town-clerk Jōgivaṃya, and engraved by Chittōja (ll 21-22). Harikēśarin is the prince, also named Arīkēśarin and Hariga, who figures in the Bankāpū inscription of Śaka 977 published by me above, Vol XIII, p 168,¹ with titles almost the same as those given in the present record. I there stated (p 169) that the year Śaka 977 marked the earliest known connection of the Kādambas with the Banavāsī province, we are now able to trace it back to a date three years earlier.

The date is given in ll 11-12 as Śaka 974 (expired), the cyclic year Nandana, Pushya śuddha 13, Sunday, the *uttarāyana-samkrānti*, i.e. *vyatīpāta*. This is irregular. In Nandana there was an intercalated Pushya. If we take the given *tithi* as belonging to the latter, it corresponded to Tuesday, 5 January, A D 1053, ending at 12 h 19 m after mean sunrise. Mr R. Sewell, who has kindly checked my calculations in this paper, points out that the *tithi* śuddha 13 in Nija-Pushya of the same year was expunged at mean sunrise or Wednesday, 3 February, A D 1053, the current *tithi* was śuddha 12, and at the same moment on the following Thursday the current *tithi* was śuddha 14. Furthermore, the *uttarāyana-samkrānti* took place on Wednesday, 24 December, A D 1052, at 19 h 23 m after mean sunrise.

¹ In my translation of that document I have fallen into some errors, which I have tacitly corrected in my rendering of the present inscription.


Niralgi Inscription of the reign of Somesvara I Saka 974.



The only places mentioned are Banavāsī (l 4), the Agrahāra of Nirali, i.e. Niralgi (l 12), the Piriya Kere or Great Tank (ll 13-14), and the *tirthas* (ll 15 16).

TEXT¹

[Metres v 1, *Śālinī*, v 2, *Anushtubh*]

- 1  Svasti samasta-bhuvan-āśraya Sri-Pr(ppr)thvi-vallabha mahārāj-ādhuāja
paramēśvara parama-
2 bhattarakam Satyāśraya-kula-talakam Chāluky-ābharanam śrīmat-Trailōkyamallan=
Āhavamalla-dēva-
3 ra vijaya-rājyam=uttarōttar ābhivṛddhi-pravarddhamānam=ā-ohamdr-ārka-tāram salutt-
ire || Svasti samadhi-
4 gata-pamcha-mahā-śabda-mahāmandalēśvaram Banavāsī-puravar-ēśvaram Tryaksha-
kshma-sambhavam chaturā(ra)-
5 śiti nagar-ādhiśthita Lalāṭalōchana-Chaturbbbhujā-jagad-vidit-āshtādaś-āśvamēdha-
dikshita Hi-
6 mavad-girīmdra-rumdra-śikhara-śakti-samsthāpita sphatika-śilā stambha-baddha-mada-
gaja mahā-ma-
7 him-ābhurāma Kādamba chakri-Mayūravarmma-mahā-mahipāla-kula-bhūshanam
permma-
8 ta-tūryya-nirggṛhāṇam śākhācharēmdra-dhvaja-virājamānam kirtti-vitānan=
uttumga-simha-
9 lāmechhanam datt-ārtti(rithi)-kāñchanam samara-jaya-kāranam mār-kkolvara
ganda śauryya-mārttandan=adata-Nā-
10 rāyaṇan=annana siṃga nām-ādi samasta-praśa(śa)sti-sahitam śrīman-mahāmandalē-
śvaram Hari-
11 kēsari-dēvar || Śa(śa)ka-varsha 974neya Nandana-samvatsarada Pushya-
su(śu)ddha trayōdaśiyum Āditya-
12 varamum=uttarāyana-samkrāntiyum vyatipātadanda śrīmad agrahāram Niraliya
13 mahājanam mūnūrvange bahya=aṭṭi barisi kālam karchchi dhārā-pūrvakamm=
mādi Piriya Ke-
14 rege mane vānamumen=aliya Kali-dēvange arunūru marada tōtamumam
mattar=ggaḷde-
15 yumam bittar=mmangala mahā-śrī || Ī dharmamam pratipālīdamge Vāranāsi
Kuru-
16 kshētra Prayāgey=Arggbyatirtham=emb-i tirtha-stbānamgalol sāsira kavileyam
chatur-vvēda-pā-
17 ragai=appa² brāhmanargg=abhayamukhi gotta pa(pha)lam=akkum=ī dharmmaman=
alīdamgam=aliyal=oda-
18 rebhidamgam=i pōḷda puṇya-tirtha-sthī am ykol sāsira kavileyamam sāsira
vēda-pāragar=appa brāhmana-
19 la(ra)man=alīda patakam=akku || Sāmānyō=yam dharmma sētum(r)=cripānā[m*]
kālē kālē pālaniyō bhavadbhīh [i*]
20 suvvān=ētān=bhāginah pārtthivēmdrān=bhūyō bhūyō yāchatē Rāmabhadrah ! (l)
[1*] Sva-datt[ā*]m para datt[ā*]m vā

¹ From the ink-impression

² The engraver has made after this word a *ra*, squeezed in between *ppa* and *brā*

- 21 yō harēti(ta) vasundharā[m*] [l*] shashthi(sht)r=vvārāha-sabaśrā(śrā)ni
 viśtā(shthā)yām jāyatō kri(kri)mih || [2*] Baredam sēnabōva Jō-
 22 givayyam besa-geydam kalukutigam Chittōjam | mangala mahā-śi ||
 Sarasvatyaya namah

TRANSLATION

(Lines 1-3) While the victorious reign of—hail!—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyāśraya's race, embellishment of the Chālukyas, king Trailōkyamalla-Āhavamalla, was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars —

(Lines 3-11) Hail! The Mahā-Mandalēśvara who has obtained the five great musical sounds, who bears all titles of honour such as "lord of Banavāsī best of cities, ornament of the race of the Kādamba emperor the great king Mayūravarmā, which is sprung from the Three-eyed [Śiva] and Earth, presides over eighty-four cities, is consecrated in eighteen world-famous horse-sacrifices to (*the god of*) the Frontal Eye [Śiva] and the Four-armed [Viṣṇu], has established its might upon the massive summits of the great Mount Himavat, binds its fiery elephants to columns of crystal, and is charming with great majesty,—he who is (*attended*) with the noise of *permatṭi* drums and (*other*) musical instruments, who is resplendent with a banner (*bearing the device*) of a great ape, is canopied in glory, and has for crest a stately lion; giver of gold to the needy, cause of victory in the fray, man of might to adversaries, sun of valour, a Nārāyaṇa of the gallant, a lion for his elder brother"—the Mahā-Mandalēśvara Harikēśari-dēva,—

(Lines 11-12) On Sunday, the thirteenth of the bright fortnight of Pushya in the cyclic year Nandana, the 974th (*year*) of the Śaka era, at the *uttarāyana samkrānti*, in a *vyatipāta*,¹—

(Lines 12-15) Having sent a summoner to the Three-hundred Mahājanas of the Agrahāra of Nīrili, convened them, and laved their feet, made over with pouring of water the house-tax to the Great Tank, and a garden of six-hundred trees and a field of one *manṭar* to the god Kālī of that place Happiness! great fortune!

(Lines 15-19 a prose commonitory formula of the usual type)

(Verses 1-2 two common Sanskrit verses)

(Lines 21-22) The town clerk Jōgivayya wrote (*this record*) The stone-mason Chittōja executed the order Happiness! great fortune! homage to Sarasvatī!

B—OF THE REIGN OF SOMESVARA II SAKA 996-7

In the case of this epigraph also I have been unable to trace the site whence it comes, or to find any details as to the stone. The inscribed area, which is much worn by weather, comprises an upper compartment, on which are lines 1-2, and a lower one containing all the rest, it is nearly 4 ft high and 2 ft 7½ in wide.—The character is Kanarese, rather straggling and clumsy, and resembling the Peggūr inscription of A D 978 (no 4 of "*Coorg Inscriptions*," revised edition). The cursive forms of *m*, *y*, and *v* (above, Vol XII, p 335) are all found here—*m* in °*balamam* and (?) *brīdyatvamam*, l 22, *mandalika*°, l 24, *śrīman*°, l 33, *dharma*°, ll 37, 39, *lavileyumam*, ll 39-40, °*pāṭakam*, l 40, *Rāma*°, l 41, *y* in °*samkrāntiyandum*, ll 31-32, *Umchagēriya*, l 32, and *v* in *nerevare*, l 23. The ñ is written in *pamñcha*°, ll 30, 38, 40. The height of the letters varies from ⅔ in to ⅞ in.—The language is Old Kanarese, except

¹ A *yōga* in which the declinations of sun and moon are equal.

in the Sanskrit verses on ll 40-42 and the barbarous concluding formula. The archaic *l* occurs once, in *pēḷḷa*, l 39, it is replaced by *l* in *baḷi°*, ll 10, 33, *baḷiya*, l 36, *ali°*, ll 39-40, and by *r* in *mēl-ārḷeyya*, l 13 (a blunder for °*ālkeya*) and *ērppattara*, l 32. In regard to lexicography, we may notice *baḷiyan=atti*, l 10, and *baḷiy-atti*, l 33 (see above, insci A), *nānp=*, l 22, (?) *tott=*, l 22, (?) *bridyatva*, l 22, *poli-um*, l 23 (perhaps connected with *pole*, "to shine" or "to be swung about". should we then read here *polepim* ?), and *avamgunte*, l 28 (in Kittel's Dictionary *arangōta*).

The record is twofold, comprising two endowments, and probably was engraved at the time when the second was granted. The first (ll 1-13) opens by referring itself to the reign of a Chāḷukya king whose name is here lost, but that it was Bhuvanaikamalla (Sōmēśvara II) is proved by the reference to him and the date in l 8. It then mentions (ll 3-5) the Mahā-Mandalēśvara Vikramāditya-dēva (possibly the king's younger brother, afterwards Vikramāditya VI), and likewise (ll 5-7) a noble of the Pallava lineage named Bhuvanaikamalla-Pallava-Poimūnadi Vi[shnuvardhana-Vijayāditya,¹ and bearing among his other titles that of "lord of Kāñchī best of cities", and it states that, when Vikramāditya and Vishnuvardhana-Vijayāditya were at Bāṅkāpura in the course of a tour of state in the service of king Bhuvanaikamalla, in Śaka 996, they granted the village of Basalūr, in the Elambī Twenty, to the 300 Mahājanas of Nīrālī for the maintenance of the cult of Rāmcēśvara (a well-known form of Śiva) at Pomballī (ll 7-13).

Then comes the second record (ll 13-43). It begins by introducing, in prose, with the usual titles of his lineage and some others, the Kādamba Mahā-Mandalēśvara Śāntivarman, "lord of Banavāsī best of cities" (ll 13-21), and extols his valour and glory in four verses (ll 21-30). After this comes the formal statement that in Śaka 997, when at Uñchagēri, he, in concert with two other high officers of state, renewed the grant of the first record (ll 30-42).² Bichchara Gangayya made the fair copy, and Sūdōja engraved it (ll 42-43).

There are two dates. The first is given on ll 8-9 as Śaka 996, Āuanda, the full-moon of Āśvayuja, an eclipse of the moon. This seems to be regular. The *tithi* mentioned was current at sunrise on Tuesday, 7 October, A D 1074, and ended about 20 h 3 m after mean sunrise (for Ujjain). On that day there was a lunar eclipse, in which total obscuration began 19 h 30 m after mean sunrise, while the above *tithi* was still current.

The second date is given on ll 31-32 as Śaka 997, Rākshasa, Pushya sūddha 1, Sunday, the *uttarāyana-samkrānti*. This is quite wrong. Pushya sūddha 1 of given year corresponded to Friday, 11 December, A D 1075, on which it ended about 11 h 15 m after mean sunrise. The *uttarāyana-samkrānti*, on the other hand, occurred on Thursday, 24 December, about 18 h after mean sunrise, so that Friday was reckoned as the first day of Makara.

The places mentioned are Kāñchī (ll 6, 7), the *nele-vīdu* of Bāṅkāpura (l 8), Pomballī (ll 10, 35), the Pānungal Five-hundred (l 12), the Elambī Twenty (ll 12, 36), Basalūr (ib), Banavāsī (ll 18, 30), the *nele vīdu* of Uñchagēri (l 32), and the *tīrthas* (l 37), besides a rather obscure phrase *nād=ērppattara* (l 32), which is perhaps a mistake for *nād=irppattara*, "the Twenty of the county," viz Elambī. Pomballī is the modern Hombli, lying 3½ miles nearly south of Nirālgi, in lat 14° 49½' and long 75° 17½'. One is tempted to identify Uñchagēri with the modern Wunchigēri, near Kumtā, but the distance from Nirālgi is considerable. Kāñchī (Conjeevaram), Bāṅkāpura (Bāṅkāpūr), and Pānungal (Hāngal) are well known. Elambī and Basalūr do not seem to be traceable.

¹ See *Dyn Kanar Distr*, p 444 and n 1.

² See *Dyn Kanar Distr*, p 561.

TEXT 1

[Metres vv 1, 3, 4, *Mukāṣṛagdhārī*, v 2, *Champakamālā*, v 5, *Śālinī*, v 6, *Anushubh*]

- 1 Śrī Svastī samasta-bhuvan-āśīaya Śrī-Pri(pri)thvi-vallabha mahāraj-ādhirāja
paiaṁśīaya paiaṁa bhatṭarakāṁi]
- 2 Sityāśraya-[kula-tilakaṁ Chāluky-ibharanam śrīmad-Bhuvanaikamalla-dēvara
rīyam=uttarottar-ābhuviriddhi-piavaraddhamānam=ā-chamir-ārka-tāram]
- 3 baiaṁ salattam-ne || Tatv-pīda-padum-ōpajivi || Svastī samadhugata-pamchir-
mahā-śa-
- 4 bda-mahāmandalēśvarīam Gaurī-Ganēy(ś)-ūvatāīam Parvati priyam * * *
* * kāvaṇam nām-ū-
- 5 dhi(di)-samastī-prasā(śa)stī-sahī'am śrīman-mohāmandalēśvaram Vikra[mūḍitya-
dēva]r || Svastī samasta-
- 6 bhuvan śilla(la)sita-vīra-Pallav-inṣayam Śrī-Pri(pri)thvi-vallabham Palla[va * *
* * *]n=amōgha-vākyaṁ Kām-
- 7 chi-puṣavar-ēśvaram śrīmad-Bhuvanaikamalla-Pallava-Permmānadi(di)
Vi[śhnuva-dhana(?) Vi]jayādityanum=irddu śrī-
- 8 matu-Bhuvanaikamalla-dēvargge Bamkāpurada nele-vidiṇol bi[jayam-geydu(?)]
Sikha-varīśī² 996neya
- 9 Ānamnda-samvatsarada Āśvayujada punuve śma-grahana-lam[du śrīmad]
agiahāīam Nīrīya mahā-
- 10 jaṇam mūnūrvaramam bahyaṇ=attī baiaṁ kīlam kaichehi dhārā-pūrvakam
mādi Pombāliya tirthada
- 11 śrī-Rāmēśvara-dēvara snāna-mūḍyakkam gāndha-dhūpakkaṁ namndū-dīvagegam
mathamnta³-Si(Śi)va-pānditai ggam bhārā(brā)hma-
- 12 nūggam chchhatīakkam Pānumgall-aynūrada kampinam Elambiy=irppattara
baiaṁ bādam Basalū-
- 13 ra[m] mēl-ārke(ke)ya sūvi-ābhīyamntara-siddhīyūm bittu kottar || e ||
Svastī samasta-kula-mahidha-
- 14 ra-chakravartī-[mahā*] mahīma-Himavā-gūImdra-rumdiā-śikhara - samsthāpita - mahā-
śakti prabhāvam Ka-
- 15 da(da)mba-kol īmbaia prachamndī-māttanḍan=anēka - samara - samaya - samudita - nija-
bhujā-vijay-ōpī-
- 16 ijjit-vīra-lakshmi-niṣā-mamdiṭa-prachamnda-dōi-ddamnda[m] balavad-arī-kula⁴Kal-
ānalam pratāpa-pra-
- 17 kōp-ōpēta[m*] Lalātalōchanam(na) jagad-vidit-āshtādaś-āsva(sva)mēdha-dīkshā-dīkshita-
kula-prasūtam chātūā(īa)śīti-nagari-ādhi-
- 18 shtī(shtī)ta viśhtī-Bārvāsi-puravar ādhiśvaram Kāda(da)mba-kamthiravam
Kāda(da)mba-chakri-Mayāravarmma-mahā-mahipā-
- 19 la-kula-bhūshanam peimattī-tūrya-nirgghōśa(śa)nam śākhācharēmndra-dhvaja-
virījamāna[m] mīn-ōttamga sīmha-lāmcha(chha)nam datt-ā-
- 20 rtī(rttī)-kūmchanam mā-kkolvara gādam samara-māttamndam rana vijaya-
lāranam=innar gamndha-vīranam nām āhi-samastī-prasīstī-
- 21 sahītam śrīman-mahāmandalēśvarīam Sā(śā)ntīvarmma-dēvar || Balavadu-vidviśhta-
bhūpālakar=adige=eragi śvaṇum-b[ō]g[ō]⁴ du-

¹ From the ink impression

² Read *Śāla varṣka*

³ Read *mathastha* [math ānta will do equally well — H K S]

⁴ Either *adige* or *eragi* may be read, but not both, and we should correct *śaraxum* to *śaran*

- 22 rrvāra-bāhā-bilamam mānp¹=emdhū(du)dam tott=al[u*]kī bal[u*]kī bridyatvamam
pūndai=omdamd=elelē mīralu kadamgal=todaral=edayal=ottayal=ukha-
23 l=pilamchal polam² mārāmtu kādāl nerevāre dhuradol dēva Kādamba-Rudrā ||
[1*] Balavat-arāti-mamndalika-gāmda-lay-āmtaka Śāmi-
24 nta-bhūpa mamdāhka-lalamā mamdāhka-Bhānava mamdāhka-Trinētra mamdāhka-
gharatta mamdāhka-mauli-ighattitū-pā-
25 da-pitha mamdāhka-lālātr-patta unag=āi=ddore mamdāhka dharmīyolu || [2*]
Balavat-kōp³-āgnyū id-āmta=āmta=elelē
26 koludamnd=ukke bāhā-baladumnd=ammamma dik-pālvan=al[u*]kīsal=amdrīdhramam⁴
ebūhsal bhūtalām=amtūm kāmīsalū di(di)g-gā-
27 jaman=alīrīsal vāddhūm sōshīsal=ē⁵ chalamō pēl sālānō tat-kshanadole
mūhdamnd=ōho Kādamba-Rudram || [3*] Kadupim-
28 dam dēva nūnn=ōi bīdād=oda(da)ruv=avamgnūte śūlam kapālam kode
khatīāmgamū pūnikūm poleva nōsūla kan hasti-charmmam śū-ō-
29 dyadīd⁶ vāmda-ābhīlā-bhūt-āvali kape-foral=āddhī-āmgadolū Gauṇi pempam
padēd-arddh-ī mndu-piabhā-bhāsūa-vikata-jarū(tā)-jutī-kōti-
30 vitamkam || [4*] Śvasti samadhigata-pamñcha-mahā-śabda-mahāmamndalēsvaram
Banavāsī-puravar-ādhisvaram sūlūa-mahāmamndalēśva-
31 ram Śāmtivarmma-dēvar Śakha(ka)-varsha 997noya Rākshaśa(sa)-
samvatsarēda Puśya(shya)-su(śu)ddha pādīva Ādi-vāramumm=uttarāyana-samkrā-
32 ntīyamdum=i(ā)gūl nīd=ē[1*]ppatīar⁷ bahya Umchagēriya nele-vidinal=ūddamdu
śrīmad-agrahāram Nīrūliya mahājānam mū-
33 nūrbhaiumam bahy-attī bahīsi śūlmā-mahāmamndalēśvaram Sā(śā)mtivarmma-
dēvarum mahā-pradhānam pūnīa peiggade damndanāya-
34 kav=i(i)śvar-m[m]jayyanum mahā-pradhānam peiggade Śōbhanayyanum=ūddn⁸
lāham lūcheli dhārā-pūvīvakam mādi śūmat
35 Pomballiya tīrtthāda śīl-Rāmēsvara-īva nā amga bhōgakham dēvaram pūjisuva
brāhmachārgalgaṇa paunuvaium
36 brāhmanargga[m] chhatrakkam Elambiy=irppattīa bahya bādam Basalūram
pravīsham=āgi sarvābhīyanntata(na) siddhūm bittu ko-
37 ttaru || Ī dharmmamam pītipālīndūmge Vāranāsī Kurukshētra Pīayāge
Arghyatīrttham=ēub=ī tīrtthā-sthānamgokol⁹ sā-
38 sira kavīleja kōdum kolagumam pamñcha-ratnamgalolu kattīsi
sāsīrvai=īvēda-pāiagar=appa bhā(bhā)hmarargg=abhīyanū-
39 khī-gotta phalam=akkum || I(ī) dharmmamam alidūngam=alīyal=odarchchidamgam=i
pēlīda punnya tīrtthā sthānamg[al*]olu sāsūa kavī-
40 leyumam sāsuvāar=īvēda pāragai=appa brāhmanūman=alīda pamñcha mahā-
pātāham=akku[m] || Sāmānyō=yam dharmma-sētam(tūi)=nri(nri)-
41 pānām kālē lālō pālanīyō bhavadbhūh [1*] sarvān=ētān=bhāgīnah pārtthivēmdīān
bhūyō bhūyō yāchatō Ramabhadrah [1* 5*]
42 Sva-datt[ā*]m para-datt[ā*]m vā yō hāeti(ta) vasumndharām [1*] shashtīr=vvarsha-
sahāsrā(srā)ni vīptā(sthā)yām jāyatē kī(krī)mīh || [6*] Baredam Bichchēra
43 Gamgayyam , besa geydam kalukutigī Sūdōjam [1*] Mamgala maha-śī ||
Sarasvatīyā namah

¹ The *p* is not certain it may be *r*² Written separately, as *Balarat Kōp*³ Written separately, as *sōshīsal k=ē*⁴ See above⁵ Read *śīhānamgala*⁶ Perhaps a mistake for *polepim*, see above⁷ Read *adrimdrām*⁸ Apparently to be corrected to *-ōdyag jade*⁹ Or possibly *ūldu* or *īldu*

TRANSLATION

(Lines 1-3) Fortune! While the reign of—hail!—the asylum of the whole world, [favourite] of Fortune and Earth, [great Emperor, supreme Lord, supreme Master, ornament] of Satyāśraya's [race, embellishment of the Chālukyas, king Bhuvanaikamalla,] was advancing [in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars] —

(Lines 3-5) When he who finds sustenance at his lotus feet,—hail!—the Mahā-Mandalēśvara who has obtained the five great musical sounds, having all titles of honour such as “incarnation of Gauri and Ganēśa (r), beloved of Pārvatī, protection” the Mahā-mandalēśvara Vikramāditya-dēva,—

(Lines 5-8) Likewise—hail!—the seion of the heroic Pallava race illustrious over the whole world, favourite of Fortune and Earth, of the Pallavas, unfailing in speech, lord of Kāñchi best of cities, Bhuvanaikamalla-Pallava-Permānadi Vishnuvardhana (?)-Vijayāditya, in concert (*with him*), having made a tour of state for king Bhuvanaikamalla, at the standing camp¹ of Bankāpura,—

(Lines 8-13) On the full-moon day of Āśvayuja in the cyclic year Ānanda, the 998th (year) of the Śaka era, during an eclipse of the moon, having sent a summoner and convened the Three-hundred Mahījanas of the Agrahāna of Nīrili and laved their feet, made over with pouring of water Basalūr, a town belonging to the Elambi Twenty, a county of the Pānungal Five-hundred, with full internal authority of higher administration, for the baths and oblations of the god Rāmēśvara of the sanctuary of Pomballi, for scents and incense, for perpetual lamps, for the learned men of (*the cult of*) Śiva resident in the monastery, for the Brāhmins, and for the chariv-hall

(Lines 13-21) Hail! The Mahā-Mandalēśvara Śāntivarma-dēva, who bears all titles of honour such as “he whose puissance of great might is established upon the massive summits of the great Mount Himavat mighty of majesty, the emperor of all central mountains, a magnificent sun in the sky of the Kādamba race, he whose awful rod-like arm is adorned by the residence of heroes' Fortune won by the victories of his arms uplifted on the occasion of many a fray, a fire of Doom to potent foemen's races, inspired with majesty and wrath, sprung from the incense consecrated in the consecratory rites of eighteen world-renowned horse-sacrifices to (*the God of*) the Frontal Eye, presiding over eighty-four cities, lord of that best of cities the peculiarly excellent Banavāsī, lion of the Kādambas, ornament of the race of the Kādamba Emperor, the great king Mayūravarma, he who is (*saluted*) with the noise of *permatu* drums and (*other*) musical instruments, who is resplendent with a banner (*bearing the device*) of a great ape, who has for crest a lion stately in pride, giver of gold to the needy, man of might to adversaries, sun in battle, cause of victory in the fray, furious elephant for his elder brother” —

(Verse 1) When puissant hostile monarchs come bowing at his feet for refuge,² in fear and terror of his irresistible might of arm yearning for the word “stop,” they confess their shame at once, aha! as they swell in pride, put forth effort, become arrested, bend, contract themselves, boil in rage, strike in resistance, confronting (*thee*)³ will they be able to contend in the fray, O Rudra of the Kādambas?

(Verse 2) O king Śānta, thou Death-spirit of cosmic dissolution to warriors of puissant enemy princes, ornament of princes, Bhairava to princes, Tripētra [Śiva] to princes, grindstone to princes, thou whose footstool is rubbed by princes' crests, thou frontal diadem of princes, what princes on earth are like to thee?

¹ See *J R A S*, 1917, p 117

² See on text, above

³ See above

(Verse 3) When, confronting foes with the fire of his puissant wrath, aha! he is slaying them, when by the might of his arm, hurrah! he terrifies the Guardians of the Spaces, moves great mountains, shakes the whole earth, brings dread upon the elephants of the spaces, dries up the ocean, what high spirit! Say, ho! is not the Rudra of the Kādambas instantly effective in his wrath?

(Verse 4) In thy pride, O king, thou hast, with not a single one of them lacking, (Śiva's) brandished sword, pike, skulls, parasol, *khatāṅga*-club, trident, gleaming frontal eye, elephant-hide, high mass of hair on the head, troops of fearful goblins as votaries, black throat, Gauri, occupying half of (Śita's) body, and (hair dressed in the shape of) a dovecot on the top of wondrous matted tresses radiant with the lustre of the half-moon who has obtained eminence

(Lines 30-33) Hail! the Mahā-Maṇḍalēśvara who has obtained the five great musical sounds, lord of Banavāsi best of cities, the Mahā-Maṇḍalēśvara Śāntivarma-dēva, on Sunday, the first of the bright fortnight of Pushya in the cyclic year Rākshasa, the 997th (year) of the Śaka era, on the *uttarāyana-saṅkrānti*, when he was at the standing camp of Uñchagēri in the Seventy (?) of the county, having sent a summoner and convened the Three Hundred Mahājanas of Nīrālī,—

(Lines 33-37) The Mahā-Maṇḍalēśvara Śāntivarma-dēva, and the high minister, senior controller, (and) general Īśvarammayya, and the high minister (and) controller Śōbhanayya in concert, having laved the feet (of the Mahājanas), made over with pouring of water Basalūr, a town belonging to the Elambī Twenty, inclusively with full internal authority, for the personal enjoyment of the god Rāmēśvara of the sanctuary of Pomballī, for the celibates and the twelve Brāhmanas worshipping the god, and for the charity-hall

(Lines 37-40 . a prose formula of the usual type)

(Verses 5 6 two common Sanskrit metrical formulae)

(Lines 42-43) Bichchara Gangayya wrote (*the grant*), the stone-mason Sūdōja executed the order. Happiness! great fortune! Homage to Sarasvatī

NO 11 —THREE INSCRIPTIONS FROM HOTTUR

By LIONEL D BARNETT

Hottūr—or, to give it its ancient name, Pottiyūr—is a village in the Bankāpūr *tāluka* of Dhārwar District, lying in lat 14° 56' and long 75° 16', some three miles nearly due south from Shiggaon. The ink-impressions from which the following inscriptions have been edited by me were prepared for the late Dr Fleet, and are now in the possession of the Trustees of the British Museum.

A.—OF THE REIGN OF SATYASRAYA · SAKA 928.

This inscription is cut upon a rectangular block, divided into six horizontal bands, and surmounted by a stepped top, I can find no record of the site where it stands, or stood. The stone is a *ciragal*, with sculptures of the usual type. In the uppermost compartment, a seated god with a fan-bearer on each side, below this, lines 1-6 of the inscription, below this, the hero being carried up to heaven by deities, one on each side, below this, lines 7-12 of the inscription, below this, a battle-scene, representing in the centre the hero with a bow, facing to the proper left and shooting against two archers, while a third man is falling pierced with

arrows at his feet, and six cows stand behind him; below this is the base¹ The width of the inscribed bands is about 2 ft 5 in, and their height about 6½ in They are very much worn, and parts—happily not material—are quite broken away—The character is Old Kanarese of the period, rather clumsy and irregular The height of the letters varies generally between ¼ in and ¾ in The cursive *y* appears in °chayamgala[ñ], l 5, and °gōriya, l 12 (see above, Vol XII, p 335)—The language is Old Kanarese prose Original *ḷ* is preserved, and sometimes *ḷ* is wrongly written for *l* The words *taḷaram*, l 9 (see above, Vol XVI, p 80), and *eltu* (*eltam*, l 10, and *eltige*, l 11), the source of the modern *ellu*, are deserving of notice

The record, after giving the date (l 1), describes in detail an invasion by the Chōḷa king, whom it styles Rājarāja Nitya-vinōda Rājendra-vidyādharma Nūrmadi-Chōḷa (ll 1-3) This evidently refers to Rājarāja I, who was reigning at the time, and bore the title of Nitya-vinōda (*South-Ind Inscr*, Vol II, pp 151, 260 n, 301) It then relates his defeat by the Chālukya Akalankacharita-Iṣvabedanga Satyāśraya, and the latter's triumphal progress through the south (ll 3-6) While Satyāśraya in the course of this campaign was at the *ghaṭṭa* of Tāvare (see *Dyn Kan Distr*, p 433), and certain persons, whose names are lost, were acting as *gāruṇḍas* of the *nāḍu* and the town of Poṭṭiyūr respectively, a raid was made by robbers upon the oxen belonging to the betel-traders, and the beadle Gojjiga perished in a valiant attempt to save them In recognition of his courage the betel-traders made a grant, apparently for a *kal-nāḍu* (ll 6-12) The stone was prepared by Māchōja of Indēśvaragēri (l 12).

The date is given in l 1 as Śaka 9[2]9, the cyclic year Plavamga being current What is meant is evidently A D 1007-8, with which Plavamga coincided, the words *pravarttisuttum-ire*, "being current," refer to Plavamga, not to Śaka 929, for Plavamga corresponded to Śaka 929 *lapsed* and Śaka 930 *current*

The places mentioned are Donavura (l 2), the *ghaṭṭa* of Tāvare, or "the Lotus-Ghaṭ" (l 6), the Pānuṅgal Five-hundred (ll 7-8), Poṭṭiyūr (l 9), and Indēśvaragēri (l 12) Donavura must be Donūr, in the Bāgewādi *taluka* of Bijāpūr District, in lat 16° 44½' and long 76° 0½' It is not clear whether the *ghaṭṭa* of Tāvare means a mountain-range or pass, as Dr Fleet holds (*Dyn Kanar Distr*, p 433), or a bank or quay Pānuṅgal is of course the modern Hāngal, and Poṭṭiyūr is Hottūr I cannot locate Indēśvaragēri, but there was a sanctuary of Indrēśvara at Bankāpūr.

TEXT²

- 1 ५२ Saka-varīsha³ 9[2]9neya Plavamga-samvatsaram pravarttisuttum-ire |
Rājar[ā*]ja Nitya-vinōda Rājendra-vidyādha[ra]
- 2 Chōḷa-kula-talakam Nūrmadi-Chōḷam nava-lakhka(ḷkha)-balaṃ-berasu bamda
Donavuradol=bitt-ildu dēsa(śa)v=ellavam sūre-gonḍu [s]tī-
- 3 vadhe bāla-vadhe brāhmana-vadhegalam geydu peṇḍiram p[ī]dīdu jāti-nāsa(śa)m-
mādi Chōḷan=irppinam | Svastī śrī-rāja-
- 4 rā[ja] paramēśva(śva)ra parama-bhattārakan=Akala(la)mkacharita[n-I]ṣiva-
b[e]damga Chālukya-kuḷa(la)-tīḷa(la)ka Tiguḷa(la)-māri śrī-
- 5 mat-Satyāśraya-dēva[m] Chōḷana[m] bem-kondu vastu-vāhana-chayamgala[m]
pidīdu temka-di-

¹ There seems to be likewise an inscription running down both sides of the stone Very little of it is legible, but it apparently mentions Satyāśraya's *diḡ vijaya* (cf. our inscription below, ll 5 6), some of his titles, and the name (lost) and home (Mūlavallī) of the writer

² From the ink-impression

³ Read Śaka varīsha.

- 6 g-vijayam-geydu Tāvareya ghaṭṭadol=ldu samudra-mudrīta-dharā-chakraman=ēka-
 7 cha(chchha)[ttra-chchhāyeyol ?] rājyam-geyyutt-ire || Gamnḍ * * * * *
 * * * * * mma Pānum-
 8 gall=[aynūra]ra nāl-gāvundu-geyye || * * * * * trapa * * * * * kke
 nalla
 9 Manu-mārgg-ācharita Sōmēśvara-dāsi M * * yyam¹ Pottiy[ūra ?gāvundu-ge]yye |
 taḷaram
 10 Gojjiga[m] ta[m]buligar=eḷtam kallar=kkole kādi * * dṛva-lōkakk=esedan |
 tambuliga-sāsi-
 11 rrvva[r*] neredu² eḷtige 1 vīsavam emdīmge kottaru | idam kādamg=asva(śva)-
 mēdhada phalam aḷi-
 12 dam pamcha-mahā-pātaka || Besa-geydan=Indēśva(śva)ragēriya Mēchōja |

TRANSLATION.

(Lines 1-3) The cyclic year Flavamga, (corresponding to) the 928th (year) of the Śaka era, being current—when Bājarāja Nitya-vinōda Rājendra-vidyādharma, ornament of the Chōla race, Nūrmadi-Chōla, came accompanied by a host of nine-hundred thousand (men), halted at Donavura, and was ravaging the whole country, perpetrating murders of women, children, and Brāhmans, seizing women, and overthrowing the order of caste,—

(Lines 3-7) Hail !—the auspicious king of kings, supreme Lord, supreme Master, Akalankacharita Iṭṭabodanga, ornament of the Chālukya race, slayer of Tamils, the auspicious king Sityāśraya, drove away the Chōla, captured his trains of baggage-waggons, and made a triumphal progress through the South,

(Lines 7-11) And while (in the course thereof), being at the ghaṭṭa³ of Tāvare, he was reigning over the circle of the ocean-sealed earth under the shadow of his single parasol, at what time was exercising the office of county-gāvunda over the Pānungal Five-hundred, (and) follower of the courses of Manu, servant of Sōmēśvara, was exercising the office of gāvunda over Pottiyūr, the headle Gojjiga defended the kine of the betel-sellers when robbers were carrying them off and rose to honour in paradise The Thousand of the betel-sellers in assembly granted 1 *viśa* for each ox in perpetuity

(Lines 11-12) To him who preserves this there shall be the same reward as for an aśramēdha sacrifice, he who violates it incurs the guilt of the five deadly sins Mēchōja of Indēśvaragēri executed the order

B —OF THE REIGN OF JAYASIMHA II SAKA 959.

This record is cut upon a stone which was found somewhere in Survey No 91, the exact site I do not know. The slab has a rounded top, with sculptures in the centre a *linga* on a stand, on the proper right a cow (?), above it, the sun (to right) and moon (to left). The inscribed area below this is about 6 ft 1½ in high and 2 ft 11½ in wide.—The character is Kanarese, of a rather irregular hand of the period. The letters vary in height from about 1 in to ½ in, they are largest at the beginning. The inscription is rather worn, and it is often quite uncertain whether the *sonne* is written. In the first half of the record the cursive *y* (above, Vol XII p 335) is more usual than the tripartite form, the cursive *m* appears thrice, the cursive *v* thrice.—The language, except for the standing formulæ of verses 3 and 4, is Old Kanarese. The *l* is

¹ Possibly *Mārayyam*

Either "mountain-range," or "quay"

² Or *neradu* the letter is not clear

preserved in *īda*[m], l 2, *īdu*, l 41, *negāḍa*-, l 19, and irregularly in *paḷam*, l 42, it is replaced by *l* in *peḷavara*, l 16, *alīd*-, l 43, *alīda*, l 44, and perhaps *baḷiy*-, l 37. Initial *p* is kept throughout. Of some lexical interest are *īadda-lāgula*, l 32, and *vadda-lāṇula*, l 37 (for the more usual form *vadda-rāṇula*), *pannakēni*, l 32, and *chatṭa*, l 24.

The record opens with a short statement of a grant made by the three controllers of taxes of the county (ll 1-3). It then refers itself to the reign of Jayasimha (II) Jagadēkamalla (ll 4-6), and states that at the time of the endowment to be chronicled Akkā-dēvi¹ (the sister of Vikramāditya V, on whom see *Dyn Kanar Distr*, pp 435, 437, 439 f) was ruling the Banavāsī Twelve-thousand (ll 6-7), the *mahā mandalēstara* Mayūravarma-dēva, "lord of Banavāsī best of cities" and "a lion for Harikānta," was administering the same province and the Pānungal Five-hundred (ll 8-12), Māra Gāvunda of Pottiyūr, who is described as "a brother-in-law to the lame" (cf inscription C below, ll 16-17) and hence by reason of this service to the physically afflicted as "a *tīrttha* (holy place, where the sick and crippled resort for divine help) in the midst of the county, a Sōmanātha (Sōmnāth) of the south," was serving as *prabhu* or sheriff of the Pānungal Five-hundred (ll 13-22), the *Kannada-sandhivagrahi* (minister for affairs of peace and war in the Kannada country) and general Chāvanarasa, who is described among other epithets as a *chatṭa* to Singa (possibly Jayasimha II), a comet (or fire) to the Konkan, an uprooter of Pannāla, a grindstone to Balejavattana, a shatterer of the pride of the fortress of Bijavādi, and a *disā-patta* to Dōra, was ruling the Belvala Three-hundred and the Purigere Three-hundred (ll 23-29), and the *pergade* Akalimayya was controlling the taxation of Belvala and Purigere (ll 29-32). Then follows the specification of the endowment (ll 32-42), by which certain high revenue officials arranged for the division of the tolls on betel-leaves between the various taxation-departments and assigned a proportion for the upkeep of the Kemgere, or "Red Tank," presumably in or near Pottiyūr. The record ends with a moral verse written by the town-clerk Dāsīmayya or Dāsiga.

It is worthy of note that the Banavāsī province was at this time under the rule of both Akkā-dēvi and Mayūravarma. The fact suggests that there was some close connection between the two, such as that of husband and wife, and this inference is supported by the inscription C below, which shews that Akkā-dēvi's son, the Kādamba *mahā-mandalēstara* Tōyima-dēva, possessed titles very similar to those borne in the present record by Mayūravarma. Both were "lords of Banavāsī best of cities", Mayūravarma is *Harik[ā*]ntana singa* (B., l 10), Tōyima-dēva is *Harigana singa* (C, l 13). It seems therefore reasonable to infer that Mayūravarma was married to Akkā-dēvi, and that Tōyima-dēva was their son. Mayūravarma's title *Harikāntana singa*, "lion of Harikānta," seems to point to some services rendered to a king of that name, who may have been a predecessor (perhaps the grandfather) of the Kādamba Harikēśarin or Hariga of Bankāpūr, see above, Vol. XIII, p 168 ff, and below, inscr C.

The date² is specified on l 34 as Śaka 959, Īśvara, Mārgaśīra śuddha 11, a Monday. This is regular: the given *tithi* corresponded to Monday, 21 November, A.D. 1037, on which day it ended at 11 h. 50 m. after mean sunrise (for Ujjain).

The places mentioned are Pottiyūr, i.e. Hottūr (ll 19, 34), the Banavāsī Twelve-thousand (ll 7, 12, 32, spelt *Vanavāse* on l 7), the town of Banavāsī (l 8), Sōmanātha (l 17), the Pānungal Five-hundred (ll 12, 22, 32, 38), the Konkan (l 26), Pannāla (l 26), Balejavattana (l 26), Bijavādi (l 27), Dōra (l 27), the Belvala Three-hundred (l 28), the

¹ I think there can be no reasonable doubt that this name must be restored on l 7, although the letters *kā* have to be supplied by conjecture to fill the gap caused by the breaking of the stone on the proper right side.

² I have to thank Mr R. Sewell for his kindness in verifying my calculations in this and the next inscription.

Purigere or Puligere Three-hundred (II, 28, 39), the Six-hundred composed of Belvala and Puligere (II 31, 39), Mūlavallī (I 36), Kallavana (I 36), the Ninety-six (I 40), the Kemgere or "Red Tank" (II 41, 42), and Bānarāsi, i.e. Benares (I 43). Sōmanātha is of course the famous sanctuary of Sōmnāth in Junāgarh State, and Pānnngal is now Hāngal. Pannāla, elsewhere termed also Pannāleya-kōṭe, Pannāle-durga, Pranāla-durga, and Padmanāla-durga, is now Panhālā, about 12 miles NW of Kōlhāpūr (see *Dyn Kanar Distr*, p 546) Baleyaraṭṭana is mentioned again in *Ep Carn*, Vol II (*Inscr of Śravana Belgoḷa*), No 56 (cf *ibid*, introd, p 41, and *Dyn Kanar Distr*, p 496) I venture to identify it with the modern Balaipattam (more correctly written Valapattanam), lying in lat. 11° 55' and long 75° 22' in the Chirakkal tāluka of Malabar District, a few miles NW of Cannanore. Balaipattam was a place of considerable importance in early times, it is the *Balaipatna* (wrongly written in some editions as *Baltipatna*) of Ptolemy's Geography, VII 1 § 6, and apparently the *Palaiapatna* of the Periplus (cf McCrindle, *Ancient India as described by Ptolemy*, p 45, and *id*, *Commerce and Navigation of the Erythrean Sea*, pp 127, 129, Lassen, *Alterthümer*, III, pp 181, 183), and there is much likelihood in Kern's view that Ptolemy's *Balaipatna* is the Baladevapatṭana mentioned in Varāha-mihira's *Liṅgāt-samhitā*, xiv 16 Bijavādi is uncertain it may conceivably be the modern village of Bijwādgi near Hungund Dōra, if it is a geographical name, may possibly be the same as Dōrasamndra On Belvala see above, Vol XIII, p 40, on Puligere or Purigere, *ib*, Vol XIII, pp 179, 188 Mūlavallī is possibly Munavallī, a village about 4½ miles SSE from Shuggaon, 1½ miles SE from Hottūr, and ¾ mile NW from Bankāpūr

TEXT.¹

[Metres v 1, Kanda, vv 2 and 5, Champakamālā, v 3, Anushtubh, v 4, Śālinī]

- 1 Śrīmatu mūru nāda sumkīgaruv=īdu munne nadev=āru pērna
mēle
- 2 [kā]runyadim dharmma-chittam puttā mattam bitta pēru 1 antu 7
pēru[u]m [i*] bidad=īda[m] kavile brāhma-
- 3 [naruman=a]lī[da] pamcha-mahā-pātakan=akku
- 4 [Svasti samasta-bh]uvan-āśraya Śrī-Prī(pri)thvi-vallabha mahārājādhirāja paramō-
śvara paramabhāttāra-kam Satyāśraya-kula-ti-
- 5 [lakam Chā]luky-ābharanam śrīma[j*]-Jagadēkamalla-Jayasīnga-dēvara rājyam=
uttar-ōttar-ā-
- 6 [bhividdhi]-pravarddhamānam=ā-chandr-[ā*]rkka-tāraṁ baram saluttam-ire | tat-
pāda-padma-ōpajīvi śrīmad-A-
- 7 [kkā]-dēviyar=Vvanavāse-pannurchhāsīramuvam śu(su)kha-śa(sa)mkathā-vinōdadin=
āluttam-ire ||
- 8 [Sva]sti samadhigata-pamcha-mahā-śabda-mahāmaṇḍalōśva(śva)ram Banavāsi-puravar-
ēśva(śva)ramn=ahī-
- 9 [ta-ba]lā-jala-vimathana-janita-vīra-lakshmi-virāpta-prachanda-dōr-ddanda birudara
gaṇḍan=adata-
- 10 [ra tala]-prahāri subhata-Murāri sāhas-ōttumga Harik[ā*]ntana sīnga vīra-śīl-pavitra
su-
- 11 [bhata-Tr]inōtra Rudr-āvatāra nām-ādi-samasta-prasa(śa)sti-sahita śrīman-Mayūra-
varmma-dēvar Ba-
- 12 [navā]si-pannurchhchhāsīramumam Pānumgall=aynūruman=ēkāyatpadin²-ādu sukha-
samkathā-vinōdadol=ire |

¹ From the ink-impression

² Read =ēka-chōḥhatradin= [or =ēk ātapatradin=, —Ed.]

- 13 [ta]t-pāda-padma-ōpajivī S[v*]asty=auēka-guṇa-gaṇ-ālamkāra para-nāri-dūra gōtra-
pavitra budha-jana-mitra
- 14 [ś]auch-Āmjanēya satya-Rādhēya Sūryyamge bhakta durjana-virakta kele-goydo
(yye?) ku(kū)rppa[m] kūrta=īyal-ārppa[m]
- 15 [b]udha-jan-ādhāra vine(na)y-āvatāra si(śi)shṭa-prasamga nuta-dhairy-ōttumga
āśrita-jana-kalpa-
- 16 vṛi(vṛi)ksha bandhu-jana-chintāmani dāna-chūdāmani Kali-yuga-Mahēśva(śva)ra
pelavara bhāva Sō-
- 17 [mē]sva(śva)ra-dāsi vine(na)ya-vilāsi nadu-nāda tīrttha temkapa Sōmanādh(tha)
nām-ādi-samasta-prasa(śa)sti-
- 18 sahita śrīmatu || Dānam par-ōpakāra[m*] jñāna[m*] Si(Śi)va-bhakti satyam=
emb=ol-gunadolu
- 19 tān=adhukan=enisi negald=abhimāna-dhana[m*] Poṭṭiyūra Māra=udāra || [1*]
Vidita-yasō(śō)-rtthān=embudu | budha-
- 20 stutan=embudu | satyavantān=embudu | naya-sū(śā)hy=embudu | dayā-paran=
embudu | sundar-āmgan=embu-
- 21 du [1*] Manu-mārggy=embudu | guṇ-āgrany=embudu | gōtra-ratnan=embudu |
sakha(ka)l-āvanī-ta[la]-
- 22 d[o*]l=ēm perat=embude Māra-Gāvundana || [2*] Antu Pānumgall=aynūrakkam
prabhutanam-goyvuttam-ire |
- 23 Svasti¹ samadhyata-pamcha-mahā-sa(śa)bda-mahā-śa(sa)ndhi-vigrah-ādhipati mahā-
prachamnda-dandanāyakam
- 24 ari-ghat[ā*]-mallam Simgana chattan=āśrita-jana-kalpa-vriksha[m*] bhṛi(bhṛi)tya-
chintāmani satya-Kānina[m*] samara-du(dhu)-
- 25 ramdhara[m*] pratipaksha-iākshasam ripu-kuramga-pamchānana[m*] purid=ittu
mareva[m] chalamam meṇevam pi-
- 26 suna-tala-prahāri gur-durgga-malla[m*] Komkana-dhūma-kētu Pannāl-ōnmūlanam
Baleyavattana-gharattam
- 27 Bijavādi-kōte-darppa-dalanam Dōra-diśa-patta[m*] śrīma[j*]-Jagadēkamalla-dēva-
pāda-pamkaja-bhramaram śrīmat-Ka-
- 28 nnada-santhi(ndhi)vigrah dandanāyakam Chāvanarasar Belvala-mūnūruva[m]
Purigere-mūnūruvam sukha-samkha(ka)-
- 29 thā-vinō[da*]din=āluttam-ire || Tatu-pāda-padma-ōpajivī Svasti samasta-rājya-bhara-
nūrūpita-mahāmātya-padavi-vurā-
- 30 jamāna mām-ōnnata prabhu-ma[m]tr-ā(ō)tsāha-śakta-traya-sampanna pati-hit-
āchāryyan=achakta-dhau(dhau)ryya nudi-
- 31 d=ante ganda nām-ādi-samasta-prasa(śa)sti-sahitam śrīmatu perggade Akalimay-
yamgal=erad=arunūrara sumka-
- 32 man=ālutt-ire | pannakēni vadda-lāgulada sumka-verggade Samgavayyanum
Banavāsi-pannirchchāsirada sum-
- 33 ka-verggadhe(de) Chāvundamayyanum Pānumgall=aynūrara manneya sumka-
verggade Dūdiyammanu[m] ant=anibaruv=i-
- 34 ldu ☉ Saka-varisha² 959neya Isvara³-samvatsarada Mārggasi(śi)ra-su(śu)ddha
ēkādas(śi) Sōmavāradandu Pottiyūra Mā-

¹ This word is preceded on the stone by a *sanlha* symbol made up of small circles

² Read *Saka varsha*

³ Read *Isvara*.

- 35 ra-Gāvundum¹ Gakaruva Surimayya Poleyamma {Gētumayya perggade
Būhimayya sēnabōva Dāsımayya
- 36 int=ivar=mmodal=āgi mūvadimbarggam Mūlavallī bāda Kallavanam² antu nālku
bādak[kam*³] kotta sā(śā)sana-maryyā-
- 37 de emnt=endade eleya pērimge pattemt[u*] bittu baḥy=eleya pēram kaḷedu
vadda-lāvulada sumkadavaru pērimge ko-
- 38 lva visavam pattu | Pānumgall=aynūrara perjūmkamum manneya sumkamum
kūdi pērimge kolva visavam pinneradu vare |
- 39 erad-aṇunūra perjūmkadavaru pērimge kolva visavam padinaydu Puligere-
nāda manneya sumkadavaru pērimge ko-
- 40 lva visav=aydu | tombhatt-āra mamneya sumkadavaru pērimge kolva
visavav=ondu vare | ant=anibarū sumki-
- 41 garuv=īdu 1(i) Kemger[e*]ge barisavala āru pēra sumkamam bidavaru |
tambuliḡa-sāsirvvaru 1³ 1(i)
- 42 Kemgerege pērinālu kotta visavan=ondu | Ant=ī dharmmama[m*] kīdal=iyade
kāḍ-ātamge asva(śva)mādhama geyda , paḷam⁴=a-
- 43 kku Aḥḍ-ātamge Bānarāsīyolu sāsī(yī)ra kavileyuma[m] sāsī[rvva]ru catur-vvēda-
pāragar=appa br[ā*]-
- 44 hmanaran=alida pamcha-mahā-pātakan=akku | Sva-dattām para-dattām v[ā] yō
harētu(ta) vasundharām [*] shasbtir=vvarshsha-sa-
- 45 hasrāni [⁵ viśvāyām jāyatē kṛimī⁶ || [3*] Sāmānyō=yam dharmma-sōtu[r*]
nri(nri)pānām kālō kālō pālaniyō bhavadbhī[h*] | sarvvān=ō-
- 46 tāt=bhāgna[h*] prātivēndra⁷ | bhūyō bhūyō yāchatē Rāmabhadra[h] || [4*]
[∪ ∪ ∪ ∪ — ∪ — ∪ ∪ ∪] sōlad-ir=āhava-ramga-bhūmīyō-
- 47 lu kusiyad-ir=ittudam magule kollad-ir[— ∪ ∪ — ∪ — ∪ — | ∪
∪ ∪ ∪ — ∪ — ∪ ∪ ∪ —]ttad-ir=oykane lamchav=indu koṇḍ=esa-
- 48 gad-ir=ḷuvēle narakam narargg(rg)=endapan=alte Dāsiga | (||) [5*] Antu
Manu-mārggi . tanime . sēnabōva Dāsımayya[m*] barada[m]

TRANSLATION.

(Lines 1-3) . The three controllers of taxes of the county in assembly, inspired by piety, graciously assigned in addition to the six loads previously in usage (*for the income of the sanctuary*) 1 load more, altogether 7 loads. He who fails to make the grant shall incur the guilt of the five deadly sins, as though he destroyed cows and Brāhmins.

(Lines 4-6) When the reign of—hail!—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyāśraya's race, embellishment of the Chālukyas, king Jagadēkamalla-Jayasiṅga, was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars —

(Lines 6-7) While she who finds sustenance at his lotus-feet, Akkā-dēvi, was ruling the Vanavāse Twelve-thousand with enjoyment of pleasant conversations —

(Lines 8-12) While—hail!—the Mahā-Mandalēśvara who has obtained the five great musical sounds, lord of Banavāsī best of towns, who bears all titles such as “he whose

¹ An error for *Gāvundanum* or *Gāvundam* ?

² This *danda* is superfluous

³ This *danda* is superfluous

⁷ Read *pārthivēndrān*, and delete the *d. nda*

² Apparently some names have been omitted

⁴ Read *paḷam*

⁶ Read *kṛimī*

terrible rod-like arm is adorned by warriors' Fortune engendered from churning the waters of hostile hosts,¹ hero of title-bearers, buffeter of the bold, a Murāri to brave soldiers, exalted in enterprise, a lion to Harikānta, pure with warriors' Fortune, a Trinētra [Śiva] of brave soldiers, an embodiment of Rudra," king Mayūravarma, ruling the Banavāsī Twelve-thousand and the Pānungal Five-hundred under his single parasol, was in the enjoyment of pleasant conversations —

(Lines 13-18) While one who finds sustenance at his lotus-feet, the bearer of all titles such as—hail!—"adorned by a series of many virtues, remote from others' wives, purifying his *gōtra*, friend to sages, an Āñjanēya [Hanumān] in purity, a Rādhēya [Karna] in truthfulness, votary of the Sun, ill-disposed to the evil, delighting in making friendship, strong in glad giving, foundation of sages, embodiment of culture, associating with the refined, exalted in renowned firmness of character, tree of desire to dependents, wishing-gem to kinsfolk, crest-jewel of bounty, a Mahēśvara of the Kali Age, a brother-in-law to the lame, servant of Sōmēśvara [Śiva], brilliant in culture, a site of salvation in the centre of the county, a southern Sōmanātha," the fortunate—

(Verse 1) Māra of Pottiyūr, illustrious for his pre-eminence in the goodly qualities of bounty, philanthropy, knowledge, devotion to Śiva, (and) truthfulness, is rich in esteem, noble —

(Verse 2) Of Māra Gāvunda it may be said that he knows the meaning of fame, that he is praised by sages, truthful, politic, gracious, comely of person, observant of the courses of Manu, eminent in virtue, a gem of his *gōtra*, (than who) what higher thing is there on the whole earth?—

(Line 22) Was thus holding the shrievalty over the Pānungal Five-hundred —

(Lines 23-29) While—hail!—the High Commander for affairs of peace and war, who has obtained the five great musical sounds, the great august general, wrestler with hosts of foes, *chatta* for Siṅga, tree of desire for dependents, wishing-gem for servants, a Kānina [Karna] in truthfulness, leader in battle, demon to adversaries, lion to the deer his enemies, giving abundantly and forgetting it, displaying enterprise, buffeter of the malignant, wrestler with mountain fastnesses, a comet² to the Konkan, an uprooter of Pannāla, a grindstone to Balejavattana, a shatterer of the pride of the fortress of Bijavādi, a scatterer³ of Dōra, a bee to the lotus-feet of king Jagadēkamalla, minister for affairs of peace and war in the Kannada (country), the General Chāvanarasa, was ruling the Belvala Three-hundred and the Purigere Three-hundred with enjoyment of pleasant conversations —

(Lines 29-32) While one who finds sustenance at his lotus-feet,—hail!—he who possesses all titles such as "illustrious in the office of high minister appointed for the administration of the whole kingdom, exalted in dignity, having the three powers of lordship, counsel, and enterprise, teacher of weal for his master, immovable in firmness, a man of valour in accordance with the name," the superintendent Akalmayya, was administering the taxation of the two (provinces of Belvala and Puligere forming) a Six-hundred,⁴—

(Lines 32-34) Sangavayya, controller of the taxes of the *pannakēni rudda-lāgula*,⁵ and Chāvundamayya, controller of the taxes of the Banavāsī Twelve-thousand, and Dūdiyamma,

¹ This epithet is meant to suggest a reminiscence of the legend of Lakshmi's birth from the churning of the Milk-Ocean.

² Or, fire

³ Kittel's Dictionary explains *disā-pata* as "causing (his enemies) to be scattered in all directions"

⁴ See Dr Floet's note on the Soratūr inscription, above, Vol. XIII, p. 178

⁵ *Pannakēni* seems to be connected with *kēni* (*krēni*), "traffic, trade", the first half may perhaps be connected with *pam-āya*. The forms *lāguḷa* (l. 32) and *lāvūḷa* (l. 37), beside the more usual *rāvūḷa*, show the history of the word, which seems to be connected with *lācana*, *lāvani*, and the Marāṭhī *lāganem* (see Kittel, s.v.), hence *lāguḷa* (or *lāguna*?) would be the oldest form, *lāvūḷa* next in order of time, and *rāvūḷa* the last. Cf the word *ekka lāvapa* in the inscriptions of Ittagi and Sudī (above, Vol. XIII, p. 46, Vol. XVI, p. 86 and note)

controller of the taxes of the seignories of the Pānungal Five-hundred, being together in assembly,—

(Lines 34-42) On Monday, the eleventh day of the bright fortnight of Mārgaśīra in the cyclic year Īśvara, the 959th (year) of the Śaka era, gave to the Thirty, headed by Māra Gāvunda of Pottiyūr, Gakaruva Surimayya, Poleyamma Gētimayya, the superintendent Būhimayya, and the town-clerk Dāsımayya, and to the four towns, namely the towns of Mūlavalli and Kallavana, an edictal regulation of the following tenour granting on each load of betel-leaf eighteen (leaves), and excepting the loads of *baḷi*-betel,¹ the controllers of the taxes of the *iadda-lāṇula* shall draw ten *iṣa* on each load, the main-tax of the Pānungal Five-hundred and the seigniorial tax thereof jointly shall draw twelve *iṣa* on each load regularly, the controllers of the main-tax of the two (provinces of Behala and Puligere forming) a Six-hundred shall draw fifteen *iṣa* on each load, the controllers of taxes of the seignories in the Puligere county shall draw five *iṣa* on each load, the controllers of taxes of the seignories of the Ninety-six shall draw one *iṣa* on each load regularly. The above tax-officers in assembly shall assign to this Kemgere the tax of six loads as annual income. The Thousand of betel-traders granted to this Kemgere one *iṣa* on each load.

(Lines 42-44) So to him who guards this pious foundation, not suffering it to be injured, there shall be the same fruit as if he performed a horse-sacrifice, to him who violates it there shall be the guilt of the five deadly sins, as though he destroyed at Benares a thousand kine and a thousand Brāhman̄s versed in the Four Vēdas.

(Verses 3-4 two common Sanskrit verse-formulæ)

(Verse 5) be not defeated, on the stage of battle bend not, take not back what has been given duly, take now no bribe. There is a sevenfold² hell for men. Thus verily saith Dāsiga.

(Line 48) So the follower in the courses of Manu the town-clerk Dāsımayya has written.

C—OF THE REIGN OF SOMESVARA I SAKA 988

This is upon a slab found by the *honda* or tank in the village. The stone has a rounded top divided vertically into three compartments containing sculptures. In the central one is a *linga* on a stand, in that on the proper right is a seated votary facing full front, with the sun and moon above, in that on the left, a cow and sucking calf. The inscribed area below this is 3 ft 10½ in high and 3 ft 6 in wide.—The characters are good Kanarese of the period, but considerably worn, so that it is often difficult to arrive at certainty in the reading of details such as the *son̄ge*. The letters are from ½ in to ¾ in high. The cursive *y* (above, Vol XII, p 335) is used in *Pottiyūr* (l 5).—The language is Old Kanarese, except for the formal Sanskrit verses on ll 40-42. The *ḷ* appears in *irīda*, for *iḷda* or *irḍa* (l 15), *negaiḷdan* (l 18), *nāḷ*^o (l 22), *iḷdu* (ll 22, 32), it is changed to *ḷ* in *Chōla* (l 4), *pelaiamge* (l 17), *aliḷ*- (l 39), and to *r* in *bērkurē* (l 17). Initial *p* is preserved, except in the name *Handiyūr* (l 6). The *upadhmānīya* is found in the Sanskrit *bhāgīnah*=*p*^o (l 41). Words of lexical interest are *kuttumbittu* (l 6), *garuḷi* (l 12. Kittel has *garuḍi*), *baṃgāra* (l 13. apparently to be distinguished from *baṃgāra*), *baruḷi* (l 23. for Sanskrit *barhi*), *sote* (l 32. possibly connected with Sanskrit *sudhā*), *poge-voge* (l 34), *pada-bara* (l 35), *bojanga* (l 37), *ugura* (l 37). On the nominatively used genitive *Kēsi Gāvundana* in l 32 see *J R A S*, 1918, p 105.

The record first refers itself in ll 1-3 to the reign of Trailōkyamalla-Āhavamalla (Sōmēśvara I), and then mentions one of his feudatories, the Mahā-Mandalēśvara Jēmarasa, as

¹ I do not know whether *baḷi* here means a special kind of betel, or signifies "gift."

² This is also the Jain number. Manu speaks of 21.

rnling over Pottiyūr, Elavattī, Nittasingī, Handiyūr, and many other towns and *kuttumbittī* as an *anugu-jūta* or "love-fief" (ll 3-6) Jēmarasa among other titles is described as "a submarine fire to the ocean of the Chōla's hosts" (see *Dyn Kanar Distr*, p 436) and as "a flame of doom to Bhōja," namely the Paramāra Bhōja of Mālwa (*ibid*) The record then introduces Jēmarasa's son, the Mahāsāmanta Jōyiyarasa, as governing Pottiyūr as a *lumāra-utttī* or "prince's fief" (ll 6-8), and then gives at great length the titles and dignities of the Kādamba Mahā Mandalēśvara Tōyima-dēva, "lord of Banāvāsī best of towns," "warrior for Mēruḡa," "hon of Hariga," etc, who at this time was administering the Banāvāsī Twelve-thousand and the Pānungal Five-hundred (ll 8-14) Of this Tōyima-dēva we have already spoken (see above, inscr B, and *Dyn Kan Distr*, pp 435, 564) His title "hon of Hariga" seems to indicate services rendered to his kinsman the Kādamba Hariga or Harikēsarīn of Bankāpūr, whose record of Śaka 977 has been published by me above, Vol XIII, p 168 ff

Our inscription now introduces Gōduvara Māra Gāvunda of Pottiyūr (ll 15-18) Māra's acquaintance we have already made in inscription B, we here learn the reason for the title "brother-in-law to the lame," which is given to him there (l 16), for here we are told that to many footless men who came to seek his favour he gave feet What precisely is meant by this is not clear It may be that Māra furnished them with wooden legs, it may be that he supplied them with medical treatment (or perhaps even faith-healing)¹ Be this as it may, he gained a great reputation, and was called "a southern Sōmanātha" (as in inscr B) We next learn that his son Chālukya-Ganga-Vermādī Kēśava (Kēśarāja or Kēśī) Gāvunda was at the time serving as Gāvunda of Pottiyūr (ll 18-22) Kēśī obtained from the Kādamba king Hariga (Harikēsarīn of Bankāpūr, to whom we have referred in the last paragraph) all the emblems of royalty (ll 23-24), and received similar honours from king Chālukya-Ganga-Vermādī (Vikramāditya VI of the Bankāpūr inscription, l 10, above, Vol XIII, p 170), who, regarding him as a son, gave him his own name (ll 24-26) Besides making various bountiful gifts to men of eminence (ll 27-28), Kēśī constructed a temple of Śiva with the title of Kēśavēśvara (ll 28-30) For this temple an endowment was granted by Jōyiyarasa, Tōyima-dēva, and Mailala-dēvi (ll 30-35) Who this Mailala-dēvi was does not appear, possibly she was Tōyima-dēva's wife As a supplement to this endowment, Tōyima-dēva's mother Akkā-dēvi (on whom see above, inscr B) assigned to the monastery the fee due to her on the occasion of "laving the feet," formally transferring it to the nun Gangikabbe (ll 35-37) It is interesting to find a woman holding such a representative position in a community of Śiva ascetics Finally we learn that the inscription was composed by the poet Rājavallabha, and was corrected and amplified by Chandra Bhatta (see *J R A S*, 1920, p 377 n) and Balabhadra-dēva, the mason was Dāsōja (ll 43-44)

The date is specified on ll 30-31 as Śaka 988, the cyclic year Parābhava, the full-moon of Paushya, Sunday, the *nakshatra* Hastā, the *uttarāyana-samkrāntī*, a *vyatipāta* This is grievously incorrect, if we reckon according to the Southern cycle The full-moon of Paushya in the given year accordingly fell on Wednesday, 3 January, A D 1067, on which day the full-moon *tithi* ended 11 h 16 m after mean sunrise This *tithi* corresponded to the *nakshatra* Pushyā, not Hastā, and the *uttarāyana-samkrāntī* occurred on Sunday, 24 December, A D 1066, when the *nakshatra* was Pūrva-Phalgunī On the other hand, if we calculate by the Northern cycle, the *tithi* would correspond to Sunday, 28 December, A D 1064, on which day it ended about 12 h 24 m after mean sunrise, but the *uttarāyana-samkrāntī* of that year took place 21 h 53 m after mean sunrise on Thursday, 23 December, and the *nakshatra* at mean sunrise on the

¹ Several cases of faith healing for lameness are recorded in the inscriptions of Epidauros see Collitz and Bechtel, *Sammlung d griech Dialekt Inschriften*, III iii, Nos 3339, 3340

full-moon day of Paushya was Punarvasu. Calculation by mean longitudes and motions will not remove these discrepancies, for it gives as *tithi* and week-day the same date (Sunday, 26 December, A D 1064), with Friday, 24 December, for the *uttarāyana-samkrānti*, and Punarvasu as *nakṣatra*

The places mentioned are Pottiyūr (l 5, 8, 15, 22, 30, 32 f), Elavatti (l 6), Nittasingi (l 6), Handiyūr (l 6), the Male or Highlands (l 11), Banavāsī (l 11), the Banavāsī Twelve-thousand (l 14), the Pānungal Five-hundred (l 14), and Kōvagere (l 33 f). Elavatti is the village called Yelawati in the Bombay Postal Directory and Yalvatti in the Bombay Survey, it lies in Hāngal *tāluka*, in lat 14° 51½' and long 75° 10½'. Nittasingi is now Nidsingi (Nidsangi in the Bombay Survey), in the same *tāluka*, in lat 14° 52' and long 75° 10½'. Handiyūr I cannot locate, unless (which I doubt) it is to be identified with "Handihāl" of the Survey, a village 4½ miles nearly west of Hāngal town, in lat. 14° 45½' and long 75° 5½'.

TEXT¹

[Metres vv 1, 3, 4, 6, *Kanda*, vv 2, 7, 8, 9, *Mattēbhavikrīḍita*, v 5, *Mahāśragdharā*, v 10, *Śālinī*, vv 11, 12, *Anuṣṭubh*, v 13, *Champakamālā*]

- 1 ○ ○ Svasta samasta-bhuvan-āśraya Śri-Pr(ṇ)thvī-vallabha mahārāj-ādhirāja
paramēśva(śva)ra parama-bhattārakam Satyāśraya-kula-tīlakam Chālu-
- 2 ky-ābharanam śrīma[t*]-Trailōkyamalla-Āhavamalla-dēvara vīje(ja)ya-rājyam=
uttar-ōttar-ābhivri(vri)ddhi-pravarddhamānam=ā-chamdr-ārka-tāram barā sa-
- 3 luttam-ire || tat-pāda-padm-ōpajivī || Samadhigata-pamcha-mahā-śabda-
mahāmandalēśvaram samara-Maha(hē)śvaram sau(śau)rya-kanthiravam rana-
ramga-Bhaurava[m] bhūrya-chintāmani
- 4 subhata-si(śi)rōmanī satya-Rādhēyam sau(śau)ch-Āmjanēyam bhuvan-ābhīrāmam
sāhas-ōddāmam svāmi-samnnāham budha-jan-ōtsāham Chōla-bala-jaladhī-Badav-
ānalam Bhōja-
- 5 kāl-ānalamn=ubhaya-bal-āchāryyam Mandara-dhauryyam śrīmad-Āhavamalla-dēvara
vagga nām-ādi-samasta-prasa(śa)sti-sahitam śrīman-mahāmandalēśvaram Jēma-
rasam Pottiyū-
- 6 r=Elavatti Nittasingi Handiyūra modal=āge palavum bādamgalam
kuttambittiyam=anuga-jivitadin=āluttav-ire | tat-tanūjam || S=madhiga-
- 7 ta-pamcha-mahā-sa(śa)bdā-mahāsāmantam vīra-lakshmi-kāntam mēdini-mallam ripu-
hri(hri)daya-sellan=ayyana gamdha-vāranam vāri-samhāranam kumara-Nāra-
Nārasim-
- 8 ga nām-ādi-samasta-prasa(śa)sti-sahitam śrīman-mahāsāmantam Jōyiyarasam
kumāra-vri(vri)ttiyam Pottiyūran=āluttam-ire || Samasta-bhuvana-jana-vinuta-pada-
payō-
- 9 ja-Paramēśvara-Hara-Dhar-āmganā-prasād-ōtpādita-vilōla-bhāl-ōkshana² kshamādhār-ēn-
dra-rumndra-si(śi)khara-samsthāpita-śakti vīyaktā-bhūja-nij-ānushthit-āshtādas(s)-
āśva(śva)-
- 10 mēdha vilulita-sit-ātapatra-traya-virājamāna mahim-ādy-anēka-sāmmnā(mā)jya-rājaka-
virājita-pavitra-kṣhatra Kādamba-kula-bhūshana
- 11 permattī-tūryya-nirgghōshanam samadhigatī-pamcha-mahā-śabda-mahāmandalēśva(śva)-
ram Banavāsī-puravar-ēśva(śva)ram mā[r*]-kkolvara gandam Malege
mārttanda[m]

¹ From the ink impression.

² Apparently some word like *prasūta* is missing hereabouts

- 12 satya-nity-ōdayam śaucha-Āmjanēyam gondala-Chaturmmukham samara-mukha-
Shanmukham kandnka-Sahasrabāhu samgrāma-Rāhu para-garuli-Parasu(śu)-
Rāmam biruda-ka-
- 13 * * Bhīman=aras-amka biruda-bamgāram=Mērugan=amkakāra sūhas-ōttunga
Harigana śingā nām-ādi-samasta-prasa(śa)stī-sahita[m] śrīman-mahāmānda-
- 14 lēśva(śva)ram Tōyima-dēvar-Vvanavāsī-pamniṛchchāsīramuma[m*] Pānumgall=
aynūruvām sukha-samkatā(thā)-vinōdadin=āld=arasu-geyyuttam-ire || Kamda |
- 15 Ā nādol=akhila-ghatik[ā*]-sthānav=īd=emittu Pottiyūr=adaṛal sallina-matī Māran=
uchita-vaehō-nidhi gāvunda-sāmyadol sukhav=īr[da]da || [1*] Vīr(vī)tta ||
Kuduva-
- 16 r=vvīddidod=artthug=artthi(ritha)-chayamam śrīmamtar=umt=ēnumam kudar=ī
lōkadol=ond=apūrvīav=enisal=kāl=illadaī=vvēdi bandade kālam nīja-śaktiyin
palargge(rge) gottam Māra-Gāvunda-
- 17 n=endade tat-sat[t*]vada tat[t*]vad=umnatiyan=amt=imt=umt=[e*]nal=bēlikuvē¹ ||
[2*] Gunadolam=alavīnolam Manug=eney=ene pelavange kālan=ittudayim
dakshina-Sōmanādhā(thā)n=enē dhārini-
- 18 talam negūdan=alte Māran=udāram || [3*] Imtu par-ārthavum puruśh-
ārthamum berasu Gōduvara Māra-Gāvundam gāvundu-geyyutt-ire || tat-
tanūbhavam || Jalamdhīyo-
- 19 l=udupan=uday-āchaladol=inam puttuv=ante vol Gōduva-sat-kuladol=udī(da)ṛī
su-putrah(m) kulad=īd[u*]k[e*]y=enīsi Kēsī jāsamam padadam || [4*]
Samasta-lō-
- 20 ka-stūyamān-ānēka-guna-gan-ādhāram para-nārī-dūram haya-Vatsī-rājam gamkā-
Manōjam Mārana chakrāna nyāya-chakram sthūti-sāra-samudram kadan-aika-
Rudram ī-
- 21 kāmga-vīram Vī-āvatāram ehalako bal-gandam vāri-bhērumndam para-bala-
Pārtham nadu-nāda tīrttham dāna-chumtāmanī vibudha-īakshāmanī Sōmēsīnā-
dīsi vīnaya-vīlāsī
- 22 vām-Nārāyanam nām-ādi-samasta-prasa(śa)stī-sahitam śrīmach-Chālukya-Gamga-
Vermādī Kēsa(śa)va-Gāvundam nāl-prabhutvādīm Pottiyūrg[ē]gē gāvundu-
geyyuttav-īlūdu ||
- 23 Vīr(vī)tta || Padadam Kādamba-vams(ś)-ūgrani-Hariga-mahī(hī)pālānol
chāmar-augham gudī chāukam bhēri samkam baṭṭu-bahala-pimchhātavam²
vāranam bel-godey=emb=ī rājya-chi-
- 24 hna-brajaman=udīr-tivīa-prabhā-bhāsi tām=endāde hu(hō) bāpp=appud=imt=ī
bhuvāna-bhāvanadol Kēsī-tējō-vīlāsam || [5*] Magan=enag=itane Chālukya-
Gamga-Vermādīy=endn
- 25 pesai-ggo(go)ttam Kēsige mechehi nachchi Chālukya-Gamga-Vermādī-
nīr(nī)pim³ || [6*] Param-ōtsāhadin=ittan=uttama-sita-chchhati-āspadam hēma-
chāmara-yugmam gudī vīra-bhēri sī(sī)-
- 26 khī-pimcha(chha)-[ch*]chhatiam=emd=imt[u*] Gamgara Chālukyara rājya-chihna-
chayamam śrī-Vīkramādītya-bhūdharan=emb=unnatī Kēsīrāja-vibhuvīmga=akku[m]
peramg=ak[k*]uv=ēm || [7*] Vīr(vī)tta |
- 27 Udīka-sīnāna-chay-āmna-dāna-gunādīm gō-dānadīm bhūmī-dānadin=uksha-braja-
dānadīm vīvīdha-īdīyā-dānadīm mītya-dānadin=udiyat-tīla-dānadī[m] mikhila-

¹ For *bēlikumē*? [or *barkumē* — H H S]² The *ra* is not clear. Read *pimchh ātap āīāranam*³ This verse is two feet short in the last *pāda* [Perhaps the syllables *Vīkramādītya* are omitted before the word *nripam* — H K S]

- 28 kany-i-dānadim tushti-mādīdan=ntukri(kri)shta-janakke Kēsa(śa)van=id=ēm sad(ch)-
chitta-sampannanō || [8*] Pranat-ābhishhta-pa(pha)la-pradātanan=aghu(gha)-
pradhvaṁsiyam bhōgi-bhūshana-
- 29 nam Sa(śa)makaranam pratishṭi(shtli)si mahā-sāvāsamam punja-pūṇaṁnam
pūṇitānam śilā-rachitamam iārājīt-ōttumga-tōṇanavān mādisi Kēsi
bhāsura-yaśa[ś*]-śil-kānte(nti)-
- 30 iam tāldidam || [9*] Intu Pottiyūra Permmādi Kēsi Gāvundanum
mūvadimbarum sukhadin=ue || Svasti Sī(śa)ka-nri(nri)pa-kāl-ātita-samvatsara-
sa(śa)tamga[1*] 988neya Parābhava-samvatsa-
- 31 iada Paushya-su(su)ddha punnavey=Ādityavāram Hasta-nakshatram=uttarayana-
sankrāntiyum vatipātadamdu mahāsāmanā Jōyiyarasarum mahāmandalē-
śa(śi)ram Tōyima-dēva-
- 32 num Mailala-dēviyaruv=īdu Pottiyūra Permmādi Kēsi Gāvundana mādīsida
kerey=ēriya mīgana Kēsaśvāra¹-dēvaigge bitta dharmma=ent=emdade
dēgulada sote-sunnakkam pu(pū)j[ā]-
- 33 11gim² dēvaigge gamdhakkam dhūpakkam dipakkam mūdyakkam
parekāra[r*]ggam pūtiakkam vamsigaigga[m*] | Kōvageyeyim paduval eleja
kāvanadim badagal | nālku mattar=kkeyyumam Pottiyū-
- 34 ra mēl-ālkeya poge-vogeta manege panavum pāṇda tereyumam manneya
sāmyada mane-vaṇa-va(ṇch)na-tereyumam śil-Kēsa(sa)vēśvara-dēva[1*]gge dēva-
pūj-ānanta-
- 35 ram pāda-baiadol dhārā-pūrvvakadin=ā-cha[m]di-āhka-tāiam baram bittar ||
Tōyima-dēvar=abbegal śīmad-Akkā-dēviyaru tapō-niyama-japa-samādhi-śila-
sampa-
- 36 mneya=appa tapāśvi(svi) Gamgikabb[e*]gala kālām karchchi dhārā-pūrvvakadim
mūbhada vdyā-dānakke tava(ma)ge nadeva amd³-gaichchi kāmkeya=eridu
gadyānada tereyam tat-kā-
- 37 ladol bittarn || Ī matham * * [11]pōdhanā-sthānav=ī dharmmamam
gāvundanum mūvadimbaruv=eleja bojamgai nūṇa-nālvaium uguṇa-mūnūrvaium
tambuli-
- 38 ga-sāsuvvum mūrum nāda sumkīgaruv=ant=imbarum dātāia=āgi pratipāhsuvai ||
Ī dharmmavam kāda mahā-purushamge Vāran[ā*]siyol sāsira kavileja
- 39 kō[dumi]m kolagumam paucha-ratnamgalim kattisi chatuv-vēda-pāragaiigge
ubhayaṁmukhi-gotta phalav=akum Idan=alid-ātamge Vāranāsiyol sāsira ka-
- 40 [vile]yum sāsuvvar bhāṇanaiumam konda mahā-pātakav=aku[m] || Sāmānyō=
yam dharmma-sētuv=nri(nri)pāpām⁴ kālē kālē pālanīyō bhavadbhu[h*] [1*] sa-
- 41 rān=ētāmn bhāṅmah=pārthivēmdrā[n*] bhūyō bhūyō jāchātē Rāmabhādia[h*]
|| [10*] Śva-datt[ā*]m parā-datt[ā*]m vā yō haṇṭi(ta) raṁumdhai ī[m*]
[*] shashtu=vaiśha-sahasām viśhti(shtā)jām
- 42 jāvātē kri(kri)mih || [11*] Śvam dātum sumahat=sakyam⁵ klēśam=anyatā(śyā)
pālanam [1*] dānam vā pālanam v=cti dānā[eh*]=chhrōyō=nupālāṇī(nim) ||
[12*]

¹ Read *Kēsarīśvara*² These two syllables have been omitted, and then added before the beginning of the line³ Apparently for *adi*⁴ The engraver has written *me*, with the vowel *e* on top of the *e*⁵ Read *sumahach=chhakyam*

- 43 Sphu[rita]-vachō-vibhāsi-ehadu(tu)-vāni(m)ya¹ sat-kavi Rājavallabham vira-
 sidam vivēka-mḍhi pāṭṭal[∪ — ∪ ∪ — ∪ —]mgiyim bareḍan=
 ida[m*] savistarasi tiddida
- 44 vāk-pati Cha[m]dra-bhattarum guṇum(ru) Bada(la)bhadra-dēvaruv=īd=im
 triṇagad-guṇuv=āyto sā(śū)sanam || [13²] Dāsōjam besa-geydam mamgala ||



TRANSLATION

(Lines 1-3) When the victorious reign of—hail!—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyāśraya's race, embellishment of the Chālukyas, king Trailōkyamalla-Āhavamalla, was advancing in a course of successively increasing prosperity, (to endure) as long as moon, sun, and stars —

(Lines 3-6) While one who finds sustenance at his lotus-feet, the Mahā-Mandalēśvara who has obtained the five great musical sounds, possessing all titles of honour such as "a Mahāśvara in the fray, a lion in valour, a Bhairava on the stage of battle, a wishing-gem to servants, a head-jewel of men of valour, a Rādhēya [Karna] in truthfulness, an Āñjanēya in purity, delightful to the world, mighty in boldness, an armour to his lord, giving bounty² to sages, a submarine fire to the ocean of the Chōla's host, a flame of doom to Bhōja, a teacher of both forces,³ having the firmness of Mandara, the tiger of king Āhavamalla," the Mahā-Mandalēśvara Jēmarasa, was ruling over many towns,—beginning with Pottiyūr, Elavatti, Nittasingi, and Handiyūr,—and kuttumbitti, as a love-fief⁴ .—

(Lines 6-8) While his son, the Mahāsāmanta who has obtained the five great musical sounds, bearing all titles such as "beloved of warriors' Fortune, wrestler of earth, shaft in foemen's hearts, his father's rutting elephant, causing destruction of enemies, a Nārasinga [Vishnu-Krishna] to princely Naras," the Mahāsāmanta Jōyiyarasa, was ruling Pottiyūr as a prince's fief —

(Lines 8-14) While he who is an ornament of the Kādamba race [which is descended] from the hero of the bright frontal eye [Trailōchana Kādamba] who sprang from the grace of the supreme Lord Hara, whose lotus-feet are praised by the peoples of all the world, and of the lady Earth, which (race) has established its might on the massive peaks of the King of Mountains⁵, which (race) has performed eighteen horse-sacrifices by the manifest quality of its arms, which is resplendent with three fluttering white parasols, which has its pure chivalry illuminated by many royal attributes of empire such as dignity, etc —he who is (saluted) with the noise of *perumatti* drums and (other) musical instruments, the Mahā-Mandalēśvara who has obtained the five great musical sounds, lord of Banavāsi best of cities, bearing all titles of honour such as "man of might to adversaries, sun to the Highlands, ever active in truth, Āñjanēya in purity, Brahman in assemblies, Shanmukha in the front of battle, Thousand-armed [Kārtavīrya] with balls,⁶ Rāhu in the fray, Paraśu-Rāma to the resorts of foes, of titles, bearing the royal stamp (?) of a Bhīma, *banigāra* of title-bearers, warrior to Mēruḡa, exalted in high spirit, lion of Hariga," the Mahā-Mandalēśvara Tōyima-dēva, was reigning in the

¹ This reading is rather uncertain

² See above, Vol. XIV, p 189

³ Infantry and mounted troops? [The two opposing troops—H K S]

⁴ I understand this as mere or less equivalent to the term *prīti godagi* in *Ep Carn*, XII (Tamlūr), Ck 2, see Kittel, p 1706, s. v. *anugu*

⁵ See above Vol XIII, p 173, and ref

⁶ This seems to mean that he tosses about his enemies' heads like balls in such numbers that he appears to have a thousand arms.

government of the Vanavāsī Twelve-thousand and the Pānungal Five-hundred with enjoyment of pleasant conversations —

(Verse 1) This Pottiyūr is a general *ghatikā-sihāna*¹ in the county, in it Māra, composed of mind, a treasure of becoming speech, has dwelt happily in the office of Gāvunda

(Verse 2) The wealthy, when entreated, may give abundant substance to the needy, (*but*) they do not give in this wise anything unique and unprecedented in this world, whereas, when footless men came with entreaties, Māra Gāvunda by his own power gave feet to many Hence is it needful to tell in this and that wise the high degree of the quality of his goodness?

(Verse 3) As the earth spoke of him as a peer of Manu in virtue and power, as a southern Sōmanātha² because of his giving feet to the lame, Māra in truth was illustrious, a noble man

(Line 18) While Gōduvara Māra Gāvunda, thus combining philanthropy with worldly success, was acting as Gāvunda, —his son,—

(Verse 4) As the moon is born from the ocean, the sun from the Eastern Mountain, Kēsī, a worthy son arising in the goodly family of the Gōduvas, won fame as an ornament of his race

(Lines 19-22) While he who bears all titles of honour such as “basis of the series of many virtues praised by all the world, remote from others’ wives, a king Vatsa with horses,³ a Cupid to public women, a discus of justice to the troop of Māra,⁴ an ocean of the essence of order, a unique Rudra in warfare, a warrior of the bodyguard, an incarnation of Vira [Virabhadra], a mighty man of valour in courage, a *bhērunda*⁵ to foes, a Pārtha [Arjuna] to hostile armies, a site of salvation in the centre of the country, a wishing-gem of bounty, a protective gem to sages, servant of Sōmēśvara, brilliant in culture, a Nārāyana to foes,” Chālukya-Ganga-Vermādī Kēsava Gāvunda, was acting as Gāvunda over Pottiyūr in the county-shmevalty —

(Verse 5) He received from king Hariga, the head of the Kādamba race, many tokens of royalty, to wit, a number of yak-tail fans, a flag, a palace,⁶ drums, conches, parasols of many peacock-feathers, and a white parasol, (*so that he became*) radiant with manifested intense lustre for this reason, oh bravo! thus was the brilliance of Kēsī’s distinction in the abode of this world

(Verse 6) The king Chālukya-Ganga-Vermādī [Vikramāditya], pleased with Kēsī and loving him, said “this man is to me a son, Chālukya-Ganga-Vermādī,” and gave him that name.

(Verse 7) With supreme generosity the blest king Vikramāditya gave the various royal emblems of the Gangas and Chālukyas, to wit, the honour of the excellent white parasol, a pair of golden yak-tail fans, a flag, warriors’ drums, a parasol of peacocks’ feathers this distinction comes to the lord Kēsīrāja, does it come to any other man?

(Verse 8) By the merits of gifts of water and a quantity of gold and food, by gifts of kine, by gifts of land, by gifts of herds of oxen, by gifts of divers kinds of knowledge, by constant gifts, by gifts of excellent sesam, by gifts of all (*kinds of*) maidens Kēsava has gratified distinguished men truly he possesses a right mind.

¹ This term (cf *Ep Carn*, VII 1 Sk 94, X 1 Kl. 170, XII S1 23, *Progress Report of Asst Supt Epigr, Southern Circle*, 1912-13, p 99, I A, Vol XIV, pp 19, 25 n) is still not quite clear, but it seems to mean the official meeting-place of learned and godly men, and thus is connected with *ghaṭige* and *ghalige* in the meaning of “assembly,” on which see my note on the Kalas inscription above, Vol XIII, p 327 n

² See above, inscr B

³ See above, Vol V, p 236 n

⁴ The spirit of carnal temptation [Māra has here a possible reference to Māra-Gāvunda, the father of Kēsava-Gāvunda. In this case the text *Mārana chakṛāna nyāya-chakram* can be divided *Mārana chakran-anyāya-chakram* and translated “the discus of Māra [Gāvunda] and a discus to (*destroy*) injustice”—H K S]

⁵ A fabulous two headed bird

⁶ Chaulka is from Skt *chatuṣṭka* (Pkt *chaṭṭka*), for the sense of “palace” cf. *Kumāra sambhava* V lxviii, VII ix

(Verse 9) Having consecrated Śankara, the giver of fruits desired by his worshippers, the annihilator of guilt, the wearer of ornaments consisting of snakes, (and) having constructed a great abode perfect in holiness, worshipful, built of stone, and made with brilliant lofty archways, Kēsi has enjoyed the beauty of the goddess of radiant glory

(Lines 30-35) Thus Permādi Kēsi Gāvunda of Pottiyūr and the Thirty being in happy estate,—hail!—on Sunday, the full-moon day of the bright fortnight of Paushya in the cyclic year Parābhava, the 988th (year) of the centuries lapsed since the time of the Śaka king, under the constellation Hastā at the *uttarāyana-samkrānti*, in the *vyatipāta*,¹ the Mahā-sāmanta Jōyiyarasa and the Mahāmandalēśvara Tōyima-dēva and Mailala-dēvi jointly granted a religious foundation to (the temple of) the god Kēśavēśvara above the bank of the tank constructed by Permādi Kēsi Gāvunda of Pottiyūr, as follows—for plastering of the temple, for an officiant priest, for the god's scents, incense, lamps, and oblations, for drummers, a dancing-woman, and flute-players, they granted in the *pada-bara* with pouring of water to the god Kēśavēśvara after worshipping the god a field of four *mattar* west of Kōvagerē, north of the betel-sheds, and the tax of a *pana* and a quarter on the house belonging to the magistracy of Pottiyūr, and the petty (?) tax on houses under seigniorial authority, for as long as moon, sun, and stars

(Lines 35-38) Akkā-dēvi, the mother of Tōyima-dēva, having laved the feet of the ascetic lady Gangikabbe, who practises austerities, minor disciplines, prayer, and absorption, at the same time granted with pouring of water for the dispensation of teaching at the monastery the tax of two *gadyāna*, the fee for washing the feet, which (*hitherto*) had accrued to her. This monastery establishment of ascetics, this pious foundation the Gāvunda, the Thirty, the hundred and four *Bojangas* of the betel-gardens, the three-hundred *Uguras*,² the thousand sellers of prepared betel, and the three controllers of the taxes of the county shall protect as donors

(Lines 38-40 a prose formula of the usual type)

(Verses 10-12 three common Sanskrit verses)

(Verse 13) Rājavallabha, a good poet of clever speech brilliant with bright words, a treasure of discretion, composed wrote it, it was Chandra Bhatta, lord of language, and the Master Balabhadra-dēva who amplified and corrected it Truly this edict has become a teacher to the three worlds

(Line 44) Dāsōja executed the order. Happiness!

NO 12—THE JAMBUKESVARAM GRANT OF VIJAYARANGA CHOKKANATHA NAYAKA SAKA 1630

By S V VISWANATHA, M A, TRICHINOPOLY.

This inscription is on a single copper-plate bored at the top It was kindly given for examination by the Śamkarāchārya of the Kumbhakṣam *matha* I edit the inscription from inked impressions of the plate prepared by me

The plate has a semi-circular curvature at the top, including which it measures 10 in in height and 6.3 in in breadth It is in good preservation It contains 46 lines in all, including the signature at the bottom and *Śrī-Chandramaulīśvara-sāmī* at the top of the first side The inscription, which runs across the breadth of the plate, is legible and is in prose The semi-circular portion of the plate at the top is worth notice It contains an illustration which may

¹ A *yūga* in which the declination of the sun is equal to that of the moon.

² See above, Vol. XIII, p 15 and n.

be taken to convey to us the traditional history regarding the origin of the god Jambukēśvara in Trichinopoly. The illustration itself includes the figures of the sun and the moon, a tree supposed to take its root from the head of a devotee seated below with folded hands (*añjali*) in the *vīrasana* posture, a *linga* placed on a pedestal underneath the tree, an elephant with its trunk raised over the *linga*, a spider-like creature flying above the *linga* and a goddess standing on the right. The figures of the sun and the moon are perhaps indicative of the overlordship of the Vijayanagara house over the Nāyakas of the south, the sun and the moon being found on the seal and coins of the Vijayanagara kings¹. There is a belief, as recorded in the *Sthala-purāna* of Jambukēśvaram, that the place was called after *Jambūka Muni*, from whose head the *jambūka* tree had its origin. The elephant and the spider, it is believed, worshipped the *linga* representing the God Jambukēśvara and attained salvation. The *linga* on the pedestal is the god of Jambukēśvaram, and the goddess represented as standing on the right side is probably Akhilāndēśvari.

The language of the inscription is Telugu and Sanskrit combined. Lines 1-3, which contain the epithets of the donee, are in Sanskrit. Lines 4-35 are in Telugu, and lines 35-44 are in Sanskrit, containing the admonitory verses at the end of the plate. The characters of the inscription are Telugu.

There are a few orthographical peculiarities worth noticing. There is an unnecessary reduplication of consonants in *°mamddu* (l. 15), *°nadipimchcha°* and *°ājñāpimchchi°* (l. 18), *°maṅgalamllō* (l. 22), *°puramllō* (l. 23), *Jembukēśvaram* (l. 28), *°vrāyimchchi* (l. 33) and *anubhavamchchu* (l. 34). Instances of dravidianised forms of Sanskrit words are seen in *°tāmra°* for *°tāmra°* (l. 21), *°sāmbrajyam* instead of *°sāmrājyam* (l. 9) and *ubhaya* in the place of *ubhaya* (30-1).

The inscription records the grant of lands in certain villages in the Trichinopoly district and some lands on both sides of the Kāvēri river for the conduct of worship, offerings and charities in the Śamkarāchārya *matha* at Jambukēśvaram (Tiruvānaikāval), where even now the head of the Kumbhakōṇam *matha* has his residence for a portion of the year. The grant was made by Vijayaranga Chokkanātha Nāyaka at the instance of the then presiding guru of the *matha*. The name of the latter is not explicitly given in the grant. He is styled *Lohaguru Śrīmad Śamkarāchārya Svāmularāru*.

The objects for which the grant was made were *annadāna kattala* (endowment for gift of food) and the *navēdya* which was to be offered to the god. For the former purpose certain lands were granted. These were situated in Mahēndramangalam, Krishnāpuram, Kārakkādu, Kondayam, ēttai, Mangamāmbāpuram, Ariyūru and Ariyamangalam. For the *navēdya*, which was to include four measures (*paḍi*) of cooked rice, *dōsa*, *atirasa*, *sugūya* and *dīpam chamaru* (oil for lights),² it was ordered that certain tolls collected should also be assigned.

The grant is dated Śaka 1632, Vikriti, Kārtika, Śuddha, full moon, Monday, Rōhini-nakshatra.

Vijayaranga Chokkanātha and his line are said to belong to the *Dakṣiṇa-simhāsana*, styling themselves *Dakṣiṇa-simhāsana-ādhyakṣāḥ* ('Lords of the southern throne'). They were viceroys in the south, acting under the kings of Vijayanagara. They were lords of the regions of the Pāndyas, comprising Madura and Tinnevely districts. The circumstances under which the Nāyakas became rulers of the south are recorded thus³. In 1558 "the then Chōla ruler

¹ [The symbols of sun and moon are quite common in all Chalukya inscriptions also. They are not peculiarly the symbols of the Vijayanagara royalty. These in my opinion indicate the *ā-chandr-ārka sthāyitā* of the gift conveyed by the document over which they are engraved.—H. K. S.]

² *Dīpam chamaru* is the supply of oil for lamps in addition to the offerings which were to be made to the god.

³ See *Gazetteer of the Madura District*, Vol. I, p. 41.

invaded the Madura country and dispossessed the Pāndya king. Whereupon the latter appealed to the Court of Vijayanagar, and an expedition under a certain Nāgama Nāyakkan was accordingly sent to his aid. Nāgama easily suppressed the Chōla king and possessed himself of Madura, but he then suddenly threw off his allegiance and, declining to help the Pāndya, assumed the position of an independent ruler. The Vijayanagar emperor was furious at his defection, summoned a council, laid the matter before his most faithful officers, and cried out to the assemblage, 'Where amongst you all is he who will bring me that rebel's head?' Visvanātha, the son of Nāgama, promised this, captured his father in battle and placed him in confinement, only to be released later on. The Pāndya king nominally held sway over Madura, but the new Nāyaka régime "developed first into a governorship, which became hereditary, and then into what was practically a hereditary monarchy." The Nāyakas "were content with the position of lieutenants under Vijayanagar, but in essentials their sway was practically absolute and the Pāndyas disappear in effect henceforth from history."

The general character of the administration of the Nāyaka kingdom of Madura is thus dwelt on by Caldwell¹:—"Their reigns record little more than a disgraceful catalogue of debaucheries, treacheries, plunderings, oppressions, murders and civil commotions, relieved only by the factitious splendour of gifts to temples, idols and priests, by means of which they apparently succeeded in getting the Brahmans and poets to speak well of them, and thus in keeping the mass of the people patient under their misrule."

The genealogy of the Nāyaka dynasty of Madura, so far as known, may be given thus² —

1	Nāgama								
2	Viśvanātha I	.	.	.	.	.	.	.	1559—1563
3	Kumara Krishnappa	.	.	.	.	.	.	.	1563—1573
4	Krishnappa alias Periya	.	.	.	.	.	.	.	} 1573—1595
5	Virappa and Viśvanātha II	.	.	.	.	.	.	.
6	Lingayya alias Kumāra Krishnappa	.	.	.	.	.	.	.	} 1595—1602
	Viśvanātha III	.	.	.	.	.	.	.
7	Muttu Krishnappa	.	.	.	.	.	.	.	1602—1609
8	Muttu Virappa	.	.	.	.	.	.	.	1609—1623
9	Tirumala	.	.	.	.	.	.	.	1623—1659
10	Muttu Alakādra alias Muttu Virappa	.	.	.	.	.	.	.	1659—1662
11	Chokkanātha alias Chokkalinga	.	.	.	.	.	.	.	1662—1682
12	Ranga Krishna Muttu Virappa	.	.	.	.	.	.	.	1682—1689
13	Mangammāl	.	.	.	.	.	.	.	1689—1704
14	Vijayaranga Chokkanātha	.	.	.	.	.	.	.	1704—1731
15	Minākshī	.	.	.	.	.	.	.	1731—1736

Our record states the genealogy from Chokkanātha (No. 11 of the above list) downwards, and Vijayaranga Chokkanātha is styled a descendant of Viśvanātha (probably I), the real founder of the Nāyaka kingdom of Madura. He was the son of Ranga Krishna Muttu Virappa Nāyaka, and in his early years from 1689—1704 Mangammāl, his grandmother, acted as regent. She was an able and charitable woman, and under her "Madura apparently all but regained the proud position it had held in the days of Tirumal." Vijayaranga Chokkanātha took charge of the administration from 1704 and ruled till 1731. He was a weak ruler, "was vain and weak-minded and unfit to govern himself or others. His reign was distinguished by the ill-regulated and extraordinary munificence of his gifts to Brahmans and religious institutions. The injustice of his rule caused a serious riot in Madura, the mutiny of the whole of his troops and incessant internal commotions."³

¹ *History of Tinnevely*, p. 62.

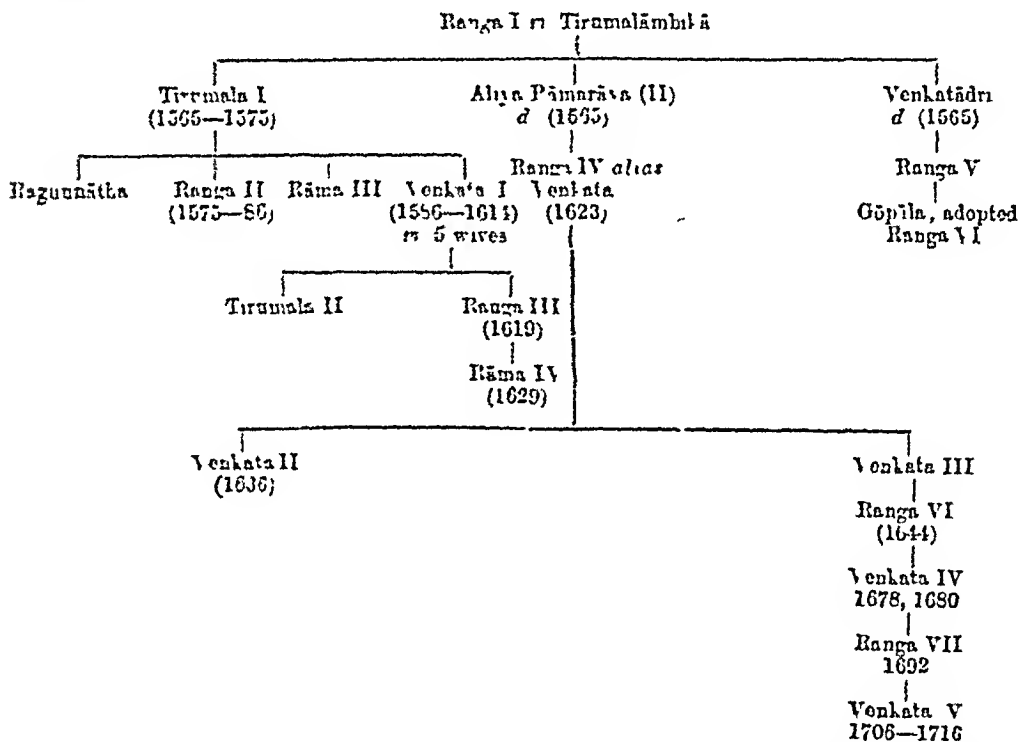
² See *Madura District Gazetteer*, I, also 'The Nāyaka Kingdom of Madura in the *Ind. Ant.*, 1916, p. 18.

³ *Madura District Gazetteer*, Vol. I, p. 56.

In 1725 he entered into a war with Tanjore over the question of succession to the throne of Ramnad, in which the Raja of Tanjore obtained a decisive victory. He died in 1731, and was succeeded by an adopted son Minākshī, his queen, acted as regent. It was during her time that a quarrel broke out between her and Vangāru Tirumala, the father of the adopted son. It was at this time that the Nawab of Arcot sent two of his generals to collect tribute from Madura. The kingdom divided in itself, fell an easy prey to the invader, and from 1736 the Nāyaka kingdom of Madura ceased to exist as such.

We are told in the inscription that Vijayaranga Chokkanātha Nāyaka was ruling in the south when a certain Venkata-dēva Mahārāja, his overlord, was the rājā of Vijayanagara, ruling from his capital Ghanagiri. He is styled Rājadhurāja and Virapratapa and is said to have his seat at Ghanagiri, which has been identified with Penukonda.

The genealogy of the third Vijayanagara dynasty, as made out from inscriptions, runs as follows¹ —



According to the above table Venkata alias Venkata V has been assigned by Mr Sowell the dates 1706—1716. He is fourth in the line from Ranga VI (1644 A D). The date of the present grant is 1630 Śaka=1708 A D,² which falls within the dates of Venkata V. Thus the Venkata-dēva Mahārāja of our inscription, who is mentioned as the overlord of Vijayaranga

¹ See *Epigraphia Indica*, Vol III, p 238, and Sowell's *A Forgotten Empire*, Ch XVII, pp 222 f

² [Mr T. A. Gopinatha Rao, who has published the plate in his volume of *Copper-plate Inscriptions of the Kāmakōṭi-piṭha*, has given an incorrect reading of the date, which the Editor has adopted but which he could have easily detected from the citation of the cyclic year Vikṛiti. It is inexplicable how Mr L. D. Swamikannu Pillai also should have overlooked the error, in calculating the date for Mr Gopinatha Rao, on p 101, *ibid*. Pandit K. Venkatasubbavaya of the Municipal High School, Ootacamund, has kindly calculated the date according to the *Arya-Siddhānta* and finds that the date, correctly read as Ś 1632 Vikṛiti, Kārttika śu 15, Monday, Rōhinī, corresponds to A D 1710, Nov. 14. The full moon *tithi* of Kārttika fell on Monday and lasted for 45 gh 61 *viḡh*, or 18 hours and 20 minutes from sunrise, and the *nakṣatra* Rōhinī was also current at sunrise and lasted till 10 gh 28 *viḡh*—H. K. S.]

Chokkanātha Nāyaka, is according to the above table Venkata V, who ruled, with Penukonda as his capital, over the domains of the Vijayanagara house

The grant does not mention explicitly the name of the donee. It is merely stated that it was made to the *matha* at the instance of the then head, who is styled Lōkaguru Śrīmad-Śamkarāchārya-svāmula-vāru

We find, however, at the top of the first side of the plate, below the figures on the arch, the inscription *Śrī-Chandramaulīśvara-Svāmi*. It may also be noted that there is some blank space between ll 3 and 4 and a short space between two horizontal strokes in l 19. Chandramaulīśvara is the name by which the god of the Kumbhakōṇam *matha* is known, and the line at the top may possibly refer to the deity. We are not in a position to account for the blank spaces between ll 3 and 4 and in l 19. It will be seen that it would be appropriate if the name is taken as that of the Śamkarāchārya and is inserted between the blank spaces. This is reasonable, as out of respect for the teacher the name of the latter may not be directly mentioned by the disciple or devotee.

The tradition as regards the names of the Achāryas of the Kumbhakōṇam *matha* leads one to hold the above view. It is to the effect that for over two centuries the Śamkarāchāryas of the Conjeeveram branch have borne alternately the names *Mahādēva* and *Chandrachūda* or Chandramauli. Hence it is quite likely that the Śamkarāchārya mentioned in our inscription should have had one of these two names.

The Melupāka grant, dated 1608 Śaka,¹ of Mahādēvēndra Sarasvatī, the disciple of Chandrasekhara Sarasvatī, records the fact of the grant of lands in the village of Melupāka by the former to a certain Rāma Śāstrin. The present grant is dated Śaka 1632, and it is probable that the Śamkarāchārya of 1632 Śaka was the one who succeeded him of 1608 Śaka.

On the foregoing grounds I hold that the name of the head of the *matha* at the time of the present grant was Chandramaulīśvara, which name is inserted on the top of the first side.

The plate records a grant of land to the Śamkara *matha* at Tiruvānaikāval, and the details of the grant run as follow —

Locality	Amount	REMARKS
1 Mahēndramangalam in Tottiyam <i>śima</i>	4½ balf-mās and 1 <i>tāru</i> ² (?)	Originally महेश्वरि (?)
2 Gōpāla svāmin's garden . . .	.	Probably refers to the garden of the god Venugōpāla svāmin,
3 Kṛṣṇāpuram . . .	4½ balf mās and 2 <i>tāru</i>	
4 Kārakkādu . . .	4½ mās and 2 <i>tāru</i>	
5 Kondayampēta . . .	2 <i>seys</i> of wet land	
6 Mangamāmbāpuram in Tiruchembōru <i>śima</i>	8 <i>seys</i> of wet land .	The village takes its name probably after Mangammāl, the famous queen
7 Ariyūr in Tinnam <i>śima</i>	16 <i>seys</i> of wet land	
8 Ariyamangalam in the South Kō-nādu <i>śima</i>	6 <i>seys</i> of wet land	

The plate records also the grant of 1 *sey* of land on both banks of the Kāvēri for certain offerings to the God, and the right of collection of certain tolls for the same.

¹ First edited in the *Ep Ind* by the author

² 14½ sq ft = 1 *kuḷi*; 100 *kuḷi* = 1 *mā*. *Tāru* may mean either a tree or a grove,

The places mentioned in the grant are Gajāranya-kshētram, Ponvāsikondān street, Mahēndramangalam in Tottiyam *sīma*, Krishnāpuram, Kārakkādu, Kondayampēta, Mangamāubāpuram, Ariyūr and Ariyamangalam in the South Kō-nādu *sīma*. Of these places the following may be identified —

Gajāranya-kshētram is the same as Jambukēśvaram. The tradition of the place runs to the effect that an elephant attained bliss by worshipping the god of the place.

Ponvāsikondān street cannot be identified with any of the present day. It is connected with some of the Śaiva saints, Appar and Sambandha for instance. It was apparently a locality famous as the seat of Śaivism in Jambukēśvaram.

Tottiyam *sīma* is the district round the village of Tottiyam in Musiri *Tāluk*, Trichinopoly district. The place appears to take its name from the Tottiyans, one of the sub sects of the Kanarese-speaking Śūdra castes of the Coimbatore district.

Mahēndramangalam is a village near Lālappēttai, a railway station on the South Indian Railway between Erode and Trichinopoly. The *matha* of Kumbhakōnam has still some lands there. Near this village is a temple dedicated to Vēṅṅōpāla svāmin, which with the surrounding lands is now owned by the Kumbhakōnam *matha*.

Gōpāla svāmin's garden probably refers to the garden of the above temple.

Krishnāpuram is a small village near Mahēndramangalam.

Kārakkādu is a hamlet some 5 or 6 miles from Mahēndramangalam.

Kondayampēta is the village Kondayampēttai near Jambukēśvaram.

Tiruchchendōrn is the village Tiruchchendurai 5 miles from Trichinopoly.

Ariyamangalam is also a village near Trichinopoly. It is said to have been situated in the South Kō-nādu district which is probably identical with the Pudukkōttai State.

In lines 15-19 of the plate it is said that the Śamkarāchārya of Conjeeveram had his *own matha* in Ponvāsikondān street from *olden times*. The insertion of 'own' (தனது) and 'from olden times' (பழைய காலத்திலிருந்து) looks purposeful and curious, and it leads one to the suspicion whether the *matha* may have been originally owned by the Śamkarāchārya of the Kāmakōti *pīṭha*, or not. It has been already noted that Ponvāsikondān was a Śaiva place of resort in Jambukēśvaram. Tamil records actually engraved on the walls of the *matha* at Tiruvānaikāval, which according to the Epigraphist may be assigned to the 13th century,¹ state that the *matha* was originally built by a certain Śōlakōn and was called the *Nārpattēnnāyaraṇ-madam*, its priests being the descendants of Namaśśivāya-dēvar of the lineage of Tiruchohattimurattu-Mudaliyār. These records lead us to two inferences: first, that the Śamkarāchārya of Kumbhakōnam may have come into possession of the *matha* at the earliest only after the 13th century; secondly, that the *matha* was originally built by a Śaiva devotee for his sect and must have been in the possession of the Śaiva saints at least as late as the 13th century. It is possible that a descendant of the family of Tiruchchattimurattu-Mudaliyār made a gift of the *matha* to the Śamkarāchārya of Conjeeveram, or it may be that the latter occupied the *matha* when Śaivism had declined in the locality and the *matha* was left in a ruined state. In any case the records on the walls of the *matha* show that it was not the Śamkarāchārya's *matha* but was originally in the occupation of the Śaiva community and the *matha* could refer at the earliest to the 13th century A.C.² It cannot be known when the *matha* actually came into the possession of the present holder. It must have been occupied by the latter somewhere between the 13th century and the year 1710 A.C., the date of the present record.

We are enabled in a way to determine the relative antiquity of the two *mathas* at Kumbhakōnam and Tiruvānaikāval. Of the two the former has been the more favoured, being the

¹ See Madras Epigraphist's reports for 1909, p. 104, and 1915, p. 113.

² The earliest copper plate grant of the Conjeeveram *matha* is that of Vijayagandagōpāla, dated 1291 A.C. (Edited in the *Ep. Ind.* by Mr. S. Y. Venkateswara, Vol. XIII, p. 196.)

seat of the Kāmakōṭi pīṭha for about two centuries past. The Kāmakōṭi pīṭha of Kumbhakōṇam must at the time of our grant have been situated at Kāñchi. The migration of the Śamkarāchārya from Cenjeeveram to the Kumbhakōṇam maṭha must have occurred later than 1710 A C. The tradition current in the Kumbhakōṇam maṭha is to the effect that Rājā Śarabhōji of Tanjore built it for the Chandramaulīśvara Swāmin, the deity worshipped at the maṭha. This is corroborated by a stone inscription in the maṭha of the year 1743 Śaka=1821 A C. Thus from the evidence available it would appear that the Kumbhakōṇam maṭha was in existence only from the 19th century,¹ while that at Tiruvānakāval must have continued in the possession of the Swāmin at least from between the 13th century and 1710 A C, as the present epigraph shows.

TEXT

First Side

- 1 श्रीचंद्रमौळीश्वरस्वामि [॥*]
- 2 श्रीमत्परमहंसपरिव्राजकाचार्यवर्य श्रीकां[ची]पुर-
- 3 स्तित² श्रीमच्छंकरभगवत्पादाचार्य स्वामुलवारिकि [॥]
- 4 स्वस्ति श्री विजयाभ्युदय शालिवाहनशकाब्दमुलु
- 5 १६३० अगुनेटि विष्णुतिनामसंवत्सरं कात्तोक्³ शुभ⁴ १५ तिं-
- 6 दुवासर⁵ रोहि[णी]नक्षत्रे यी कूडिन शुभदिनसं-
- 7 दु⁶ [॥*] श्रीमद्राजाधिराज परमेश्वर वीरप्रताप श्रीवेकट-
- 8 देवमहारायलख्यवारु घनगिरिनगरमंडु⁶ रत्नसिं-
- 9 ह्मासनासीतुलै प्रध्विसांत्रान्य⁷ श्रेयुचुनुंडुगानु⁸
- 10 पादधरामंडलेश्वरुलै न दक्षिणसिंह⁹सनाध्यक्ष-
- 11 लै न काश्यपगोत्रं विश्वनाथनायनिवारि वंशकर्तलै न
- 12 ची¹⁰कनाथनायनय्यवारि पौटलै¹¹ रंगकृष्णमुदुवी-
- 13 रप्पनायनय्यवारि पुटलै¹² विजयरंगची¹⁰कनाथना-
- 14 यनय्यवारु लोकगुरुस्वामुलै न श्रीमच्छंकराचार्यस्वा-
- 15 मुलवारिकि । गजारण्यक्षेत्रमंडु⁶ पोन्¹³वाशिकोड्डा¹⁴।
- 16 वीधिलो पूर्वं मो¹⁵दुलुकोनि स्वामुलवारिकि स्वतंतम¹⁶।
- 17 ठ वुंडेट्टुन¹⁷ आ मठान निरत्तर¹⁸सुगा अन्नदानं¹⁹

¹ [This is not correct. A D 1821 was the date of the building of the now maṭha by king Śarabhōji of Tanjore, the older one, according to tradition, having been erected by his grandfather Pratāpa simha, see Mr T A Gopinatha Rao's Copper-plate Inscriptions of the Kāmakōṭi pīṭha, Introduction, p 3—H K S.]

² Read स्थित

³ Read कार्तिक

⁴ The actual spelling on the plate is *śdha*, read शुद्ध

⁵ Read इन्दुवासर

⁶ Read °मदु

⁶ Read °नडगानु.

⁷ Read सिद्धा°

¹¹ Read पौचुलै न

¹² Read पुटुलै न.

¹⁵ Read °कोडा

¹⁵ Read as short

¹⁷ Read °वुंडेट्टुन

¹⁸ Read निरत्तर°

⁷ Read °सिद्दास . पूरवो सावान्य

¹⁰ Read as short form of the sign.

¹³ Read as short.

¹⁶ Read स्वतंत

¹⁹ Read अन्नदानं

First Side

ಅಭಿಮಾನಿಗಳಿಗೆ ಸ್ವಾಗತ

[illegible]

2 4 3 3 10 12 14 16 18 20 22 24 26

[illegible]

३२

- 18 धर्मादुलु नडिपिच्च¹वलननि स्वासुलवारु आज्ञापिच्चि²
 19 नदुन ॥—॥ प्रीतिगानु पूज नैवेद्यं अन्नदानं³ ब्रां-⁴
 20 अणसत्तपण मो⁵दलैनदि नडिचिवच्चेट्टुगा सर्वमा-
 21 न्यतांनशासन⁶ ब्राशियिच्चिन क्रम [॥*] तो⁵द्वियशोम-
 22 लो महेन्द्रमंगलंलो⁷ भट्टवर्ति⁸ अरमावु (६४१)²⁰ ता-
 23 रु १ [॥*] गोपालस्वामि तीट १ [॥*] कृष्णपुरंलो अरमा-
 24 वु (६४१)² तारु २ [॥*] कारकाडुलो अरमावु (६४१)² तारु
 25 १ [॥*] कोडयपेटलो नंज श्रेयि २ [॥*] तिरुच्चंदोरु शोम-
 26 लो मगमांवापुरलो¹⁰ नज श्रेयि ८ [॥*] तिन्नं¹¹शो-

Second Side

- 27 मलो अरियूरुलो नंज श्रेयि १६ [॥*] दक्षिणं कोना-
 28 डुशोमलो अरियमगलंलो¹² नंज श्रेयि ६ [॥*] जेव्वु¹³केय-
 29 रगुडलो¹⁴ नित्य कट्टोदिन¹⁵ [१]कि विव्य पडि अन्न¹⁶ तशीगलु¹⁷
 30 २ दोशलु २ अतिरसालु २ सुगिय १ दीप चमरु पडि¹⁸ [॥] वुभ-
 31 य तीरलोनु श्रेयि १कि तूसुडु वलुवत्तुनानुंनु¹⁹
 32 सुक्कान नित्य कट्टडग ग १ [॥] यो प्रकार नडिचिवच्चेट्टुगा
 33 दिट्ट चेशि ब्रायिच्चि²⁰ यिच्चिवुं त्रामुग नक तामुनु पीठ²¹पर-
 34 प्परलगा अनुभविच्चुकोनि आचे²²द्रार्कस्यायिगा धर्म-
 35 परिपालनं चे[सु]कोनुनु आशीर्वादं शायगलदि ॥ दान-
 36 पालनयोर्मध्ये दानाच्छेयोनुपालनं²³ । दानात्स्व-
 37 र्गमवाप्नोति पालनादच्चुत²⁴ पदं ॥ स्वदत्ताद्वि²⁵गुणं
 38 पुण्यं परदत्तानुपालनं । परदत्तापहारेण स्वद-
 39 त्तं निष्पलं²⁶ भवेत् ॥ स्वदत्तां परदत्ता [व]ा यो हरे-
 40 [त] वसुद्धरा²⁷ पट्टिवर्षसहस्राणि विष्टाया²⁸ जाय-

¹ Read °च°.⁴ Read ब्रा°⁷ Read °ललो,² Read °चि°

- Read the vowel sign as short

⁶ Read वृत्ति³ Read अन्न°⁵ Read सर्वसान्द्रतामशा°⁹ [The actual reading is अरमावुलु, ४५ : e ४; aramāvu Mr T A Gopnatha Rao in his transcript has made the same mistake In l 24 below, the reading “लु ४५” must similarly be substituted for “(६४१, २”—H K S]¹⁰ Read °रलो,¹¹ Read तिन्न°¹² Read °ललो¹³ Read ब्रा¹⁴ Read °गुडिलो¹⁵ [The actual spelling on the plate is dñim —H K S]¹⁶ Read अन्न¹⁷ Read गलु¹⁸ [The symbols ५ = १ and ५ = १ are well known See above, Vol VIII, p 130 —H K S]¹⁹ Read °ननुगानु²⁰ Read °च²¹ Read तामु²² Read आचंद°²³ Read °नाच्छे°²⁴ Read दचुत²⁵ Read °द्विगुण पुण्य.²⁶ Read निष्पल²⁷ Read °वसुद्धि°.²⁸ Read °ष्टा°

- 41 ते क्रिमिः ॥ महंशजाः परमहोपतिवंशजा वा ये
 42 भूमिपास्ततमुज्ज्वलधर्मचित्ताः¹ । महर्ममेव
 43 परिपालनमाचरन्ति² तत्पादुकादयमहं शिर-
 44 सा वहामि ॥
 45 विजयरगचोक्कना-
 46 धनायनय्य ब्राह्म [॥*]

TRANSLATION.

Line 1 The Lord whose crest is adorned by the Moon

Ll 2 & 3 To the lord Śamkarāchārya, resident in Kāñchīpura, who is a *paramahansa*, and the most exalted of those who have renounced the world

Ll 4-6 In the Śaka year 1632 of Śālivāhana, in the year Vikrīti, on Kārttika, on the full moon day, on Monday, when the star was Rōhini, on this auspicious day,

Ll 7-9 When the king of kings, the supreme lord, Virapratāpa Vēnkata-dēva Mahārāya was ruling over the earth, seated on his jewelled throne in Ghanagiri,

Ll 10-15 The lord of the Pāndya country, who is enthroned as lord of the southern seat, of the Kāśyapa gōtra, the descendant of Viśvanātha Nāyaka, the grandson of Chokkanātha Nāyaka and the son of Ranga-Krishna Muttu Virappa Nāyaka, Vijayaranga Chokkanātha—made to the *lōkaguru* (teacher of the world) Śamkarāchāryaswāmī,

Ll 15-19. By command of the Swāmī for giving charity in the shape of food for all time in his own *matha*, which has been in existence from antiquity in the Ponvāsīkondān street in Gajāranaya-kshētra,

Ll 19-21 For (his) pleasure a perpetual copper-plate grant for worship, offerings, feeding and general propitiation³ of Brāhmanas as follows —

Ll 21-28 4½ half-mās and 1 tāru of *bhatṭavariti* land in Mahēndramangalam in Tottiyam *śima*, Gōpāla-swāmī's garden; 4½ half-mās and 2 tārus in Krishnāpuram, 4½ half-mās and 1 tāru in Kārakkādu; 2 *seys* of wet land in Kōndayampēttai, 8 *seys* of wet land in Mangamāmbāpuram in Tiruchendurai *śima*, 16 *seys* of wet land in Ariyūr in Tinniyam *śima*, 6 *seys* of wet land in Ariyamangalam in the South Kōnādū *śima*,

Ll. 28-31 1 *sey* of land on both banks (of the Kāvērī)⁴ and the right of collection of some tolls for the daily offerings of 4 *padis* of rice for 2 *taḷigaḷis* of cooked food, 2 *dōsaḷis*, 2 *atirasam*, 1 *sugiyam* and ¼ *padī* of oil for lights, to the god in the Jambukēśvaram temple

Ll 32-35 The deed having thus been settled and made for the above purpose, you and your line of disciples on the pontifical throne shall enjoy the lands and protect the charities as long as the sun and the moon run their course (i.e. for all time) and grant me your blessings

Ll 36-41 Admonitory verses

Ll 41-44 My respectful prostrations to those princes of my line as well as others of *ahipati* *namā* who, being actuated by lofty ideas of charity, preserve my endowment.

Signature of Vijayaranga Chokkanāthanāyanayya

¹ Read °मुज्ज्वल°

² Read °रन्ति.

³ [*Santarpāna* seems to be here used in the popular sense of 'sumptuous meal'; see Kittel, *et*—H. K. S.]

⁴ [Here again the author and Mr Gopinatha Rao have not clearly understood the passage, the latter remarking that 'a portion of the passage is somewhat obscure. This was on account of the wrong reading in l 31. As corrected the passage means one *ga* (i.e. *tarāḷan*, above, Vol. VIII, p 130) from the tolls daily, as per arrangement, and (one) *tām* of paddy from each *sey* on either bank (of the river Kāvērī) for etc.—H. K. S.]

No 13—THE INSCRIPTIONS ON THE BIMARAN VASE

By F E PARGITER

This vase was found by Masson in the village of Bimarān in the course of his excavations in Afghanistan during the years 1834-7. When excavating "Tope no 2" he found in its centre a small apartment containing relics. "They consisted of a good-sized globular vase, of alabaster or steatite, with a carved cover or lid, both of which were encircled with lines of inscriptions scratched with a stylet or other sharp-pointed instrument. The characters were Bactro-Pali. On removing the cover the vase was found to contain a small quantity of fine mould, in which were mingled a number of small burnt pearls, beads of sapphire, crystal, etc. In the centre was standing a casket of pure gold, . . ."—that is, apparently, not inside the vase, but in the centre of the small apartment.¹ Bimarān appears to be in the neighbourhood of Jallalabad. The vase is now in the British Museum.

Two early attempts to decipher the inscriptions were made,² and Dowson reconsidered them in 1863.³ M. Senart published some notes upon them.⁴ Dr Fleet had three photographs taken of the vase and its inscriptions, satisfactory ink-impressions being hardly possible, because the letters are scratched in the stone and the vase has suffered sundry scratches besides, which tend to interfere with the appearance of the letters. The photographs are reproduced in the annexed plate. Fig. III shows the inscription on the cover, and figs. I and II give side views of the vase and together display the whole of the side inscription, which runs a little more than three-quarters round it. I have inspected the vase and compared the photographs carefully with the original inscriptions.

The vase is carved out of brownish-grey stone. Its height is 5.3 inches (13.7 cm), and its greatest width 5.4 inches (13.9 cm). It consists of a body and a separate lid or cover. In the underside of its base an oblong mortice has been cut, 1 inch (25 mm) long, $\frac{3}{8}$ inch (16 mm) wide and $\frac{1}{2}$ inch (5 mm) deep, which was evidently meant to receive a tenon to hold the vase. In the mortice are remains of vermilion colour.

The two inscriptions are in Kharoshthi characters, which are not well made because the scratching tool seems to have slipped in places and distorted some of them. I call the inscription on the lid (fig. III) inscription A, and that around the vase B. The latter begins at the extreme right of fig. I and is continued into fig. II, where the first two letters are a repetition of the last two in fig. I.

The main feature that requires notice is the sign for subscript *r*, a rightward stroke or curve at the bottom of the main letter. It is applied to *g* in *bhagarata* in A and B, but is not a real *r*. It is also applied to *t*, not only in *putasa* in A and B, but also in *rachhitasa* in A and B, and *bhagarata* in B (though not apparently in A), and in these two words there can be no *tr*. Further, it is applied to *r* itself in *rachhitasa* in B, where of course it is impossible. It is clear therefore that the stroke or curve has no significance as a letter in these two inscriptions, and is a mere peculiarity or flourish. Hence it means nothing when applied to *t* in *nyatide* in B.

¹ *Ariana Antiqua*, pp. 69, 70. The vase and both its inscriptions are figured there on plate II, after p. 54. The gold casket is described pp. 41, 71.

² By Edward Thomas in his edition of Prinsep's *Indian Antiquities*, vol. I, pp. 105-8. By General Cunningham in *JASB*, XXIII, p. 707.

³ *JRAS*, vol. XX, p. 241, with a transcript of both inscriptions in plate III, opposite p. 222.

⁴ *Journ. Asiat.*, sér. VIII, vol. LV (1890), p. 133. sér. IX, vol. IV (1891), p. 514.

TEXT.

A — *On the lid*

Bhagavata śarīreḥ Śivarachhitasa Mumjanamda-putasa dana-muhe

B — *Around the vase*

Śivarachhitasa Mumjavada-putasa dana-muhe niyatide Bhagavata śarīreḥ sarva-
Budhana puyae

TRANSLATION.

A — *On the lid*

With relics of the Lord, of Śivarachhita, son of Mumjanamda, the head of gifts

B — *Around the vase*

The head of gifts of Śivarachhita, son of Mumjavada, is bestowed, with relics of the Lord, for the veneration of all Buddhas

NOTES.

The father's name is written differently in the two inscriptions *N* in A seems to be a *v* with the top omitted, and the proper form would seem to be *Muñjavanda*

Niyatide The last letter is not well formed, but seems to be *de* This word plainly agrees with *dana-muhe*, and its termination therefore should also be *e* *Niyatide* no doubt = *niyatite*, i.e. *niyyātite*, "bestowed" *Niyyātita* = Sanskrit *niryātita*,¹ which occurs in the *Divyāvadāna* and appears in Pali in the verb *niyyādēti*

Dana-muhe This is clearly a nominative, and the question that arises is, what does *muhe* represent and mean? I have had the great benefit of discussing this expression with Dr F W Thomas and Professor Macdonell, and offer the following explanations of it

As regards its form, *h* in Prakrit is often a degenerate *kh*, *kh* may represent either an original Sanskrit *kh* or a weakened Prakrit *kh*, and Prakrit *kh* may represent Sanskrit *lsh* and Sanskrit *khy* Pischel gives instances of the full change from *lsh* to *h* in his Prakrit Grammar, § 323, but none, so far as I have seen, of that from *khy* to *h* The want may be due to the fact that the latter process is much rarer than the former, still analogy would indicate that there would be no difficulty in the modifications *khy* > *kh* > *h*, and Dr Thomas agrees in this view Hence *muha* might represent *mukha*² or *mukhya*, and *dana-muha* would = *dāna-mukha* or *dāna-mukhya*

Dana-muhe is obviously a substantive and not an adjective, and so must be a tatpurusha compound and not a bahuvrīhi Hence the question for decision is, what is the meaning of *dāna-mukha* and *dāna-mukhya* as tatpurushas, that is, what meanings have *mukha* and *mukhya* as the final members of a tatpurusha

M Senart discussed *dāna-mukha* with reference to the inscriptions in which it occurs and, while rendering it "moyen, objet d'admiration," doubted whether it had any difference in

¹ So M Senart took it, *Journ Asiat*, ser VIII, vol XV (1890), p 133

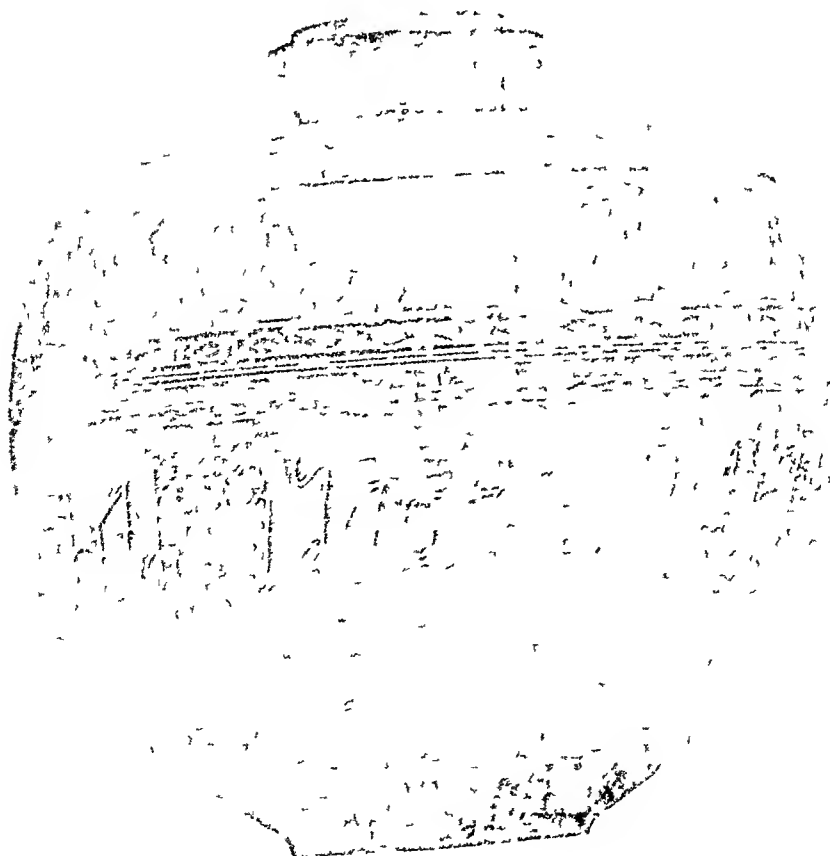
² So M Senart has taken it, *Journ Asiat*, ser VIII, vol XV (1890), p 133

The Inscriptions on the Bimaran Vase

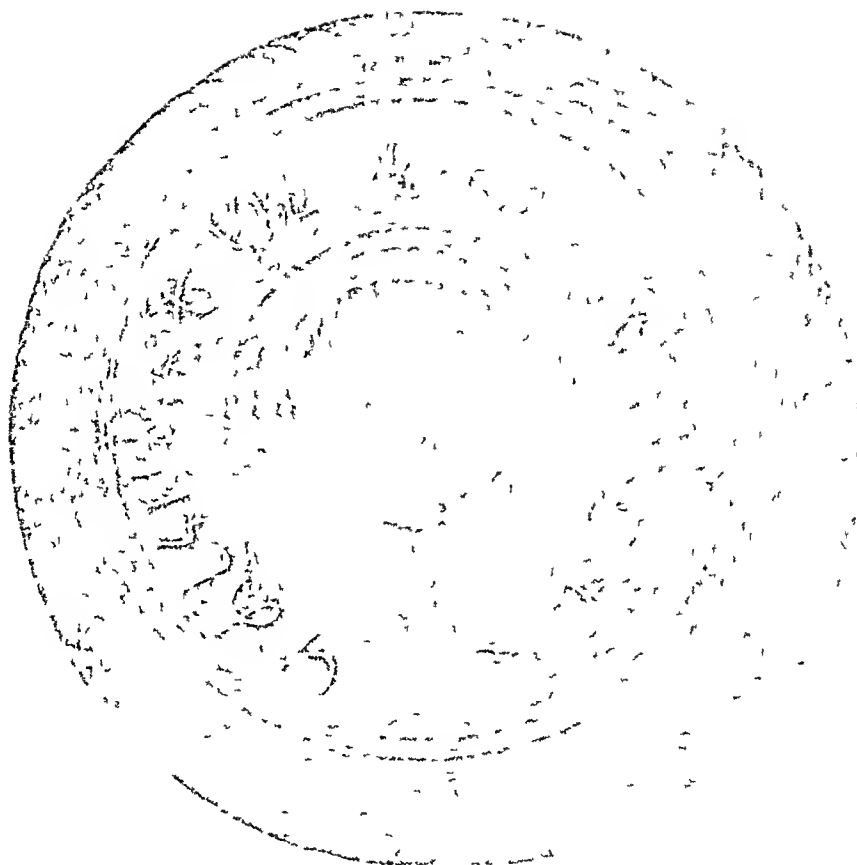
B



B



A



SCALE FIVE-SIXTHS

meaning from simple *dāna* Dr. Thomas also discussed the word (*J. R. A. S.*, 1915, pp 97 sqq.) in connexion with some instances of the words *mukha* and *mukhya* at the end of compounds in the *Kautilīya-Arthaśāstra*, where *mukha* means "head, heading, sum" in administrative arrangements and accounts, and came to the conclusion—"Hence it seems best to accept it [*dāna-mukha*] as a mere synonym for *dāna*, a misapplication of a technical term, 'gift department,' 'gift heading,' 'gift account,' under which the donation would be recorded in the accounts of the institution benefited Or is it, after all, the inscription itself?"

It is well however to consider also more popular illustrations of the use of *mukha* and *mukhya* final, and here the language of the Purāṇas, which corresponds better than other Sanskrit compositions to that of Prakrit inscriptions, throws fresh light, for both words occur abundantly there as the last member of a compound

I will deal with *mukhya* first, citing instances out of the many that occur

(1) 'Chief, foremost,' and so implying the meaning of *ādī* thus—*Sūry-ēndu-Māriti-mukhyāḥ*, of whom the sun, the moon and Marici were chief, "the sun, the moon, Marici and others" (*Matsya-P*, 245, 20) *Vṛiddha-Kausika-mukhyāḥ*, "with Vṛiddha-Kausika and others" (*Brahma-P*, 170, 58)

(2) "Chief, pre-eminent (in)" thus—*tanśa-mukhyāḥ*, "pre-eminent men in the family" (*Matsya-P*, 201, 10) *deyēbhyo Vēda-mukhyēbhyah*, "to brahmins pre-eminent in (knowledge of) the Vēda" (*Brahma-P*, 1218, 18').

(3) "Chief (of or among)" thus—*Brahmanā dēva-mukhyāna*, "by Brahman chief of the gods" (*Matsya-P*, 104, 1)

(4) Then virtually an adjective qualifying the preceding noun, "chief, foremost, pre-eminent" thus—*ṛishi-mukhya*, "foremost among ṛishis," and so "a pre-eminent ṛishi" (*Brahma-P*, 73, 23, 25, 127, 6) *cipra-mukhya*, "a pre-eminent brahmin" (*Brahma-P*, 220, 126, *Padma-P*, vi, 268, 77, 80) *tīrtha-mukhya*, "a very distinguished tīrtha" (*Brahma-P*, 124, 9) This use is very common

(5) And so virtually coming to mean "choice, superfine," as qualifying the noun to which it is added thus—*turaga-mukhya*, "a very fine horse" (*Padma-P*, iv, 112, *Purāṇa Rāmāyana*, 6) *ratho-mukhya*, "a specially fine chariot" (*Gāyā-P*, 90, 14, 93, 19 *Brahma-P*, 216, 55) *sara-mukhya*, "a choice arrow" (*Padma-P*, vi, 269, 166) Accordingly *dāna-mukhya* would mean "a choice gift"

As regards *mukha*, it is used similarly to *mukhya* in the first sense, "the chief, the foremost," thus—*sarva-dēvatāḥ*, | *Mad-Bhava-mukhāḥ*, "all the gods having me (Brahmā) and Śiva as their chiefs" (*Padma-P*, vi, 203, 37) *Rākshasāḥ Kumāharna-mukhāḥ*, "the Rākshasas, of whom Kumāharna was the chief" (*Padma-P*, iv, 112, 204) So it virtually implies the meaning of *ādī*, thus—*dēva-dāitya-mukhān sarvān*, "gods, Dāityas and all others" (*Linga-P*, i, 58, 1) *Vishnu-mukhair dēvāḥ*, "by Vishnu and the other gods, all except Brahmā" (*Padma-P*, v, 10, 21) *Purukhā-mukhāḥ .. vijitāḥ*, "Indra and the other gods were conquered" (*ibid*, 32)

Of the other meanings I have found no definite instances, yet possibly *Vārāhas* in *prādurbhāvo*¹ might be taken to yield the second meaning, and *śānti-pūro* in *mukha samēto* might give the fourth meaning

¹ I equate it to *drya Vēda vṛiddha* in verse 23. But it might also mean "to Brahmins who read the Vēda as supreme," equivalent to *cipra Vēda pūro* in verse 18

² *Brahma-P*, 213, 52, *Padma-P*, v, 16, 56 cf. *Hariv*, 12, 2276. Śruti in the Purāṇas often means "ordinary tradition"

³ *Brahma-P*, 110, 17

Dana-muhe then, if it represents *dāna-mukhya*, would certainly mean "a choice gift." If it represents *dāna-mukha*, that meaning cannot definitely be given to it. I cannot but think that *dāna-mukha* denotes something more particular than simple *dāna*. It can be a tatpurusha compound, for *mukha* occurs as the final member of such compounds, as in the word *āyā-mukha*, that Dr. Thomas cites from the *Kautiliya-Arthaśāstra*, and also in the words *diśa-mukha*, *ritu-mukha*, and *yajña-mukha*. Since *mukha* means "beginning, commencement," in these three expressions, and has also the meaning "the chief, principal, best," as well as "head, heading," *dāna-mukha* can literally mean "the commencement of gifts" (implying perhaps that it was the first gift made), or "the chief or best of gifts"¹ (implying perhaps that it was the best gift made), or again what Dr. Thomas has suggested, as already noticed. At present its exact sense is uncertain, and it may be best to render it provisionally by some general expression that combines the above meanings without attempting precision, and so I have translated it as "the head of gifts."

NO 14—THE FIRST ĀRYA-SIDDHĀNTA

THE *ĀRYABHATĪYA*, OR "LAGHU-ĀRYA-SIDDHĀNTA" OF ĀRYABHATA, A.D. 499

WORKING TABLES FOR CALCULATION BY THE TRUE, OR APPARENT,
MOTION OF SUN AND MOON

BY ROBERT SIMPSON (I.C.S., RETIRED)

("Indian Chronography," continued from Vol. XV above, p. 245)

286 My last article (*Epig. Ind.*, Vol. XI pp. 159-245) provided working Tables for verifying dates according to the requirements of the *Siddhānta-sirāmāṇi*, the present one provides similar Tables for the *First Ārya-Siddhānta*. These Tables are framed so as to correspond to those published in the *Indian Calendar*, which, for lun-solar computation, generally followed the *Sūrya-Siddhānta*.

Since amongst the ancient historical records yet discovered in India by far the larger number comes from Southern India, where the *Ārya-Siddhānta* has retained its place in popular favour throughout the centuries, it is plainly necessary to provide Epigraphists with information which will allow them to test with scientific accuracy, and according to the requirements of that authority alone, the details of documentary dates. It is probable, as I have already more than once insisted, that a number of records whose dates might have been found correct had they been computed by the *Ārya-Siddhānta* have been set aside as irregular or of doubtful accuracy because their examination was conducted solely by *Sūrya-Siddhānta* Tables.

No pains have been spared to render the information that follows scientifically correct. But we do not yet know how far, or in what tracts or in what periods, the by-gone framers of local almanacs adhered strictly to rule, or used other sets of Tables for their guidance, or worked by whole numbers alone, discarding fractions, or made their calculations in true or apparent time instead of, as in these Tables, in mean or clock time. We have, moreover, as yet no definite information as to at how late a date calculations were made by the sun's and moon's mean movements as opposed to their true or apparent movements, nor do we know with any certainty the boundaries of the tracts within which the different rules governing the civil beginnings of solar

¹ This seems to me the most probable meaning.

months were adhered to (*Ind Calendar*, § 28) These remarks apply, of course, to all Tables or ephemeris yet, or to be, published, which can only confine themselves to the actual requirements of the Siddhānta concerned Such matters are problems of the future, only to be solved after protracted enquiry and investigation Dewan Bahadur L D Swamikannu Pillai gives it as his opinion (*Indian Chronology*, p 70, § 169) that, while the *Ārya-Siddhānta* was used for solar computation, the authors of South-Indian prāñehāṅgs in some cases carried out their lunar calculations, for the tithi, nakshatra, etc, by *Sūrya-Siddhānta* rule This remains to be proved

287 It is easy to understand how dates of documents, the details of which dates depend on the position of sun and moon must often differ when calculated by different authorities Taking only the *Ārya* and *Sūrya Siddhāntas* into consideration, it will be seen by Table A below that in 114 years out of the 850 with which the main Table LXI is concerned there were radical differences In 66 of these years the samvatsara cycle-name of the whole year was different, in 33 years the intercalation and suppression of lunar months were different, and the day on which the lunisolar year began was different in 15 years

Consider the year A D 1418-19, for instance, or Śaka 1340 expired This year was, according to the northern system of nomenclature, called 'Viśvāvasu' by the followers of the *Ārya*, but "Krōdhiṇ" by those of the *Sūrya-Siddhānta* In the same year there was, by the *Ārya-Siddhānta* a suppression of the lunar month Māgha and an intercalation of Phālguna, while by the *Sūrya-Siddhānta* there was none such, so that a date correctly expressed in *Ārya-Siddhānta* reckoning in that year would seem entirely inaccurate when tested by *Sūrya-Siddhānta* Tables

ARRANGEMENTS OF THE TABLES

288 The principal working-Tables for computation of dates expressed in *First Ārya-Siddhānta* reckoning are Tables LXI to LXXI below Tables LXI to LXX are disposed so as to correspond in rotation with Tables I to X of the "*Indian Calendar*," and have been framed in similar manner This arrangement is adopted for the convenience of those who, during the last twenty years, have become accustomed to the processes of that publication,

Table LXI	corresponds to Table I, " <i>Indian Calendar</i> " ¹
" LXII	" " " II, Part II, " <i>Indian Calendar</i> "
" LXIII A	" " " III, Part I, " "
" LXIII B	" " " " Part II, " "

[This Table is framed in a similar manner to Table XVIII A, "*Indian Chronography*," which it is intended to supersede]

Table LXIV	corresponds to Table IV, " <i>Indian Calendar</i> "
" LXV	" " " V, " "
" LXVI	" " " VI, " "
" LXVII	" " " VII, " "

[Tables LXVI A, LXVII A give closer details than do Tables LXVI, LXVII, and are to be used for very accurate calculation in doubtful cases]

Table LXVIII	corresponds to Table VIII, " <i>Indian Calendar</i> "
" LXIX	" " " IX, " "
" LXX	" " " X, " "

¹ Because of this intentional correspondence the years of Indian eras quoted in cols 1 to 4 are concurrent years, as in the "*Indian Calendar*"

Table LXXI is taken from Tables XLI A and B, "*Indian Chronography*" (pp. 176, 177). It enables the week-day corresponding to the Hindu date under examination to be determined according to European computation

Then follow three Tables by which the details given in the main Table LXI have been calculated. These are Table LXXII, which gives the values of a , b , c (mean distance of moon from sun, moon's mean anom., sun's mean anom.) at the beginning of the centuries concerned, Table LXXIII which gives the same information for the beginnings of odd years of centuries, and Table LXXIV, which provides in combination with Tables LXXII and LXXIII, an easy method of arriving at the values of a , b , c , or the mean positions of sun and moon at mean sunrise on the first civil day of each lun-solar year. The system of work is the same as that of Prof. Jacobi.

Full particulars of the moon's equation of the centre will be found in the last Table LXXV.

ELEMENTS OF THE FIRST ĀRYA SIDDHĀNTA

289 This work was composed by Āryabhaṭa at Kusumapura in A.D. 499, or the year 3600 (expired) of the Kaliyuga. About A.D. 638 a treatise called the *Dhī-triddhānta* was written by Lalla, who introduced a bijā, or correction, affecting three of the principal elements of the Siddhānta. He seems to have reduced by about 10' in a century the moon's increase in her mean distance from mean sun (our " a "), and he added about 36' in a century to the moon's mean anomaly (our " b "). His third correction had reference to the planet Jupiter, with which at present we are not concerned. He did not make any change in the sun's mean anomaly (our " c "). The *Karana-pratīkāśa*, of date A.D. 1092, an authority largely used in Southern India is based on Āryabhaṭa's *Siddhānta* as amended by Lalla.

The Tables given below, which deal with the period A.D. 899-900 (K.Y. 4000-expired) to A.D. 1750-51 (K.Y. 4851 expired) include Lalla's corrections.

290 (i) The length of the sidereal solar year, according to the *Ārya-Siddhānta*, is 365 2586805 days, or 365^d 6^h 12^m 30^s.

(ii) Sines of angles are the same as those of the *Sūrya-Siddhānta*, based on a radius of (sin 90° =) 3438'. The 24 base sines and equations of the sun's centre are given in my Table XLVII, Vol. XIV above. Those of the moon's centre in Table LXXV below.

(iii) For the sun's mean motion per day, hour, minute and second, see Table XLIV, Vol. XIV.

(iv) The circumference of the sun's epicycle is 13° 30', that of the moon 31° 30'. There is no contraction of the epicycle in either case. (Jacobi, *Vol. I above*, p. 441.)

(v) There is no shift of the sun's apsis. The longitude of his perigee-point is always 258° apogee 78°. In ten-thousandths of the circle the perigee is 7166.6.

(vi) The sun's equation of the centre at the moment of true Mēsha-samkrānti in every year, i.e. the moment when the true sun reaches celestial longitude 0°, is, according to Dr. Schram's calculation, 2° 6' 57" 323494885, or, in ten-thousandths of circle 58 775644170¹, the sun's mean longitude at the same moment being 357° 53' 2" 676505115, or, in ten-thousandths of circle, 9941 224355830, and his mean anomaly 99° 53' 2" 676505115, or, in ten-thousandths of circle, 2774 557689163.

¹ M. de Ries has worked this out quite independently, and his calculation agrees with that of Dr. Schram as far as the 6th decimal.

(vii) For the sun's mean and true long for every consecutive 24-hour period measured from the same moment (true Mēsha-samkrānti) readers are referred to Table XLVIII A (Vol XIV above)

(viii) The sun's equation of the centre (*see above, Vol XIV, Table XLVII*) is obtained by the formula $\frac{3}{80} \sin a$. For sin. eqn = $\frac{\text{minutes in epicycle}}{\text{minutes in orbit}} \times \sin a$,¹ where a is the sun's mean anom., and here the minutes in the epicycle are 810', the circumference being 13° 30', and those of the orbit are 21600' (360°). Hence sin eqn = $\frac{810}{21600} \sin a$, or $\frac{3}{80} \sin a$. In all equations of the sun's centre, the angle being less than 3° 45', the eqn is the same as the sin eqn (*below, § 294 ii*)

(ix) The moon's equation of the centre (*below, Table LXXV*) is obtained by a similar proportion. The circumference of the epicycle being 31° 30' or 1890', the working formula is sin eqn = $\frac{1890'}{21600'} \sin a$, or $\frac{7}{80} \sin a$, but in this case, the sin eqn for all angles in the quadrant lying between 3° 45' and 7° 30', the equation does not equal the sin eqn. The process for obtaining the former from the latter is fully set forth in § 294 below

(x) The śodhya, or time-equivalent of the equation of the centre—in other words the interval of time between the moments of the true sun reaching long 0° (true Mēsha samkrānti) and mean sun reaching the same point (mean Mēsha samkrānti)—is calculated by Dr Schram as 2 146831 days, or 2^d 3^h 31^m 26^s 1984. This differs a little from the accepted Hindu valuation 2^d 3^h 32^m 30^s. As the latter is believed to have been always taken in India as the śodhya value according to the *First Ārya-Siddhanta*, it is the value adopted in the present work

(xi) According to this *Siddhanta* the Kalyuga era began, or in other words K Y 0 expired or K Y 1 current began, with a conjunction at celestial longitude 0° of mean moon, mean sun, and the principal planets at the moment of mean sunrise at Lanka on Friday, 18 February, B C 3102. That was the moment of mean Mēsha-samkrānti in that year. It was 0^h 0^m Lanka time on that morning

(xii) At that moment, and the same in every succeeding year, the sun's apsis (perigee being at long 258°, his mean anom. (our "c") is (360°—258°) 102°, or, in thousandths of circle (our notation), 283 3.

(xiii) The moon's mean anom. (our "b") was 90°, or, in thousandths of circle, 250

(xiv) Since mean moon and mean sun were at that moment in conjunction, the distance between them was nil. This is represented in ten-thousandths of circle by the completed circle 10,000. From this, in order to arrive at the exact value of our "a," must be deducted the sum of the greatest equations of ☾ and ☉. These are deducted for convenience of calculation, the respective quantities being added to "eqn b" and "eqn c," so that the working values may always be additive. The sum of these greatest equations I estimate at 199 115048361, in ten-thousandths of circle (*below, § 296*) 10,000 less this quantity = 9800 884951639. Hence at the beginning of the Kalyuga—

$$a = 9800\ 884951639$$

$$b = 250$$

$$c = 283\ 3$$

¹ Above, §§ 251, 252, Vol. XIV, pp 9 10, Jacobi (above), Vol I, p 441.

CONSTRUCTION OF THE TABLES

291 No special remarks are necessary except with reference to Tables LXIII B (lengths of solar months), LXVI A and LXVII A (Detailed "Equation b" and "Equation c"), LXVIII (Indices of tithis, etc.), and the three Tables LXXII, LXXIII, LXIV. The remainder are only duplicates of the similar Tables in the "*Indian Calendar*" (See "*Arrangement of Tables*," above, § 288.)

Table LXIII B—Lengths of the true solar months

292 M. Louis de Ries has been repeatedly quoted in these pages as a most careful calculator. Several years ago he kindly worked out for me an estimate of the lengths of the true solar months according to the *First Ārya-Siddhānta*, but did not inform me of the process by which he obtained his results. An entirely independent calculation has now been carried out, based on my own Table of the sun's true longitude for each 24-hour period of the solar year (above, Vol. XIV, Table XLVIII A)—a Table, let it be understood, prepared some years subsequent to M. de Ries' communication and to which he has never had access¹. Comparison of results proves the accuracy of M. de Ries' figures, and these have been adopted without alteration in my Table. The complete agreement of our respective fixtures is really remarkable.

For example, M. de Ries found that the true sun, according to Āryabhaṭa as corrected by Lalla reaches 180° of celestial long., the moment of the Tulā-samkrānti, 186^d 21^h 21^m 37^s 82 after the moment of true Mēsha-samkrānti, the astronomical beginning of the true solar year.

My own work for solution of this problem is as follows.—It will be seen from Table XLVIII A (above, Vol. XIV) that on that 186th day, i.e. after 186 periods of 24 hours each from the moment of true Mēsha-samkrānti, the true sun has to travel ($180^{\circ}-170^{\circ} 6' 55' 21'' = 53^{\circ} 4' 79''$) before reaching the Tulā-samkrānti point, 180°. Calculating by his actual velocity on day 186 (Table XLIX, Vol. XIV), the time required for him to accomplish this journey (using his true, not mean, velocity in minutes and seconds as well as in hours²) is found to be 21^h 21^m 37^s 82,—precisely M. de Ries' fixture. All the details given by M. de Ries have been similarly examined, and found correct.

Dewan Bahadur L. D. Swamikannu Pillai's estimate of the lengths of these months (*Indian Chronology*, Table II) differs somewhat from ours, the sun according to him arriving at each samkrānti always a little later than it does by our determination. The greatest difference between us is at the Tulā-samkrānti, which his Table shews to occur 3^m 34^s 18 later than the time yielded by our Table. Adding together the lengths of the twelve solar months as given by him, the length of the *Ārya-Siddhānta* year appears to be 365^d 6^h 12^m 37^s, or 7 seconds longer than its accepted length.

Tables LXVI A, LXVII A—"Equation b" and "Equation c"

293 In order to obtain the correct working equations of \odot and \ominus from their respective mean anomalies it is only necessary in ordinary cases to use Tables LXVI, LXVII, which give the values of "eqn b" and "eqn c" roughly in whole numbers. For very close calculation, however, Tables LXVI A and LXVII A are provided, which give the exact

¹ It was published during the war.

² That is to say, dividing up the velocity per hour (Table XLIX) on that day into minutes and seconds, and not using Table L—which only states the sun's mean velocity.

equations with four decimal places for a large number of anomaly angles. For an explanation as to the construction of these Tables see my paper on the *Siddhānta-sirōmanī* (above, Vol XV, § 275)

294 It is advisable to explain clearly my reason for differing from Prof Jacobi as to the amount of the greatest equation of the moon, which he values, in ten-thousandths of the circle, at 139 0 as against my 139 4

"Eqn b" The general formula (§ 290, iv) for the equation of the moon's centre is, a being the angle of mean anom, $\sin \text{eqn} = \frac{7}{80} \sin a$. To obtain the equation from the sine of the equation-angle the proportion $\text{eqn} : \sin \text{eqn} :: \text{diff in angle} : \text{diff in sine}$ is used. The Hindu astronomers always worked by sections of anomaly-arc, each measuring $3^\circ 45'$, or $225'$. Reference to the Equation-Table LXXV will shew that in the case of the first group anom 0° to $3^\circ 45'$ the diff in anom is $225'$ and the diff in sine is also $225'$. Hence, in the case of all anom angles between 0° and $3^\circ 45'$ $\text{eqn} = \sin \text{eqn}$. But in the case of all anom angles between $3^\circ 45'$ and $7^\circ 30'$ —and no equation angle of the moon's anom exceeds the latter quantity—the diff in angle is $225'$ and the diff in sine is $224'$, so that the formula to be used for all angles coming into this second group is $\text{eqn} = \frac{225'}{224'} \sin \text{eqn}$. This applies only to the excess in the angle over $3^\circ 45'$. The working rule, therefore, for finding the equation of angles lying between $3^\circ 45'$ and $7^\circ 30'$ is as follows —

With the formula $\frac{7}{80} \sin a$, find the $\sin \text{eqn}$. From the $\sin \text{eqn}$ deduct $225'$. Multiply the remainder by $225'$ and divide the product by $224'$. Add $225'$ to the result.

Or, a little more simply,—From the $\sin \text{eqn}$ deduct $225'$. Divide the remainder by $224'$. Add the result + $225'$ to the $\sin \text{eqn}$.

For an example let us suppose that it is required to find the moon's eqn for anom $67^\circ 30'$. $\sin 67^\circ 30' = (\text{Table LXXV}) 3177' \quad \frac{7 \times 3177'}{80} = 277' 9875$, or $4^\circ 37' 59'' 25$, an angle between $3^\circ 45'$ and $7^\circ 30'$. $277' 9875 - 225' = 52' 9875$, and this divided by $224' = 0' 236551$. $52' 9875 + 0' 236551 + 225' = 278' 224051$, or $4^\circ 38' 13'' 44306$. This is the correct equation b for the given anom. It is stated by Prof Jacobi (above, Vol I, Table XXIV A) shortly as $4^\circ 38' 13''$.

Turning now to the equation of 90° , the greatest equation \mathcal{C} , and working in the same way, $\sin 90^\circ = 3438' \quad \frac{7 \times 3438'}{80} = 300' 825$. This less $225' = 75' 825$, and this divided by $224' = 0' 338504464$. $75' 825 + 0' 338504464 + 225' = 301' 163504464$, or $5^\circ 1' 9'' 810268$, which is the exact equation required. In ten-thousandths of circle this = 139 427548361.

295 "Eqn c" [Working similarly for the greatest equation \mathcal{O} or the equation of sun's anom 90°] The formula for finding $\sin \text{eqn}$ in this case is (§ 290, vii) $\frac{3}{80} \sin a$. $\sin 90^\circ = 3438' \quad \sin \text{eqn} = \frac{3 \times 3438'}{80} = 128' 925$, or $2^\circ 8' 55'' 5$, or, in ten-thousandths of circle, 59 6875, and, because this angle is one in the first group, being less than $3^\circ 45'$, the $\text{eqn} = \sin \text{eqn}$. Hence

☉'s eqn $90^\circ = 59^\circ 68' 75''$ This is the same as Prof Jacobi's valuation, which he gives in degrees as $2^\circ 8' 56''$ and in circle measurement (my notation) as $59^\circ 7'$

296 *Greatest equations* ☾ and ☉ My estimate, therefore, of the sum of the greatest equations ☾ and ☉ is—

☾	. 139 427548361
☉	. 59 687500000
<hr/>	
TOTAL	199 115048361

The difference between us causes a slight difference in our respective Tables of equation¹

Table LXVIII—Indices of tithis, etc

296-A In this Table the indices are given with decimal points for guidance in close cases. Otherwise they correspond exactly to those in Table VIII, "*Indian Calendar*". The indices of yogas (col 6) are the same as those of nakshatras (col 8).

Tables LXXII, LXXIII, LXIV

297 Prof Jacobi (*above Vol I, p 450*) has provided a Table, XIII, shewing for four of the Indian astronomical authorities the places of the sun and moon at the beginning of centuries² and another, XV, shewing their increases through the years of a century according to the *Ārya-Siddhānta* with Lalla's corrections. It is plain from Table XIII that in Prof. Jacobi's opinion Lalla did not interfere with Āryabhaṭa's fixtures previous to the year K Y 3600, the date of the latter's work but introduced his corrections for all later years.

If therefore we establish by Āryabhaṭa alone the values of a, b, c for 36 centuries of the Kaliyuga and add to these then values at the beginning of that era as given above, we shall arrive at their values (positions of sun and moon) at the beginning of K Y 3600—values, that is, recognized by Lalla, and Tables giving Lalla's estimate of the periodic changes in position of the sun and moon for centuries, years, and days will enable us to ascertain their position at any later date when computed by the *Ārya-Siddhānta* with the *bija*.

298 (1) First to find the century increase of a, b, c respectively according to Āryabhaṭa uncorrected. We work for mean sunrise values only, not for values at moments of Mēsha-samkrānti. We require that is the several increases in a common century of 36526 civil days and in a defective century of 36525 such days. In the 36 Kaliyuga centuries concerned there were 31 of the former and 5 of the latter.

(2) As regards the time-interval between the moments of mean Mēsha-samkrānti and the nearest mean sunrises at the beginning of each century, Prof Jacobi's column headed "Cor" in Table XIII states these clearly in ghāṭikās and palas. Mean Mēsha-samkrānti always occurs $2^h 3^m 32^s 30''$ after true Mēsha-samkrānti, and the moment of the latter's occurrence every year is given in hours and minutes in col 17, Table I, "*Indian Calendar*". There is no difference between us in this respect.

¹ For the information of those who wish to compare the two it is desirable to point out that in Prof Jacobi's Table XII (*Vol XI, above*), under head "Equation" on left side, the tenth entry from the top, "626" is probably a misprint for "616", and in the same column, the eighth entry from the bottom, "152" should preferably be read "142".

² There appears to be one misprint in Jacobi's Table XIII. Under head "Dist ☾—☉ uncorrected," in the section dealing with the *Ārya Siddhānta*, against K Y century 4300, the number of minutes should be "14," not "24."

(iii) The advances in the values of a , b , c respectively during a common century of 36526 civil days according to Āryabhata uncorrected, excluding whole revolutions, are— a (mean moon's distance from mean sun) $319^{\circ} 24' 30'' 645$, b (☾ 's mean anom) $211^{\circ} 1' 55'' 775$, c (☉ 's mean anom) $0^{\circ} 7' 48'' 139$ These in circle measurement (our notation) are—

$$a = 8872\ 458680555$$

$$b = 586\ 100443673$$

$$c = 0\ 361215706$$

(iv) Taking only the circle measurement, the respective increases for one day of 24-hours are—

$$a = 338\ 632000730$$

$$b = 36\ 291575876$$

$$c = 2\ 737785720$$

(v) Deducting one day's increase from the former fixtures, we have for a defective century of 36525 civil days—

$$a = 8533\ 826679825$$

$$b = 549\ 808867797$$

$$c = 997\ 623429986$$

We now have to work out the correct details for the first 36 centuries of the Kalyuga, 31 common and 5 defective

299 (i) a Using the above figures, it is found that the advance of a in that period (omitting quantities of 10,000 or whole revolutions¹) was 7715 352496330, and since at the epoch of the Kalyuga the distance between mean moon and mean sun was nil (above, § 290, *xii*), the same represents their relation at the beginning of K Y 3600. But for tabulation purposes we have to deduct from this the sum of the greatest equations ☾ and ☉ (§ 290, *xiv*, and 295). This sum, as already stated, I estimate at 199 115048361. Therefore the tabular a for the beginning of K.Y. 3600 is 7516 237447969. Prof Jacobi gives this figure, as I interpret him,² in our notation as 7516 6. The difference between us is due to his estimation of the greatest equations ☾ and ☉ as 198 7 (margin of Table quoted in footnote below) instead of 199 1. But I adhere to my figure, the reason for which has been fully explained.

(ii) b The advance of b in the first 36 centuries, omitting whole revolutions,³ was in thousandths of the circle, 918 158092848. Adding to this the value of b at K.Y. 0 (§ 290, *xiii*), namely 250, we have for the moon's mean anom at the beginning of K Y 3600, $b = 168\ 158902848$.

(iii) Now in this matter Prof Jacobi and myself are not quite in accord. He states the value (Vol XI above, Table V B) as in his notation 6718. This in my notation, measuring from perigee instead of apogee, is 171 8. This figure corresponds to his valuation of b at that moment, in degrees, etc., as given in Vol I above, Special Table XIII, where it is fixed, for the moment of mean Mēsha-samkrānti, as $245^{\circ} 6' 0''$. The correction for mean sunrise value is the moon's change in 15 ghatikās, or $3^{\circ} 15' 58'' 5$, making the position of ☾ at mean sunrise

¹ There are 1236 synodical revolutions of the moon in a century.

² In both sections of his Table V (Vol XI above, A and B) Prof Jacobi's entry "78166" is manifestly a misprint for "75166". In the same Table, Section A, opposite "cent 41" the entry "19789" should be "18789".

³ There are 1325 anomalistic revolutions of the moon in a century.

241° 50' 1" 5, which, in thousandths of circle, is 171 760416667 Not being absolutely certain in this case that my valuation is more accurate than his, I defer to him, and accept his figure as correct

(iv) In any very close case arising from the use of the Tables which follow the difference between us in the value of b , namely 36, may be deducted from the resulting b , and the date tested by my own estimate.

(v) c The change in the sun's mean anom (our c), similarly calculated for the 36 centuries,¹ was 999 314836816 Adding 283 3, the value of c at K Y 0 (§ 290, vii), we have for K Y 3600 $c=282\ 648170149$ But here again there is a minute difference between my estimate and that of Prof Jacobi He gives, for the sun's mean anom (measured from apogee) at the beginning of K Y 3600 (mean Mēsha-samkrānti), 282°—a value certainly correct To obtain mean sunrise value 14' 47" has to be deducted,² with the result 281° 45' 13", which in thousandths of circle $=782\ 648919753$, and in my notation (measurement from perigee) $=282\ 648919753$. I let this stand.

(vi) The values, then, adopted in this work for the positions of ☉ and ☾ at mean sunrise at the beginning of K Y 3600 are—

$$a=7516\ 237447969$$

$$-b=171\ 760416667$$

$$c=282\ 648919753$$

300 (i) Table LXI below, however, the main working Table, starts from the year K Y, 4000, and we have to add to the above figures the respective increases of a , b , c for four centuries, these increases being assessed by Lalla's values and not by the original values of Āryabhata (§ 289)

(ii) The increases of a , b , c in one day, one year and one century according to Lalla are given in the heading of Table LXIV below The four centuries are all common ones, and, adding the necessary quantities, we have for the beginning of K Y 4000,—mean sunrise value—

$$a=2987\ 553682533$$

$$b=523\ 155092591$$

$$c=284\ 093782577^3$$

These agree, *mutatis mutandis*, with Prof Jacobi's figures (Vol XI, Table V), which, in my notation, are $a=2988\ 0$, $b=523\ 2$, $c=284\ 1$.

(iii) Now these values are, as will be seen from the entry "1" in Jacobi's column for the week-day (w), the figures for mean sunrise on Sunday, that is to say, on Sunday, 25 March,

¹ Omitting his 100 whole sidereal revolutions

² 14' 47", or actually 14' 47" 04, is the O's mean motion in 6 hours, the difference in time between mean sunrise and the moment of mean Mēsha samkrānti on the day when, astronomically, K Y 3600 began

³ We may estimate the value of c on the Sunday at the beginning of K Y 4000 in another way The sun's mean anom at the moment of mean Mēsha samkrānti is always 283 3, or 102° (§ 290, vii) In the year in question, A.D 899, true Mēsha samkrānti took place (*Indian Calendar, Table I*) at 13^h 47^m 30^s after mean sunrise on Thurs, 22 March, while the moment of mean Mēsha-samkrānti was (§ 290, x) 2d 3h 32^m 30^s later, or 6^h 40^m before mean sunrise on Sunday, 25 March Adding the sun's motion for 6^h 40^m from Table LXV below, viz 0-780495686 to 283 3, the c for mean sunrise on that Sunday is found to be 284 093829019

A.D. 899, mean Mēsha-samkrānti having taken place on the previous day, Saturday, at 17^h 20^m after mean sunrise. Following general practice, I work for mean sunrise on the day on which the mean samkrānti occurred, i.e. for the Saturday, and deduct one day's values from the above.

Finally then the working values for the beginning of K Y 4000 (Sat, 24 Mar, A.D. 899, mean sunrise) are—

$$a = 2648\ 921808551$$

$$b = 486\ 863468853$$

$$c = 281\ 355996857$$

301 The century Table LXXII below is prepared from these details by addition of century increases. All the centuries concerned except century 42, which was defective, are common ones, each of 36526 days.

Table LXXIII gives the increases of a , b , c for each year of the century,¹ following Lalla's *blja*.

Table LXXIV gives the values to be added for the days intervening between that on which true Mēsha-samkrānti occurred in each year and the day of the corresponding beginning of the luni-solar year, i.e. the civil day called "Chaitra śukla 1". This Table is prepared for the purpose of assisting workers to check the main Table entries giving the values of a , b , c (Table LXXI, cols 23-25). The week-day stated in the main Table will always serve as a guide. Compare the similar Table in my article on the *Siddhānta-tīrōmanī* (Vol. XV, pp 159-245 *above*) where instructions for its use are given (§ 279).

THE NAKSHATRA

302 A special note must be made regarding the working of the "Indian Calendar" rule (§ 156, p 97) for obtaining approximately the index of the nakshatra.

It will be observed there that part of the process (see § 133, *Ind Cal*) consists of the addition to the value of c , the sun's mean long., of a constant, viz 7207, as stated in 10,000ths of circle. This is the *Sūrya-Siddhānta* quantity. For work by the *Ārya-Siddhānta* we require the *Ārya-Siddhānta* quantity.

The *Sūrya-Siddhānta* figure is made up of (i) long. of sun's perigee-point (257° 15' 55" 7 =) 7146 3 and (ii) 60 4, the greatest equation of the sun's centre.

Now (i) the long. of the sun's perigee-point according to the *Ārya-Siddhānta* is always 238°, or, in 10,000ths of circle, 7166 6 (§ 290, *v. above*), and (ii) the greatest equation of the sun's centre (§§ 295, 296) is 59 6875. Hence the *Ārya-Siddhānta* constant for calculating the nakshatra is (7166 6 + 59 6875 =) 7226 3542, and for approximate calculation is 7226, not 7207.

¹ There appear to be two misprints in Prof Jacob's Table VI (*above*, Vol. XI, p 165), in which he gives similar annual increases. Against year 3, under " c ," "61" should be "6", and against year 52, under " a ," "16312" should be "16352".

Thus the rules for finding the nakshatra by the *Ārya-Siddhānta* are as follows.—

A Roughly Find a , b , c and t in whole numbers, multiply c by 10, add 7226 to the result, from this subtract "equation c " The result is s , the sun's true longitude

B More closely Find a , b , c and t with the fractions in decimals, to the value of c multiplied by 10, or, with the decimal point one place to the right, add the constant 7226.3542, from the result deduct (including decimals) the amount of "equation c " The result is s in full detail $s+t=n$, the index of the nakshatra, with which turn to Table LXVIII for value of the nakshatra

The work is shewn in Example 7 below

EXAMPLES

Example 1 To find the a , b , c values for mean sunrise on the first civil day of the luni-solar year

Rule Add together the entries in Tables LXXII and LXXIII for the corresponding expired year of the Kaliyuga and those in Table LXXIV for the number of days' interval from true Mēsha-samkrānti (Table LXI, col 13, bracket-number) to the first civil day of the luni-solar year, called "Chaitra śukla 1" (col 19, bracket-number) Note specially the week-day of Chaitra śukla 1, and work for that day¹ Decimals need not be used except in close cases

For an example I take the year A.D. 1110-11 It corresponds (Table LXI) to K Y 4211 expired The entries shew that true Mēsha-samkrānti occurred on Day 83 (Thursday, 24 March, A.D. 1110), and Chaitra śukla 1 on Day 82, the day previous Interval between them 1 day

Full work with the decimals —

	$w-d$	a	b	c
(Table LXXII) Beginning of K Y cent 42	(0)	384 5799	662 5608	282 0784
(Table LXXIII) Beginning of year 11	(0)	622 8697	819 7442	0 4230
(Table LXXIV) Interval of days, 1	(4)	8984 1044	891 1251	991 7866
<hr/>				
At mean sunrise on Day 82, or on (4) Wednesday, 23 March, A.D. 1110	(4)	9991 5540	373 4301	274 2880

These are the entries for that day in Table LXI

The same result can be obtained by first finding the a , b , c for mean sunrise of the day on which true Mēsha-samkrānti took place, and then deducting the values for the intervening

¹ Owing to the formation of the several Tables the interval of days measured by their bracket numbers in Table LXI, cols 13, 19, sometimes differs by 1, but never by more than 1 But this leads to no difficulty when the desired week-day is duly noted The point to remember is that the resulting week-day in our addition must be the correct one as given in Table LXI, and that we must use the entries in Table LXXIV for such number of days as will make the final week-day the one we work for

days as given in Table LXXIV [The day on which true Mēsha-samkīrānti took place is, in Table LXXIV, the day "Mēsha 0" (col 2)]

Thus —

	<i>w-d</i>	<i>a</i>	<i>b</i>	<i>c</i>
(Table LXXII) As before	(0)	384 5799	662 5608	282 0784
(Table LXXIII) Do . . .	(0)	622 8697	819 7442	0 4230
(Table LXXIV) "Mēsha 0"	(5)	9322 7363	927 4168	994 5244

At mean sunrise on day of true Mēsha-samkīrānti, (5) Thursday, 24 March (Day 83) . . .	(5)	330 1839	409 7218	277 0258
(Table LXXIV) Less 1 day interval	-1	-338 6319	-36 2916	-2 7378

At mean sunrise on Day 82, (4) Wed, 23 March	(4)	9991 5540	373 4302	274 2880
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The result is the same as above

Example 2 The same for a year with a greater interval of days between Mēsha-samkīrānti and Chaitra sukla 1

Take the year A D 1603, K Y 4704 expired The interval of days from true Mēsha-samkīrānti (Table LXXI, col 13) back to Chaitra sukla 1 (col 19) (mean sunrise in both cases) is (87-62) 25

First process—with full decimals —

	<i>w-d</i>	<i>a</i>	<i>b</i>	<i>c</i>
(Table LXXII) Cent 47 . . .	(6)	4385 0933	565 5125	281 1467
(Table LXXIII) Year 4 . . .	(5)	4741 1679	22 0623	999 9049
(Table LXXIV) Interval 25 days	(1)	856 9394	20 1262	926 0798

At mean sunrise on Day 62, on Chaitra śukla 1, (5) Thursday, 3 March, A D. 1603 . . .	(5)	9983 2006	607 7010	207 1314
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These are the entries in Table LXXI

Second process —

	<i>w-d</i>	<i>a</i>	<i>b</i>	<i>c</i>
(Table LXXII) Cent 47	(6)	4385 0933	565 5125	281 1467
(Table LXXIII) Year 4	(5)	4741 1679	22 0623	999 9049
(Table LXXIV) "Mēsha 0"	(5)	9322 7363	927 4168	994 5244

At mean sunrise of (Day 87) Mēsha-samkīrānti day, (2) Mon, 28 March, A D 1603 . . .	(2)	8448 9975	514 9916	275 5760
(Table LXXIV) Less for 25 days' interval . . .	-(4)	-8465 7968	-907 2906	-68 4446

At mean sunrise on Day 62 . . .	(5)	9983 2007	607 7010	207 1314
Result, the same				

Computation of a date

Example 3 We will now take a suppositious Record-date, and in the following examples explain the complete method of work for proving the accuracy of all its details, and for settling some other matters

The date is "Śaka 1148 expuṇḍ, K Y 1327, Vāraṇ Satnīday Bhādrapada śukla 5, Kanyā 1, Bāṇa karaṇa, nakshatra Viśākhā, yōga Vaidhātī, Kanyā lagṇa "

Table LXI shews that the year corresponded to A.D. 1226-27, that in that year true Mēsha-samkrānti took place 3^h 55^m after mean sunrise on Wed. 25 March (Day 84 from 1 Jan), that the civil day Chaitra śukla 1 was Sunday, 1 Mairen (Day 60 from 1 Jan), and that (col 8) the lunar month Āshādhā was intercalated in that year. The year was called 'Vṛjaya' in South India, "Vikṛita" in the North

The interval of days between the initial days of the solar and lun-solar year was (84-60) 24

In this example we work for the values of a , b , c and t at mean sunrise of the day Chaitra śukla 1, which is stated in Table LXI to have been (col 20) a Sunday. We work by the first process shewn above, and with full decimals. In using Table LXXIV for the interval of days—24 as already stated—it is observed that the week-day number (col 3) for that number of days' interval (col 1) is 2, and that, since the week-days obtained for the year from Tables LXXII, LXXIII are respectively 6 and 6, total 12, the addition of 2 will make total 14, or 0, or a Saturday, whereas the day we are working for was Sunday. Hence we use the figures for 23 days' interval, week-day 3, which gives us the correct a , b , c for 1 Sunday (See note to Example 1)

	$u-d$	a	b	c
(Table LXXII) K Y Cent 43	(6)	8913 7771	214 1179	279 7019
(Table LXXIII) Year 27	(6)	9587 5412	907 9933	0 0428
(Table LXXIV) 23 days' interval	(3)	1534 2032	92 7094	931 5554

At mean sunrise on (1) Sunday, 1

March, A.D. 1226, i.e. the day

Chaitra śukla 1 (1) 35 5215 214 8206 211 3001

The above work has been thus fully carried out in order to prove the correctness of the entries in Table LXI cols 23-24-25, which are the same. This work is not required to be done in practice as the Table provides the information.

Now knowing the Table entry to be accurate we proceed

The 11th Ordinary work

*Example 4 The true tithi*¹ The given date is Bhādrapada śukla 5. Table LXIII A shews that, Āshādhā having been intercalated in the year in question and Bhādrapada being therefore the seventh, and not the sixth, lunar month of the year, it began about 177 days after the day Chaitra śukla 1, consequently Bhādr. śuk 5 was about 181 days after. Having added

¹ The mean tithi (and probably the mean nakshatra and yōga also) was used in earlier years—to how late a date is not yet known. The mean tithi is the mean moon's distance from mean sun, our a . To find it add to the ascertained value of a (as in Example 3) for the day the sum of the greatest equations of moon and sun, i.e. 199 1150. The total gives the a of the mean tithi (= t of the true tithi). Thus for the day in question the mean tithi index is (35+199) 235, or (35-5215+199 1150) 234 6365. This was its value at mean sunrise of the given day.

the values of a , b , c for 181 days to those already found for Chaitra-śukla 1, the equations of b and c are added from Tables LXVI, LXVII approximately, or from Tables LXVI A, LXVII A in very close and doubtful cases, to the resulting value of a for the day, thus t , the true tithi-index, is found

In this example we work approximately

The serial number of the day Chaitra śukla 1 (in March A D 1226) is 60 and the week-day 1, Sunday (Example 3) The a , b , c for mean sunrise have been settled in Example 3

	d	$w-d$	a	b	c
Table LXI, cols 19-25	(60)	(1)	36	215	211
(Table LXIV) . . .	(181)	(6)	1292	569	496
<hr/>					
At mean sunrise on day . . .	(241)	(0)	1328	784	707
(Table LXVI) "Eqn b" . . .			3		
(Table LXVII) "Eqn c" . . .			117		

At mean sunrise on day 241, $t=1448$ =(Table LXVIII) śukla 5

Day 241 was (Table LXIX) August 29 Week-day 0=Saturday Reference to Table LXXI confirms this as the right week-day

The given Hindu date then is so far correct The 5th śukla tithi of Bhādrapada ended on, and gave its name to, Sat, 29 Aug, A D 1226 For historical purposes it is seldom necessary, unless the karana is mentioned, to find the time of beginning and ending of the tithi, but, if required, this is obtained approximately from Tables LXVIII, col 3, and LXIX At mean sunrise the tithi-index was 1448 It began ($1448-1333=$) 115, or (Table LXX) 8^h 9^m before, and ended ($1667-1448=$) 219, or 15^h 31^m after mean sunrise on that Saturday

The tithi Exact work

Example 5 Working the same date with the full decimals, we have—

	d	$w-d$	a	b	c
As in Example 3 . . .	(60)	(1)	35 5215	214 8206	211 3001
Table LXIV . . .	(181)	(6)	1292 3692	568 7839	495 5392
<hr/>					
	(241)	(0)	1327 8907	783 6045	706 8393

For either equation b or equation c note the difference between the values of b or c thus found and the nearest value respectively in Table LXVI A or LXVII A, cols 2^a 2^b Multiply this difference by the group-difference (col 4) Divide the result roughly by 2 or exactly by 2083, and add or subtract the result to or from the standard equation-value given in the Table (col 3) as necessity demands

[This is the complete process, but it almost always suffices to arrive very near to the truth merely by the exercise of common sense, using Tables LXVI A, LXVII A as Eye-Tables]

Here the moon's anom b is 783 6045, and the nearest amount of Argument b in Table LXVI A is 783 3, whose exact equation is 3 1006 (col 3) As the difference in anom is only about 0.3, viz 0.2712, and the group-difference only 0.4150, we may take 3 1006 as the required equation of the given anom Or we may work roughly by a multiplication of the first two decimals of the anom diff (0.27) by those of the group-diff (0.42) and a division of the result by 2—yielding 0.0567, which, added to 3 1006, makes "equation b "=3 1573, or we may work completely with all four decimals, arriving at the absolutely correct result 3 1546

If, for even greater accuracy, instead of using the value of the sun's *mean* motion in 55^m, we had worked by his *true* motion on that 157th day, viz by dividing by 60 his true motion in 1 hour (*Table XLIX*, p 54) and multiplying the result by 55, we should have found $n = 5625\ 8092$

This method C, for finding the sun's longitude s , is believed to be absolutely accurate and should be relied on in case of doubt

[For a note on the nakshatra see the next example]

The yōga

The nakshatra (*Example 7*), as quoted in the given date, shews in which of the 27 sidereal divisions the moon stood at the moment in question, or the extent of the moon's journey from celestial long 0° . The yōga deals with the combined journeys of both sun and moon

To find, therefore, the index of the yōga at mean sunrise of the given day we have to add the long of the true sun to the long of the true moon at that moment. But the long of the true moon is the index n , i.e. the nakshatra-index already found. And the long of the sun is the index s , also already found (*Example 7*)

Hence the yōga-index (y) = $s + n$, or, since $n = s + t$ (*Example 7*), $y = 2s + t$. The latter formula makes it easy to find the yōga when it is unnecessary to find the nakshatra

At mean sunrise of 29 Aug A.D. 1226 we have found that $s = 4177\ 5653$ and that $n = 5625\ 7925$, hence the yōga-index (y) = $9803\ 3578$, and (*Table LXVIII*) the yōga of the day was 27 Vaidhriti

The several samkrāntis

Example 9 To find the values of a , b , c and t at the moments of the several solar samkrāntis in the given year, and thereby to find whether a lunar month was common, intercalary (*adhika*), or suppressed (*kshaya*)

A samkrānti takes place when the sun touches the point of a zodiacal sign, i.e. when he reaches long 30° , 60° , etc. When, at the first of two such successive occurrences, the true moon is waning and at the second is also waning, or at the first is waxing and at the second is also waxing, the lunar month is common. If the moon is waning at the first and waxing at the second, the lunar month is repeated. It is intercalary (*adhika*). When the moon is waxing at the first and waning at the second, the lunar month is altogether suppressed (*kshaya*)

Thus it is necessary to find the a , b , c for the moment of the astronomical beginning of the solar year, the actual moment, that is, of the true Mēsha-samkrānti, and add to their values their respective increases during the several true solar months, thus obtaining the a , b , c for the moments of the true samkrāntis concerned. Adding to the value of a at the moment of a samkrānti the values of "equation b " and "equation c " (as in the former examples), we find the index of the tithi t , which shews whether the true moon was waxing or waning at the moment

The date and time of the true Mēsha-samkrānti is given in *Table LXI*, cols 13, 14, 17. The intervals in time to each subsequent samkrānti, and the collective intervals to each, are given in *Table LXIII B*, cols 8 and 3, and the corresponding increases in the values of a , b , c are given in the same Table, cols 9, 10, 11 and 4, 5, 6

We will consider the conditions for the first few samkrāntis of the same year as in *Examples 3-8*, viz A.D. 1226-27, K.Y. 4327, Śaka 1148

First we have to ascertain the values of a, b, c at the moment of true Mēsha-samkrānti which took place (Table LXI, cols 13, 14, 17) at 3^h 55^m after mean sunrise on Day 84, namely Wednesday, 25 March, A D 1226. The a, b, c for mean sunrise of Day 60, Sunday, 1 March, the day of Chaitra śukla 1, are given in cols 23, 24, 25 of the same Table. Interval between the two, whole days, (84—60=) 24. Taking down the a, b, c for 25 March and adding their increase for 24^d 3^h 55^m from Tables LXIV, LXV, we find the values of a, b, c at the moment of true Mēsha-samkrānti, as required.

Table LXIII B gives us the exact interval in time and the amount of increase of a, b, c , during that interval, up to the moment of every subsequent samkrānti in the year. In close cases, of course, full decimals can be used and the equation-values very carefully examined, but in general it is only necessary to use whole numbers, as in this example. Only in a doubtful case need we do more.

We desire, let us suppose, to ascertain, from the values of t at the respective Mithuna and Karka-samkrāntis, whether the moon was waxing or waning at the moments of their occurrence. The work is as follows —

	d	$u-d$	a	b	c
Mean sunrise, Chait śuk 1 (Table LXI)	. 60	1	36	215	211
24 days' increase (Table LXIV)	. . 24	3	8127	871	66
3 hours' do (Table LXV)	. . .		42	5	0
55 minutes' do (do)	. . .		13	1	0
At moment of true Mēsha-samkrānti	. . 84	4	8218	92	277
Interval to Mithuna-samk (T LXIII B, left side)			+1105	262	171
At moment of Mithuna-samkrānti			9323	354	448 ¹
Eqn b (Table LXVI)	. . .		250		
Eqn c (Table LXVII)	. . .		41 ¹		
			$t = 9614$		

This value of t shews that at the Mithuna-samkrānti the moon had not reached the point of new moon when $t = 10,000$. She was still waning.

	a	b	c
At moment of Mithuna-samkrānti, as above	. . 9323	354	448
Interval to Karka-samk (T LXIII B, cols 9, 10, 11)	. . 703	147	47
At moment of Karka-samkrānti	. . . 26	501	535 ¹
Eqn b (Table LXVI)	. . . 138		
Eqn c (Table LXVII)	. . . 73 ¹		
			$t = 237$

[It is not really necessary, when it is seen that a (here 26) is greater than 0, to add the equations, because the value of a proves that the moon had begun a new synodical revolution and was waxing.]

The value of t (and a) shews that the moon was waxing at the Karka-samkrānti. Thus the lunar month Āshādhā (see cols 1, 2, Table LXIII B) was intercalated in the given year.

The place of the moon at the moments of the later samkrāntis is obtained, if required, by a continuation of similar work and the use of Table LXIII B.

¹ See note to Table LXIII B. These values are given in the auxiliary Table. At the Mithuna samkrānti c is always 448 0377 and eqn c always 40 5619. At the Karka samkrānti c is always 534 0213 and eqn c always 72 5193.

Days of the solar year

Example 10 To find the day and week-day of the solar year corresponding to any given day in the luni-solar year

The moment of true Mēsha-samkrānti, as given in Table LXI, cols 13, 14, 17, marks the astronomical beginning of the solar year. In different parts of India (see *Indian Calendar*, § 28, p 12, and *Indian Chronography*, § 43, pp 18, 19) there are different rules for fixing the first day of the solar month, which is sometimes the same day, sometimes the next day, sometimes (in Bengal) the third day. In the present case we imagine the record to have come from the Tamil country and we work by the Tamil rule.

In the given year (*Example 3*), A D 1226, true Mēsha-samkrānti took place on Day 84 (measured from Jan 1), Wednesday, 25 Maich, at 3^h 55^m after mean sunrise, and that Wednesday was the day "1 Mēsha" since the samkrānti occurred before sunset.

The days in Mēsha follow regularly. But to find the first civil day of each successive month in the year we must establish the moment when each samkrānti took place. This information is obtained from Table LXIII B.

We have determined the given date to be (see *Examples 4, 5*) the serial day 241 measured from Jan 1, and the 157th day after the day on which Mēsha-samkrānti occurred, which was Day 84. Turn to Table LXIII B. Kanyā began 156 days after true Mēsha-samkrānti, so our date will be in the solar month Kanyā. Calculate the moment of occurrence of the Kanyā-samkrānti in the given year from the same Table.

	<i>d</i>	<i>u-d</i>	<i>h</i>	<i>m</i>	<i>s</i>
(Table LXI) True Mēsha-samkrānti .	(84)	(4)	3	55	0
(Table LXIII B) Interval to Kanyā-samk .	(156)	(2)	10	24	25
Moment of Kanyā-samkrānti .	(240)	(6)	14	19	25

By Tamil rule, since the samkrānti took place after sunset, or 12^h Lanka time, viz at 14^h 19^m 25^s after mean sunrise, the civil day "1 Kanyā" was not (6) Friday (Day 240), 28 August, the day of the samkrānti, but was Saturday (Day 241), 29 August.

And this Saturday happens to have been the very day of our record, which day was in solar-year reckoning "1 Kanyā."

[Observe that, if the record had come from Bengal, its solar date would have been the same, since the samkrānti occurred before midnight on Friday and the Saturday was therefore "1 Kanyā." Had it come from Orissa, the Saturday would have been "2 Kanyā," since the first day of the solar month is, in that country, always the day of the samkrānti, and so "1 Kanyā" was the Friday. By the Malabar Rule "1 Kanyā" was Saturday.]

The lagna

Example 11 On the day in question (*Example 7*) it has been established that at mean sunrise the sun's true long *s*, in 10,000ths of the circle, was 4177 5653. To calculate the lagna we must have *s* in degrees, etc., which can be calculated by Table XLV B, Vol XIV above, or by Tables XLVIII A, XLIX, L, in the same volume. We work by the latter.

The day of the record was the 157th after true Mēsha-samkrānti, which took place 3^h 55^m after mean sunrise on the day of its occurrence. Table XLVIII A (p 32) shews that at 3^h 55^m after mean sunrise 157 days later the sun's true long, *s*, was 150° 33' 7 84. Deduct his motion (true) for 3^h by Table XLIX (p 54), viz 7' 18" 72, and (mean) for 55^m by Table L, viz 2' 15" 22, total 9' 34' 24. Then *s* at mean sunrise was 150° 23' 33" 60.

The long of the point of rising of Kanyā is (*Indian Chronography*, Table XXII) 150°, and that sign ends at 180°. Take the ending-point and calculate the distance between it and the sun at mean sunrise, 180° - 150° 23' 33" 60 = 29° 36' 26" 40. There is no need here for

great accuracy, and we take this as $29^{\circ} 36'$ Turn this into time by multiplying the degrees by 4^m , and the minutes by 4^s Result $1^h 58^m 24^s$

Thus on the given day Kanyā was lagna from very shortly before till about 1^h 58^m after mean sunrise

In examining the given date in the matter of the karana (*Example 6*) we found that the action referred to in the record must have taken place between mean sunrise and 3^h 41^m later or between 6 0 and 9 41 A.M. on Sat, 29 Aug, A.D. 1226. The mention of the lagna still further reduces the time and shews that the action referred to must have taken place between mean sunrise and a time 1^h 58^m later, or between 6 0 and 7 58 A.M. on that day.

NOTE

The above examples may, perhaps, strike the uninitiated as involving an immense amount of complicated work in order to obtain the desired result. But such is by no means the case. Every date can be calculated in whole numbers at first, and it is very seldom that the decimals need be resorted to. They are provided for the purpose of deciding doubtful cases where very great accuracy is required.

For all the details of the given date,—and it is very seldom that so many are stated in an inscription or grant,—the following exemplifies all the work necessary to be done to put us in full possession of the facts. In about a quarter of an hour we learn everything that has to be learned, and, when less details are given, their accuracy can be proved or disproved in a few minutes. What follows shews the ordinary work to be done for the date given in Examples 3-10.

Given year = Śaka 1148, K Y 4327, Vyaya, A D 1226-27

	d	$w-d$	h	m	s		d	$w-d$	a	b	c
1 Mēsha =	(84)	(4)	3	55	0		(60)	(1)	36	215	211
	(156)	(2)	10	24	25		(181)	(6)	1292	569	496
	(240)	(6)	14	19	25		(241)	(0)	1328	784	707

1 Kanyā = (241) 0 Sat 29 Aug

1448 1667 $t = 1448$ Bhādr suk 5
 — 1333 — 1448

$$115 = 8^h 9^m \quad 219 = 15^h 31^m$$

c = 7070

7225

4296

- 117

$s = 4179$

4179

2

$t = 1448$

8358

$n = 5627$

+ 1448

$n = \text{Viśākha}$ $y = 9806$

y = Vaidhriti

$$8^h \quad 9^m$$

15 31

2)23 40

Total Bāva

11 50

- 8 9

Bava on Sat 29 Aug

= 3 41

(The lagna requires a short calculation by itself)

The above decides the solar month, day and week-day

"	"	"	"	luni-solar month, day and week-day.
"	"	"	"	tithi
"	"	"	"	karana
"	"	"	"	nakshatra
"	"	"	"	yōga
"	"	"	"	the positions of sun and moon, their longitudes, and distance from another
"	"	"	"	the time of day referred to, within 2 hours

TABLE A.

DIFFERENCES IN THE CALENDAR BETWEEN ĀRYA AND SURYA SIDDHANTA FIXTURES

Cols 1, 2—The number of the year here given is the one generally used in records of the year A.D. noted in column 3, and is stated here so as to catch the eye readily. In referring to the main Table LXXI the number of the year in columns 1, 2 therein is the present number advanced by 1, being the corresponding concurrent year.

Col. 4, Class A—Different samvatsara-names given to solar and luni-solar years.

Col 4, Class B—Intercalations and suppressions of different lunar months. "adh"=an intercalated (adhika) months, "ksh," a suppressed (kshaya) month.

Col 4, Class C—Differences in the civil day called "Chaitra Śukla 1," the civil beginning of the luni-solar year. The figure in brackets in columns 5, 6 is the number of the civil day measured from January 1st.

K. Y. expired.	Saka expired.	A. D.	Class.	FIXTURES ACCORDING TO THE	
				First Ārya Siddhanta.	Surya Siddhanta.
1	2	3	4	5	6
4007	828	906 7	A	1 "Prabhava" . .	60 "Kshaya"
4008	829	907 8	A	2 "Vibhava" . .	1 "Prabhava."
4009	830	908 9	A	3 "Sukla" . . .	2 "Vibhava"
4076	896	974 75	B	4 Āshādha (adh.) .	3 Jyēshtha (adh.)
4080	901	979 80	B	6 Bhādrapada (adh.) .	3 Jyēshtha (adh.)
4092	913	991 92	A	27 "Vijaya" . . .	26 "Nandana."
4093	914	992 93	A	28 "Jaya" . .	27 "Vijaya"
4094	915	993 94	A	29 "Manmatha" . . .	28 "Jaya"
4096	916	994 95	A	30 "Durmukha" . .	29 "Manmatha."
4169	980	1058 59	B	4 Āshādha (adh.) . .	3 Jyēshtha (adh.)
4177	998	1076 77	A	53 "Siddhārthm" .	52 "Kālayukta."
4178	999	1077-78	A	54 "Raudra"	53 "Siddhārthm"
4179	1000	1078 79	A	55 "Durmatai"	54 "Raudra."
4180	1001	1079 80	A	56 "Dundubhi" .	55 "Durmatai"
4193	1014	1092 93	C	11 Mar (71), 5 Thur .	12 Mar (72), 6 Fri
4232	1053	1131-32	B	5 Śrāvapa (adh.) . .	4 Āshādha (adh.).
4251	1072	1150 51	B	5 Śrāvapa (adh.) . .	4 Āshādha (adh.)
4256	1077	1155 56	B	Nil . . .	12 Phālguna (adh.)
4257	1078	1156 57	B	1 Chaitra (adh.) .	Nil
id.	id	id.	C	23 Feb (54), 5 Thur .	24 Mar (54), 0 Sat
4262	1083	1161 62	A	19 "Pārthiva" . .	18 "Tārāpa."
4263	1084	1162 63	A	20 "Vyaya" . . .	19 "Pārthiva."

TABLE A—Contd

K Y expired	Saka expired.	A D	Class.	FIXTURES ACCORDING TO THE	
				First Ārya Siddhānta.	Sūrya-Siddhānta.
1	2	3	4	5	6
4264	1085	1163 64	A	21 "Sarvajit"	20 "Vyaya"
4265	1086	1164 65	A	22 "Sarvadhārīn"	21 "Sarvajit"
4313	1134	1212 13	B	7 Āsvina (adh.)	7 Āsvina (adh.)
4348	1169	1247-48	A	11 Māgha (ksh) 12 Phālguna (adh.)	45 "Virōdhakṛit"
4349	1170	1248 49	A	46 "Paridhāvin"	46 "Paridhāvin"
4350	1171	1249 50	A	47 "Pramādin."	47 "Pramādin."
4351	1172	1250 51	A	48 "Ānanda"	48 "Ānanda"
4356	1177	1255 56	C	49 "Rākshasa"	48 "Ānanda"
4378	1199	1277 78	B	11 Mar (70), 5 Thur 9 Mārgasira (adh.)	10 Mar (69), 4 Wed. 8 Kārttika (adh.)
4397	1218	1296 97	B	10 Pausa (ksh) 12 Phālguna (adh.)	10 Pausa (ksh) 12 Phālguna (adh.)
4416	1237	1315 16	B	12 Phālguna (adh.)	9 Mārgasira (adh.) 10 Pausa (ksh) 12 Phālguna (adh.)
4433	1254	1332 33	A	12 "Bahudhānyā"	8 Kārttika (adh.) 9 Mārgasira (ksh) 12 Phālguna (adh.)
4434	1255	1333 34	A	13 "Pramāthun"	11 "Iśvara."
4435	1256	1334 35	A	14 "Vikrama"	12 "Bahudhānyā"
4436	1257	1335 36	A	15 "Vriśha"	13 "Pramāthun."
4454	1275	1353 54	B	7 Āsvina (adh.) 11 Māgha (ksh) 12 Phālguna (adh.)	14 "Vikrama."
4471	1292	1370 71	B	3 Jyēṣṭha (adh.)	6 Bhādrapada (adh.)
4481	1302	1380 81	B	Nīl	2 Vaiśākha (adh.) 8 Kārttika (adh.)
4492	1313	1391 92	B	7 Āsvina (adh.)	9 Mārgasira (ksh) 6 Bhādrapada (adh.)
4509	1330	1408 9	B	3 Jyēṣṭha (adh.)	2 Vaiśākha (adh.)
4511	1332	1410 11	B	7 Āsvina (adh.)	6 Bhādrapada (adh.)
4518	1339	1417 18	A	38 "Krōdhin"	37 "Sōbhana"
4519	1340	1418 19	A	39 "Viśvāvasu"	38 "Krōdhin"
id	id.	id.	B	8 Kārttika (adh.) 11 Māgha (ksh) 12 Phālguna (adh.)	8 Kārttika (adh.)
4520	1341	1419 20	A	40 "Parābhava"	39 "Viśvāvasu"
4521	1342	1420 21	A	41 "Plavanga"	40 "Parābhava"
4537	1358	1436 37	C	18 Mar (78), 1 Sun 8 Kārttika (adh.)	19 Mar (79), 2 Mon
4557	1378	1456 57	B	10 Pausa (ksh) 12 Phālguna (adh.)	8 Kārttika (adh.)
4566	1387	1465 66	B	2 Vaiśākha (adh.)	1 Chaitra (adh.)

TABLE A—Contd

K. Y. expired.	Saka expired.	A. D.	Class.	FIXTURES ACCORDING TO THE	
				First Ārya Siddhanta	Sūrya-Siddhanta
1	2	3	4	5	6
4574	1395	1473 74	C	28 Feb (59), 1 Sun	27 Feb (58), 0 Sat.
4576	1397	1475 76	B	7 Āsvina (adh) .	7 Āsvina (adh.)
4587	1408	1486 87	B	10 Pausa (lsh)	11 Māgha (lsh)
				12 Phālguna (adh.)	12 Phālguna (adh.)
4603	1424	1502 3	A	6 Bhādrapada (adh)	5 Śrāvana (adh)
4604	1425	1503-4	A	4 "Pramōda" . .	3 "Sukla"
id	id.	id.	B	5 "Prajāpati" . . .	4 "Pramōda"
4605	1426	1504 5	A	2 Vaisākha (adh)	1 Chaitra (adh.)
4606	1427	1505 6	A	6 "Āngirasa" .	5 "Prajāpati"
id.	id.	id	B	7 "Śr mukha" .	6 "Āngirasa."
4607	1428	1506 7	A	6 Bhādrapada (adh)	5 Śrāvana (adh)
4608	1429	1507 8	A	8 "Bhāva" . . .	7 "Śrīmukha"
4609	1430	1508 9	A	9 "Yuvan"	8 "Bhāva."
4610	1431	1509 10	A	10 "Dhātri" .	9 "Yuvan."
4611	1432	1510 11	A	11 "Īśvara" .	10 "Dhātri"
4612	1433	1511-12	A	12 "Bahudhānya" .	11 "Īśvara"
4613	1434	1512 13	A	13 "Pramāthun" .	12 "Bahudhānya."
4614	1435	1513 14	A	14 "Vikrama"	13 "Pramāthun"
4615	1436	1514 15	A	15 "Vrisha"	14 "Vikrama"
4622	1443	1521 22	B	16 "Chitrabhānu"	15 "Vrisha"
4644	1465	1543 44	B	Nū	8 Kārttika (adh)
4659	1480	1558 59	C	6 Bhādrapada (adh) .	9 Mārgaśīra (lsh)
4680	1481	1559 60	B	21 Mar (80), 2 Mon	5 Śrāvana (adh)
4679	1500	1578 79	B	8 Kārttika (adh)	7 Āsvina (adh)
4682	1503	1581 82	C	11 Māgha (lsh)	7 Āsvina (adh)
4689	1510	1588 89	A	12 Phālguna (adh)	5 Mar (64), 1 Sun.
4690	1511	1589 90	A	8 Kārttika (adh) .	30 "Dur mukha."
4691	1512	1590 91	A	6 Mar (85), 2 Mon	31 "Hēmalamba"
4692	1513	1591 92	A	31 "Hēmalamba" .	32 "Vilamba"
4693	1514	1592 93	A	32 "Vilamba" .	33 "Vikārin"
4694	1515	1593 94	A	33 "Vikārin"	34 "Śārvarin"
				34 "Śārvarin"	35 "Plava"
				35 "Plava"	

TABLE A—Contd.

K Y expired.	Saka expired	A. D	Class	FIXTURES ACCORDING TO THE	
				First Ārya Siddhānta.	Sūrya-Siddhānta.
1	2	3	4	5	6
4695	1516	1594 95	A	37 "Śōbhana" . . .	36 "Subhakṛit"
4696	1517	1595 96	A	38 "Krōdhin" . . .	37 "Śōbhana."
4697	1518	1596 97	A	39 "Viśvāvasu" . . .	38 "Krōdhin"
4698	1519	1597 98	A	40 "Parābhava" . . .	39 "Viśvāvasu"
id	id	id	B	8 Kārttika (adh) . . .	7 Āvina (adh)
4699	1520	1598 99	A	41 "Plavanga" . . .	40 "Parābhava."
4700	1521	1599 1600	A	42 "K laka" . . .	41 "Plavaṅga."
4701	1522	1600 1	A	43 "Saumya" . . .	42 "K laka."
4720	1541	1619 20	C	7 Mar (66), 1 Sun . . .	6 Mar (65), 0 Sat.
4731	1552	1630 31	C	4 Mar (63), 5 Thur . . .	5 Mar (64), 6 Fri.
4754	1575	1653 54	C	20 Mar (79), 1 Sun . . .	19 Mar (78), 0 Sat.
4757	1578	1656 57	C	17 Mar (77), 2 Mon . . .	16 Mar (76), 1 Sun.
4773	1594	1672 73	C	20 Mar (80), 4 Wed. . . .	19 Mar (79), 3 Tues.
4774	1595	1673-74	A	57 "Rudhurōdgārīn"	56 "Dundubhi"
4775	1596	1674 75	A	58 "Raktāksha" . . .	57 "Rudhurōdgārīn."
4776	1597	1675 76	A	59 "Krōdhana" . . .	58 "Raktāksha."
4777	1598	1676 77	A	60 "Kshaya" . . .	59 "Krōdhana."
4778	1599	1677-78	A	1 "Prabhava" . . .	60 "Kshaya."
4779	1600	1678 79	A	2 "Vibhava" . . .	1 "Prabhava"
4780	1601	1679 80	A	3 "Sukla" . . .	2 "Vibhava."
4781	1602	1680-81	A	4 "Pramōda" . . .	3 "Sukla."
4782	1603	1681 82	A	5 "Prajāpati" . . .	4 "Pramōda."
4783	1604	1682 83	A	6 "Āṅgīrasa" . . .	5 "Prajāpati"
4784	1605	1683 84	A	7 "Śrīmukha" . . .	6 "Āṅgīrasa."
4785	1606	1684 85	A	8 "Bhāva" . . .	7 "Śrīmukha."
4786	1607	1685 86	A	9 "Yuvan" . . .	8 "Bhāva."
4801	1622	1700 1	B {	7 Āvina (adh) . . .	} 7 Āvina (adh)
4802	1623	1701 2	B {	11 Māgha (adh) . . .	
				1 Chaitra (adh) . . .	Nil.
id.	id	id	C	27 Feb (58), 5 Thur . . .	29 Mar (58), 0 Sat.
4807	1628	1706 7	B	4 Āshādha (adh) . . .	3 Jyēshtha (adh.)
4819	1640	1718 19	C	22 Mar (81), 0 Sat. . . .	21 Mar (80), 6 Fri
4826	1647	1725 26	B	4 Āshādha (adh.) . . .	3 Jyēshtha (adh.)

TABLE LXI.

NOTES.

Cols 1 to 4—The present Table states the *concurrent* years so as exactly to correspond with Table I of the "Indian Calendar" and in that respect to save trouble for those who have become accustomed to use that publication. The year usually quoted in inscriptions is the *expired* year, though sometimes the concurrent year is given, *e g*, the year A D 899-900 corresponds to the concurrent years K Y 4001, Śaka 822, but to the expired years K. Y 4000, Śaka 821.

Col 8—All the entries are of intercalated (*adhika*) months, except those in italics, which are suppressed (*lshaya*) months.

A List of instances where in important details the Ārya and Sūrya differ is given in Table A at end of text.

It has not been thought necessary to include in this Table the years between A D 499 and 899. This paper concerns computation by the true motions of sun and moon, and it is practically certain that prior, at least, to the latter date all calculations for almanacs in India were made by mean planetary motions.

TABLE

GENERAL TABLE FOR CALCULATION

Conforming to Table I "Indian Calendar,"

Entries in italics in Column 7 shew where, in the Northern system, samvatsara-

* = Leap years of 366 days

CONCURRENT YEAR								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>ashaya</i>) LUNAR MONTHS (true)
Kali	Saka	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D	JOVIAN SAMVATSARA		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4001	822	957	306	74-75	899 000	53 Siddhārthun	53 Siddhārthun	
4002	823	958	307	75-76	*900 01	54 Raudra	54 Raudra	
4003	824	959	308	76 77	901 02	55 Durmatī	55 Durmatī	2 Vaiśākha
4004	825	960	309	77-78	902 03	56 Dandubhi	56 Dandubhi	
4005	826	961	310	78-79	903 04	57 Rudhūrōdgārīn	57 Rudhūrōdgārīn	6 Bhādrapada
4006	827	962	311	79-80	*904-05	58 Raktāksha	58 Raktāksha	
4007	828	963	312	80 81	905 06	59 Krōdhana	59 Krōdhana†	
4008	829	964	313	81-82	906 07	60 Kshaya	1 Prabhava	5 Śrāvana
4009	830	965	314	82-83	907 08	1 Prabhava	2 Vibhava	
4010	831	966	315	83 84	*908 09	2 Vibhava	3 Śukla	
4011	832	967	316	84 85	909 10	3 Śukla	4 Pramōda	3 Jyēshtha
4012	833	968	317	85-86	910-11	4 Pramōda	5 Prajāpati	
4013	834	969	318	86 87	911 12	5 Prajāpati	6 Āngurasa	{ 7 Āsvina 10 Pausa (<i>ksh</i>) }
4014	835	970	319	87 88	*912 13	6 Āngurasa	7 Śrīmukha	
4015	836	971	320	88-89	913-14	7 Śrīmukha	8 Bhāva	1 Chaitra
4016	837	972	321	89 90	914 15	8 Bhāva	9 Yuvan	5 Śrāvana
4017	838	973	322	90 91	915 16	9 Yuvan	10 Dhātri	
4018	839	974	323	91 92	*916-17	10 Dhātri	11 Isvara	
4019	840	975	324	92 93	917-18	11 Isvara	12 Bahudhānya	4 Āshādha
4020	841	976	325	93 94	918-19	12 Bahudhānya	13 Pramāthun	
4021	842	977	326	94-95	919 20	13 Pramāthun	14 Vikrama	

† 60 Keshava was suppressed in the north

LXI.

BY THE FIRST ĀRYA-SIDDHĀNTA.

the columns being similarly numbered

names of solar years differ from those given by followers of the Sūrya-Siddhānta.

Cols 13, 19—Figures in brackets=number of civil days measured from January 1st.

COMMENCEMENT OF THE								Kal.
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS)					
Day and month, A D	Week-day	Time of true Mēsha-samkrānti	Day and month, A.D	Week-day	a	b	c	
13	14	17	19	20	23	24	25	1
		H M S						
22 Mar (81)	5 Thur	13 47 30	16 Mar (75)	6 Fri.	9939 8668	196 5305	259 4537	4001
21 Mar (81)	6 Fri	20 0 0	4 Mar (64)	3 Tues	9815 5502	43 7653	228 6299	4002
22 Mar (81)	1 Sun.	2 12 30	22 Feb (53)	1 Sun.	29 8654	927 2917	200 5438	4003
22 Mar (81)	2 Mon	8 25 0	13 Mar (72)	0 Sat	64 5051	863 2752	251 8535	4004
22 Mar (81)	3 Tues.	14 37 30	3 Mar (62)	5 Thur	278 8203	746 8017	223 7674	4005
21 Mar (81)	4 Wed.	20 50 0	20 Mar (80)	3 Tues	9974 8281	646 4936	272 3393	4006
22 Mar (81)	6 Fri	3 2 30	10 Mar (69)	1 Sun	189 1433	530 0200	244 2533	4007
22 Mar (81)	0 Sat	9 15 0	27 Feb (58)	5 Thur	64 8268	377 2548	213 4295	4008
22 Mar (81)	1 Sun	15 27 30	17 Mar (76)	3 Tues	9760 8345	276 9467	262 0014	4009
21 Mar (81)	2 Mon	21 40 0	6 Mar (66)	1 Sun	9975 1497	160 4731	233 9153	4010
22 Mar (81)	4 Wed	3 52 30	23 Feb (54)	5 Thur	9850 8331	7 7079	203 0914	4011
22 Mar (81)	5 Thur	10 5 0	14 Mar (73)	4 Wed.	9885 4728	943 6915	254 4011	4012
22 Mar (81)	6 Fri	16 17 30	4 Mar (63)	2 Mon	99 7880	827 2178	226 3151	4013
21 Mar (81)	0 Sat	22 30 0	22 Feb (53)	0 Sat	314 1033	710 7443	198 2290	4014
22 Mar. (81)	2 Mon	4 42 30	11 Mar (70)	5 Thur	10 1109	610 4362	246 8010	4015
22 Mar (81)	3 Tues	10 55 0	28 Feb (59)	2 Mon.	9885 7943	457 6710	215 9771	4016
22 Mar (81)	4 Wed.	17 7 30	19 Mar (78)	1 Sun.	9920 4340	393 6545	267 2868	4017
21 Mar (81)	5 Thur	23 20 0	7 Mar (67)	5 Thur	9796 1174	240 8893	236 4269	4018
22 Mar (81)	0 Sat	5 32 30	25 Feb (56)	3 Tues	10 4326	124 4158	208 3769	4019
22 Mar (81)	1 Sun	11 45 0	16 Mar (75)	2 Mon	45 0722	60 3992	259 6866	4020
22 Mar (81)	2 Mon	17 57 30	5 Mar (64)	6 Fri	9920 7556	907 6340	228 5628	4021

TABLE

CONCURRENT YEAR								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>kshaya</i>) LUNAR MONTHS (true)
Kal	Saka	Chaitrādi Vikrama.	Mēshādi solar year in Bengal	Kollam	A.D	JOVIAN SAMVATSARA		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4022	843	978	327	95 96	*920 21	14 Vikrama .	15 Vṛiṣha .	2 Vaiśākha
4023	844	979	328	96 97	921-22	15 Vṛiṣha .	16 Chitrabhānu .	..
4024	845	980	329	97-98	922-23	16 Chitrabhānu	17 Subhānu .	6 Bhādrapada
4025	846	981	330	98 99	923 24	17 Subhānu .	18 Tārana .	.
4026	847	982	331	99 100	*924-25	18 Tārana	19 Pārthiva .	.
4027	848	983	332	100-01	925 26	19 Pārthiva	20 Vyaya .	4 Āshādha .
4028	849	984	333	101-02	926 27	20 Vyaya .	21 Sarvajit .	.
4029	850	985	334	102 03	927-28	21 Sarvajit .	22 Sarvadhārin .	..
4030	851	986	335	103 04	*928 29	22 Sarvadhārin	23 Virōdhun .	3 Jyēshtha .
4031	852	987	336	104-05	929 30	23 Virōdhun	24 Vikrita .	.
4032	853	988	337	105-06	930 31	24 Vikrita	25 Khara .	7 Āśvina .
4033	854	989	338	106 07	931 32	25 Khara	26 Nandana .	..
4034	855	990	339	107-08	*932 33	26 Nandana .	27 Vijaya .	..
4035	856	991	340	108 09	933 34	27 Vijaya .	28 Jaya .	5 Śrāvana .
4036	857	992	341	109 10	934-35	28 Jaya .	29 Manmatha .	..
4037	858	993	342	110-11	935 36	29 Manmatha	30 Durmukha .	..
4038	859	994	343	111-12	*936 37	30 Durmukha	31 Hēmalamba .	3 Jyēshtha .
4039	860	995	344	112-13	937 38	31 Hēmalamba	32 Vilamba .	.
4040	861	996	345	113 14	938 39	32 Vilamba .	33 Vikārin .	.
4041	862	997	346	114-15	939 40	33 Vikārin	34 Sārvarin .	2 Vaiśākha .
4042	863	998	347	115 16	*940-41	34 Sārvarin	35 Plava .	.
4043	864	999	348	116 17	941-42	35 Plava .	36 Subhakṛit .	6 Bhādrapada
4044	865	1000	349	117-18	942-43	36 Subhakṛit	37 Śobhana .	.
4045	866	1001	350	118-19	943-44	37 Śobhana .	38 Krōdhun .	.
4046	867	1002	351	119-20	*944-45	38 Krōdhun	39 Viśvāvasu .	4 Āshādha .

LXI—Contd

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS)					Kali
Day and month, A.D	Week-day.	Time of true Mēsha-samkrānti	Day and month, A.D	Week-day	a	b	c	
13	14	17	19	20	23	24	25	1
		H M S						
22 Mar (82)	4 Wed.	0 10 0	23 Feb (54)	4 Wed.	135-0709	701 1625	200-7767	4022
22 Mar (81)	5 Thur	6 22 30	13 Mar (72)	3 Tues.	169 7105	727 1460	252-0864	4023
22 Mar (81)	6 Fri.	12 35 0	2 Mar (61)	0 Sat	45 3939	574 3808	221-2635	2024
22 Mar (81)	0 Sat.	18 47 30	21 Mar (80)	6 Fri.	80 0335	510 3623	272 5722	4025
22 Mar (82)	2 Mon.	1 0 0	9 Mar (69)	3 Tues	9955 7169	357 5972	241-7524	4026
22 Mar (81)	3 Tues.	7 12 30	26 Feb (57)	0 Sat	9831 4003	204 8339	210 9246	4027
22 Mar (81)	4 Wed.	13 25 0	17 Mar (76)	6 Fri	9866 0399	140 8154	262-2323	4028
22 Mar (81)	5 Thur	19 37 30	7 Mar (66)	4 Wed.	80 3551	24 2419	234-1482	4029
22 Mar (82)	0 Sat.	1 50 0	24 Feb (55)	1 Sun.	9956 0385	871 5766	203-3243	4030
22 Mar (81)	1 Sun.	8 2 30	14 Mar (73)	0 Sat.	9990 6782	807 5702	254 6340	4031
22 Mar (81)	2 Mon.	14 15 0	4 Mar (63)	5 Thur	204 9934	691 0866	226 5480	4032
22 Mar (81)	3 Tues.	20 27 30	23 Mar (82)	4 Wed.	239 6331	627 0701	277 8577	4033
22 Mar (82)	5 Thur	2 40 0	11 Mar (71)	1 Sun.	115 3164	474 3049	247 0339	4034
22 Mar (81)	6 Fri.	8 52 30	28 Feb (59)	5 Thur	9990 9998	321 5397	216-2100	4035
22 Mar (81)	0 Sat.	15 5 0	19 Mar (78)	4 Wed.	25 6394	257 8149	270-2575	4036
22 Mar (81)	1 Sun.	21 17 30	8 Mar (67)	1 Sun.	9901 3228	104 7580	236-6958	4037
22 Mar (82)	3 Tues.	3 30 0	26 Feb (57)	6 Fri.	115 6381	988 2845	208 6098	4038
22 Mar (81)	4 Wed.	9 42 30	16 Mar (75)	5 Thur	150 2777	924 2680	259 9195	4039
22 Mar (81)	5 Thur.	15 55 0	5 Mar (64)	2 Mon.	25 9611	771 5027	229 0957	4040
22 Mar (81)	6 Fri.	22 7 30	23 Feb (54)	0 Sat.	240 2763	655 0292	201 9996	4041
22 Mar (82)	1 Sun.	4 20 0	12 Mar (72)	5 Thur.	9936 2841	554 7211	249-5816	4042
22 Mar (81)	2 Mon.	10 32 30	1 Mar (60)	2 Mon.	9811 9675	401 9560	218-7576	4043
22 Mar (81)	3 Tues.	16 45 0	20 Mar (79)	1 Sun.	9846-6072	337 9394	270-0674	4044
22 Mar (81)	4 Wed.	22 57 30	9 Mar (68)	5 Thur	9722 3005	185 1742	239-9517	4045
22 Mar (82)	6 Fri.	5 10 0	27 Feb (58)	3 Tues.	9936 6057	68 7007	211 1575	4046

TABLE

CONCURRENT YEAR								INTERCALATED (adhika) and SUPPRESSED (lshaya) LUNAR MONTHS (true)
Kalī	Saka	Chaitrādī Vikramā	Mēshādī solar year in Bengal.	Kollam	A D	JOVIAN SAMVATSARA		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4047	868	1003	352	120 21	945 46	39 Viśvāvasa	40 Parābhava	.
4048	869	1004	353	121 22	946 47	40 Parābhava	41 Plavanga	.
4049	870	1005	354	122 23	947-48	41 Plavanga	42 Kilaka	3 Jyēshtha .
4050	871	1006	355	123 24	*948-49	42 Kilaka	43 Saumya	.
4051	872	1007	356	124 25	949 50	43 Saumya	44 Sādhārana	7 Āsvina
4052	873	1008	357	125 26	950 51	44 Sādhārana	45 Virōdhakrit	.
4053	874	1009	358	126 27	951 52	45 Virōdhakrit	46 Paridhāvin	.
4054	875	1010	359	127 28	*952 53	46 Paridhāvin	47 Pramādin	5 Śrāvana .
4055	876	1011	360	128 29	953 54	47 Pramādin	48 Ānanda	.
4056	877	1012	361	129 30	954 55	48 Ānanda	49 Rākshasa	.
4057	878	1013	362	130 31	955 56	49 Rākshasa	50 Anala	3 Jyēshtha .
4058	879	1014	363	131 32	*956 57	50 Anala	51 Pingala	.
4059	880	1015	364	132 33	957 58	51 Pingala	52 Kālayukta	.
4060	881	1016	365	133-34	958 59	52 Kālayukta	53 Siddhārthin	2 Vaiśākha
4061	882	1017	366	134 35	959 60	53 Siddhārthin	54 Raudra	.
4062	883	1018	367	135-36	*960-61	54 Raudra	55 Durmati	6 Bhādrapada
4063	884	1019	368	136 37	961-62	55 Durmati	56 Dundubhi	.
4064	885	1020	369	137-38	962-63	56 Dundubhi	57 Rudhrōdgārīn	.
4065	886	1021	370	138-39	963-64	57 Rudhrōdgārīn	58 Raktāksha	4 Āshādha .
4066	887	1022	371	139-40	*964-65	58 Raktāksha	59 Krōdhana	.
4067	888	1023	372	140-41	965 66	59 Krōdhana	60 Kshaya	.
4068	889	1024	373	141-42	966-67	60 Kshaya	1 Prabhava	3 Jyēshtha .
4069	890	1025	374	142-43	967-68	1 Prabhava	2 Vibhava	.
4070	891	1026	375	143-44	*968 69	2 Vibhava	3 Śukla	7 Āsvina .
4071	892	1027	376	144-45	969 70	3 Śukla	4 Pramōda	..

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR			LUNI SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA SUKLA 1 ENDS)					Kali
Day and month, A.D.	Week-day	Time of true Mēsha-samkrānti.	Day and month, A.D.	Week-day	a	b	c	
13	14	17	19	20	23	24	25	1
		H M S						
22 Mar (81)	0 Sat	11 22 30	17 Mar (76)	2 Mon.	9972.2453	4 6841	262.4672	4047
22 Mar (81)	1 Sun.	17 35 0	7 Mar. (66)	0 Sat.	185 5605	888 2106	234 3811	4048
22 Mar (81)	2 Mon.	23 47 30	24 Feb. (55)	4 Wed.	61 2440	735 4454	203 5584	4049
22 Mar. (82)	4 Wed.	6 0 0	14 Mar (74)	3 Tues.	95 8836	671 4290	254 8669	4050
22 Mar. (81)	5 Thur	12 12 30	3 Mar (62)	0 Sat	9971 5669	518 6637	224 0431	4051
22 Mar. (81)	6 Fri.	18 25 0	22 Mar (81)	6 Fri.	6 2066	454 6473	275 3528	4052
23 Mar. (82)	1 Sun.	0 37 30	11 Mar (70)	3 Tues.	9881 8899	301 8921	244 5290	4053
22 Mar. (82)	2 Mon.	6 50 0	28 Feb (59)	0 Sat	9757 5734	149 1168	213 7052	4054
22 Mar. (81)	3 Tues.	13 2 30	18 Mar (77)	6 Fri.	9792 2130	85 1004	265 0148	4055
22 Mar (81)	4 Wed.	19 15 0	8 Mar. (67)	4 Wed.	6 5282	968 6268	236 9287	4056
23 Mar (82)	6 Fri.	1 27 30	26 Feb. (57)	2 Mon.	220 8435	852 1532	208 8427	4057
22 Mar. (82)	0 Sat.	7 40 0	16 Mar. (76)	1 Sun.	255 4831	788 1367	260 1524	4058
22 Mar (81)	1 Sun.	13 52 30	5 Mar (64)	5 Thur.	131 1665	635 3715	229 3286	4059
22 Mar (81)	2 Mon.	20 5 0	22 Feb (53)	2 Mon.	6 8499	482 6064	198 5047	4060
23 Mar. (82)	4 Wed.	2 17 30	13 Mar (72)	1 Sun	41 4895	418 5898	249 8145	4061
22 Mar (82),	5 Thur	8 30 0	1 Mar (61)	5 Thur	9917 1729	265 8247	218 9905	4062
22 Mar. (81)	6 Fri.	14 42 30	20 Mar (79)	4 Wed.	9951 8125	201 8082	270 3003	4063
22 Mar. (81)	0 Sat.	20 55 0	9 Mar (68)	1 Sun.	9827 4959	49 0429	239 4764	4064
23 Mar (82)	2 Mon.	3 7 30	27 Feb. (58)	6 Fri	41 8112	932 5694	211 3904	4065
22 Mar (82)	3 Tues.	9 20 0	17 Mar (77)	5 Thur	75 4508	868 5529	262 7001	4066
22 Mar. (81),	4 Wed.	15 32 30	7 Mar (66)	3 Tues	290 7660	752 0794	234 6440	4067
22 Mar (81)	5 Thur	21 45 0	24 Feb (55)	0 Sat	166 4494	599 3141	203 7901	4068
23 Mar (82)	0 Sat.	3 57 30	15 Mar (74)	6 Fri.	201 0890	535 2977	235 0998	4069
22 Mar. (82)	1 Sun	10 10 0	3 Mar (63)	3 Tues.	76 7724	382 5385	224 2760	4070
22 Mar (81)	2 Mon.	16 22 30	21 Mar. (80)	1 Sun.	9772 7802	282 2243	272 8470	4071

TABLE

CONCURRENT YEAR								INTERCALATED (adhik) and SUPPRESSED (lakṣya) LUNAR MONTHS (true)
Kali	Saka	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam	A D	JOVIAN SAMVATSARA		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4072	893	1028	377	145-46	970 71	4 Pramōda .	5 Prajāpati .	..
4073	894	1029	378	146 47	971-72	5 Prajāpati	6 Āngirasa .	5 Śrāvapa .
4074	895	1030	379	147-48	*972-73	6 Āngirasa .	7 Śrīmukha .	.
4075	896	1031	380	148-49	973 74	7 Śrīmukha	8 Bhāva .	.
4076	897	1032	381	149 50	974 75	8 Bhāva .	9 Yuvan .	4 Āshādha
4077	898	1033	382	150 51	975 76	9 Yuvan .	10 Dhātṛi .	.
4078	899	1034	383	151-52	*976 77	10 Dhātṛi .	11 Isvara .	..
4079	900	1035	384	152 53	977-78	11 Isvara .	12 Bahudhānya	1 Chaitra .
4080	901	1036	385	153 54	978-79	12 Bahudhānya	13 Pramāthun	.
4081	902	1037	386	154-55	979 80	13 Pramāthun	14 Vikrama	6 Bhādrapada
4082	903	1038	387	155 56	*980 81	14 Vikrama	15 Vṛisha .	.
4083	904	1039	388	156-57	981-82	15 Vṛisha	16 Chitrabhānu .	.
4084	905	1040	389	157 58	982 83	16 Chitrabhānu	17 Subhānu	4 Āshādha .
4085	906	1041	390	158 59	983 84	17 Subhānu	18 Tārana	.
4086	907	1042	391	159 60	*984-85	18 Tārana	19 Pārthiva .	.
4087	908	1043	392	160 61	985 86	19 Pārthiva .	20 Vyaya .	3 Jyēshtha .
4088	909	1044	393	161 62	986 87	20 Vyaya	21 Sarvajit .	.
4089	910	1045	394	162 63	987-88	21 Sarvajit .	22 Sarvadhārin	7 Āsmina .
4090	911	1046	395	163 64	*988 89	22 Sarvadhārin	23 Virōdhun	.
4091	912	1047	396	164 65	989 90	23 Virōdhun .	24 Vikṛita	.
4092	913	1048	397	165 66	990 91	24 Vikṛita .	25 Khara†	5 Śrāvapa .
4093	914	1049	398	166 67	991 92	25 Khara .	26 Vyaya .	.
4094	915	1050	399	167 68	*992 93	26 Nandana	27 Jaya .	.
4095	916	1051	400	168 69	993 94	27 Vyaya .	28 Manmatha	3 Jyēshtha .
4096	917	1052	401	169 70	994 95	28 Jaya .	30 Durmukha .	.

† 26 Nandana was suppressed in the north

LXI—Contd

COMMENCEMENT OF THE								
SOLAR YEAR			LUNI SOLAR YEAR (MEAN SUN-RISE OF CIVIL DAY ON WHICH CHAITRA SUKLA 1 ENDS)					Kaṇ.
Day and month, A D	Week-day.	Time of true Mīśha-samkrānti	Day and month, A D	Week-day	a	b	c	
13	14	17	19	20	23	24	25	1
		H. M S						
22 Mar (81)	3 Tues	22 35 0	11 Mar (70)	6 Fri	9987-0954	165 7508	244 7619	4072
23 Mar (82)	5 Thur	4 47 30	28 Feb (59)	3 Tues	9862 7789	12 9856	213 9381	4073
22 Mar (82)	6 Fri.	11 0 0	18 Mar (78)	2 Mon.	9897 4185	948 9692	265 2477	4074
22 Mar (81)	0 Sat.	17 12 30	8 Mar (67)	0 Sat.	111 7337	832 4955	237 1616	4075
22 Mar (81)	1 Sun.	23 25 0	25 Feb (56)	4 Wed.	9987 4171	679 7304	206 3378	4076
23 Mar (82)	3 Tues	5 37 30	16 Mar (75)	3 Tues	22-0506	615 7139	257 6475	4077
22 Mar (82)	4 Wed.	11 50 0	4 Mar (64)	0 Sat	9897 7400	462 9480	226 8237	4078
22 Mar (81)	5 Thur	18 2 30	21 Feb (52)	4 Wed	9773 4234	310 1835	195 9998	4079
23 Mar (82)	0 Sat	0 15 0	12 Mar (71)	3 Tues.	9808 0631	246 1670	247 3096	4080
23 Mar (82)	1 Sun.	6 27 30	2 Mar (61)	1 Sun.	22 3783	120 0934	219 2234	4081
22 Mar (82)	2 Mon.	12 40 0	20 Mar (80)	0 Sat	57 0170	65 6869	270 5332	4082
22 Mar (81)	3 Tues.	18 52 30	9 Mar (68)	4 Wed.	9932 7013	912 9117	239 7093	4083
23 Mar (82)	5 Th r	1 5 0	27 Feb (58)	2 Mon.	147 0166	796 4381	211 6233	4084
23 Mar (82)	6 Fri.	7 17 30	18 Mar (77)	1 Sun.	181 0562	732 4216	262 9330	4085
22 Mar (82)	0 Sat	13 30 0	6 Mar. (66)	5 Thur	57 3396	579 6565	232 1091	4086
22 Mar (81)	1 Sun.	19 42 30	23 Feb (54)	2 Mon.	9933-0229	426 8913	201 2852	4087
23 Mar (82)	3 Tues.	1 55 0	14 Mar (73)	1 Sun.	9967 6626	362 8648	252 5949	4088
23 Mar (82)	4 Wed.	8 7 30	3 Mar (62)	5 Thur	9843 3460	210 1096	221 7711	4089
22 Mar (82)	5 Thur	14 20 0	21 Mar (81)	4 Wed.	9877 9856	146 0931	273 0808	4090
22 Mar (81)	6 Fri	20 32 30	11 Mar (70)	2 Mon.	92 3008	29 6195	244 9948	4091
23 Mar (82)	1 Sun	2 45 0	28 Feb (59)	6 Fri.	9967 9842	876 8543	214 1709	4092
23 Mar (82)	2 Mon.	8 57 30	19 Mar (78)	5 Thur	3 6239	812 8379	265 4806	4093
22 Mar (82)	3 Tues	15 10 0	8 Mar (68)	3 Tues	216 9391	696 3643	237 3945	4094
22 Mar (81)	4 Wed.	21 22 30	25 Feb (56)	0 Sat	92 6225	543 5991	206 5707	4095
23 Mar (82)	6 Fri.	3 35 0	16 Mar (76)	6 Fri.	127 2021	479 5826	257 8804	4096

TABLE

CONCURRENT YEAR								INTERCALATED (adhika) and REVERSED (Pakṣa) in the MONTHS (true)
Kali	Śaka.	Chaitrādi Vikrama.	Māhādī solar year in Bengal	Kollam	A D	JOVIAN SAMVATSARA		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4097	918	1053	402	170 71	995 96	29 Manmatha	31 Hṛmalamba	.
4098	919	1054	403	171 72	*996 97	30 Darmukha	32 Vilamba	1 Chaitra .
4099	920	1055	404	172 73	997 98	31 Hṛmalamba	33 Vikārin .	.
4100	921	1056	405	173 74	998 99	32 Vilamba	34 Śārvarin .	5 Śrāvana .
4101	922	1057	406	174 75	999 1000	33 Vikārin	35 Plava .	.
4102	923	1058	407	175 76	*1000 01	34 Śārvarin .	36 Subhakarit .	.
4103	924	1059	408	176 77	1001 02	35 Plava .	37 Śōbhana .	4 Āshādha .
4104	925	1060	409	177 78	1002 03	36 Subhakarit	38 Krōdhan	.
4105	926	1061	410	178 79	1003 04	37 Śōbhana	39 Viśvāvasu .	.
4106	927	1062	411	179 80	*1004 05	38 Krōdhan	40 Parābhava	2 Vaiśākha
4107	928	1063	412	180 81	1005 06	39 Viśvāvasu	41 Plavanga .	.
4108	929	1064	413	181 82	1006 07	40 Parābhava	42 Kīlaka .	6 Bhādrapada
4109	930	1065	414	182-83	1007 08	41 Plavanga	43 Saumya	.
4110	931	1066	415	183 84	*1008 09	42 Kīlaka	44 Sādhārana .	.
4111	932	1067	416	184 85	1009 10	43 Saumya	45 Virōdhakarit .	5 Śrāvana .
4112	933	1068	417	185 86	1010 11	44 Sādhārana	46 Paridhāvin	.
4113	934	1069	418	186 87	1011 12	45 Virōdhakarit	47 Pramādin	.
4114	935	1070	419	187 88	*1012 13	46 Paridhāvin	48 Ānanda .	3 Jyēṣṭha .
4115	936	1071	420	188 89	1013 14	47 Pramādin	49 Rākshasa	.
4116	937	1072	421	189 90	1014 15	48 Ānanda	50 Anala	.
4117	938	1073	422	190 91	1015 16	49 Rākshasa	51 Pingala .	1 Chaitra
4118	939	1074	423	191 92	*1016 17	50 Anala	52 Kālayukta	.
4119	940	1075	424	192 93	1017-18	51 Pingala	53 Siddhārthun .	5 Śrāvana
4120	941	1076	425	193 94	1018 19	52 Kālayukta	54 Raudra	.
4121	942	1077	426	194-95	1019 20	53 Siddhārthun	55 Durmati .	.

LXI—Contd

COMMENCEMENT OF THE								
SOLAR YEAR			LUNI SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA SUKLA 1 ENDS)					Kali
Day and month, A.D	Week-day	Time of true Mīsha samkrānti	Day and month, A.D	Week-day	a	b	c	
13	14	17	19	20	23	24	25	
		H M S						1
23 Mar (82)	0 Sat.	9 47 30	5 Mar (84)	3 Tues	2 9455	326 8174	227 0586	4097
22 Mar (82)	1 Sun.	16 0 0	22 Feb (83)	0 Sat	9878 6289	174 0522	196 2327	4098
22 Mar. (81)	2 Mon	22 12 30	12 Mar (71)	6 Fri.	9913 2685	110 0357	247 5424	4099
23 Mar (82)	4 Wed.	4 25 0	2 Mar (81)	4 Wed.	127 5838	993 5622	219 4563	4100
23 Mar. (82)	5 Thur	10 37 30	21 Mar (80)	3 Tues	162 2234	929 5456	270 7661	4101
22 Mar (82)	6 Fri.	16 50 0	9 Mar (69)	0 Sat	37 9068	776 7804	239 9422	4102
22 Mar (81)	0 Sat.	23 2 30	27 Feb (58)	5 Thur	252 2221	660 3068	211 8562	4103
23 Mar (82)	2 Mon.	5 15 0	17 Mar (76)	3 Tues	9948 2298	559 9987	260 4280	4104
23 Mar (82)	3 Tues	11 27 30	6 Mar (65)	0 Sat	9823 9122	407 2335	229 6042	4105
22 Mar (82)	4 Wed.	17 40 0	24 Feb (55)	5 Thurs.	38 2274	290 7599	201 5181	4106
22 Mar. (81)	5 Thur	23 52 30	13 Mar (72)	3 Tues	9734 2362	190 4518	250-0901	4107
23 Mar (82)	0 Sat.	6 5 0	3 Mar (62)	1 Sun	9948 5515	79 9783	222 0040	4108
23 Mar. (82)	1 Sun.	12 17 30	22 Mar (81)	0 Sat	9983 1911	9 9618	274 3137	4109
22 Mar. (82)	2 Mon.	18 30 0	11 Mar (71)	5 Thurs	197 5063	893 4882	245 2277	4110
23 Mar (82)	4 Wed.	0 42 30	28 Feb (59)	2 Mon.	73 1897	740 7230	214 4037	4111
23 Mar. (82)	5 Thur	6 55 0	19 Mar. (78)	1 Sun	107 8294	676 7068	265 7135	4112
23 Mar. (82)	6 Fri.	18 7 30	8 Mar (67)	5 Thurs	9983 5127	523 9413	234 8896	4113
22 Mar. (82)	0 Sat.	19 20 0	25 Feb. (56)	2 Mon.	9859 1901	371 1761	204 0658	4114
23 Mar. (82)	2 Mon.	1 32 30	16 Mar (74)	1 Sun.	9893 8357	307 4513	258-1123	4115
23 Mar. (82)	3 Tues.	7 45 0	4 Mar. (63)	5 Thur	9769 5190	154 3945	224-5517	4116
23 Mar. (82)	4 Wed.	13 57 30	22 Feb (53)	3 Tues	9983 8344	87 9209	196 5655	4117
22 Mar. (82)	5 Thur	20 10 0	12 Mar. (72)	2 Mon.	18-4746	973 5044	247-7753	4118
23 Mar. (82)	0 Sat	2 22 30	2 Mar (61)	0 Sat	232-7892	857 4309	219-6892	4119
23 Mar. (82)	1 Sun.	8 35 0	21 Mar (80)	6 Fri.	267 4288	793-4143	270 9990	4120
23 Mar. (82)	2 Mon.	14 47 30	10 Mar (69)	3 Tues	143 1122	640-5491	240-1751	4121

TABLE

CONCURRENT YEAR								INTERCALATED (adhika) and SUPPRESSED (kshaya) LUNAR MONTHS (true)
Kali.	Śaka	Chaitrādi Vikrama	Māghādi solar year in Bengal	Kollam	A D	JOVIAN SAMVATSARA		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4122	943	1078	427	195 96	*1020-21	54 Raudra .	56 Dundubhi	4 Āshādha .
4123	944	1079	428	196 97	1021-22	55 Durmatī .	57 Rudhirōdgārīn	
4124	945	1080	429	197 98	1022-23	56 Dundubhi	58 Raktāksha	
4125	946	1081	430	198 99	1023 24	57 Rudhirōdgārīn	59 Krōdhana	2 Vaiśākha .
4126	947	1082	431	199 200	*1024-25	58 Raktāksha .	60 Kshaya .	
4127	948	1083	432	200 01	1025-26	59 Krōdhana	1 Prabhava .	6 Bhādrapada
4128	949	1084	433	201 02	1026 27	60 Kshaya .	2 Vibhava	
4129	950	1085	434	202-03	1027-28	1 Prabhava .	3 Śukla .	
4130	951	1086	435	203 04	*1028 29	2 Vibhava .	4 Pramōda .	5 Śrāvana
4131	952	1087	436	204 05	1029 30	3 Śukla .	5 Prajāpatī .	
4132	953	1088	437	205 06	1030 31	4 Pramōda	6 Āngirasa .	
4133	954	1089	438	206 07	1031 32	5 Prajāpatī .	7 Śrīmukha .	3 Jyēshtha .
4134	955	1090	439	207 08	*1032 33	6 Āngirasa .	8 Bhāva .	
4135	956	1091	440	208 09	1033-34	7 Śrīmukha .	9 Yuvan .	
4136	957	1092	441	209-10	1034-35	8 Bhāva .	10 Dhātṛī .	1 Chaitra .
4137	958	1093	442	210 11	1035 36	9 Yuvan .	11 Iśvara .	
4138	959	1094	443	211 12	*1036-37	10 Dhātṛī .	12 Bahudhānya	5 Śrāvana .
4139	960	1095	444	212 13	1037 38	11 Iśvara .	13 Pramāthun .	
4140	961	1096	445	213 14	1038-39	12 Bahudhānya .	14 Vikrama .	..
4141	962	1097	446	214 15	1039-40	13 Pramāthun .	15 Vṛisha .	4 Āshādha .
4142	963	1098	447	215 16	*1040-41	14 Vikrama	16 Chitrabhānu .	
4143	964	1099	448	216-17	1041-42	15 Vṛisha .	17 Subhānn .	
4144	965	1100	449	217 18	1042-43	16 Chitrabhānn .	18 Tārāṇa .	2 Vaiśākha .
4145	966	1101	450	218 19	1043-44	17 Subhānu .	19 Pārthiva .	
4146	967	1102	451	219-20	*1044-45	18 Tārāṇa .	20 Vyaya .	6 Bhādrapada

LXI—Contd

COMMENCEMENT OF THE								
SOLAR YEAR			LUNI SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA SUKLA 1 ENDS)					Kali
Day and month, A.D	Week-day	Time of true Mēsha samkrānti	Day and month, A.D	Week-day	a	b	c	
13	14	17	19	20	23	24	25	1
		H M S						
22 Mar (82)	3 Tues.	21 0 0	27 Feb (58)	0 Sat	18 6956	487 8840	209 3513	4122
23 Mar (82)	5 Thur	3 12 30	17 Mar (76)	6 Fri	53 4352	423 8675	260 6609	4123
23 Mar (82)	6 Fri.	9 25 0	6 Mar (65)	3 Tues.	9929 1186	271 1022	229 8371	4124
23 Mar (82)	0 Sat.	15 37 30	23 Feb (54)	0 Sat.	9804 8020	118 3371	199 0132	4125
22 Mar (82)	1 Sun.	21 50 0	13 Mar (73)	6 Fri	9839 4416	54 3206	250 3230	4126
23 Mar (82)	3 Tues	4 2 30	3 Mar (62)	4 Wed.	53 7569	937 8470	222 2369	4127
23 Mar (82)	4 Wed.	10 15 0	22 Mar (81)	3 Tues.	88 3965	873 8305	273 5466	4128
23 Mar (82)	5 Thur	16 27 30	12 Mar (71)	1 Sun	302 7117	757 3570	245 4606	4129
22 Mar (82)	6 Fri	22 40 0	29 Feb (60)	5 Thur	178 3951	604 5917	214 6366	4130
23 Mar (82)	1 Sun.	4 52 30	18 Mar (77)	3 Tues	9874 4029	504 2837	263 2086	4131
23 Mar (82)	2 Mon.	11 5 0	7 Mar (66)	0 Sat.	9750 0862	351 5185	232 3847	4132
23 Mar (82)	3 Tues.	17 17 30	25 Feb (56)	5 Thur	9964 4015	235 0448	204 2987	4133
22 Mar (82)	4 Wed.	23 30 0	15 Mar (75)	4 Wed.	9999 0411	171 0284	255 6084	4134
23 Mar (82)	6 Fri.	5 42 30	4 Mar (63)	1 Sun.	9874 7245	18 2632	224 7846	4135
23 Mar (82)	0 Sat	11 55 0	22 Feb (53)	6 Fri	89 0398	901 7897	196 6984	4136
23 Mar (82)	1 Sun	18 7 30	13 Mar (72)	5 Thur	123 6794	837 7731	248 0082	4137
23 Mar (83)	3 Tues.	0 20 0	1 Mar (61)	2 Mon.	9999 3628	685 0080	217 1843	4138
23 Mar (82)	4 Wed	6 32 30	20 Mar (79)	1 Sun	34 0024	620 9915	268 4941	4139
23 Mar (82)	5 Thur	12 45 0	9 Mar (68)	5 Thur	9909 6858	468 2262	237 6702	4140
23 Mar (82)	6 Fri.	18 57 30	26 Feb (67)	2 Mon.	9785 3692	315 4611	206 8464	4141
23 Mar (83)	1 Sun.	1 10 0	16 Mar (76)	1 Sun	9820 0088	251 4446	258 1561	4142
23 Mar (82)	2 Mon	7 22 30	6 Mar (65)	6 Fri.	34 3241	134 9710	230 0700	4143
23 Mar (82)	3 Tues	13 35 0	23 Feb (54)	3 Tues	9910 0075	982 2058	199 2461	4144
23 Mar (82)	4 Wed.	19 47 30	14 Mar (73)	2 Mon.	9944 6471	918 1893	250 5559	4145
23 Mar (83)	6 Fri	2 0 0	3 Mar (63)	0 Sat	158 9623	801 7158	222 4698	4146

TABLE

CONCURRENT YEAR								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>kshaya</i>) LUNAR MONTHS (true).
Kali	Śaka	Chaitrādi Vikrama.	Mēshādi solar year in Bengal	Kollam	A D	JOVIAN SAMVATSARA		
						Southern system.	Northern system	
1	2	3	3a	4	5	6	7	8
4147	968	1103	452	220 21	1045-46	19 Pārthiva .	21 Sarvajit .	.
4148	969	1104	453	221-22	1046 47	20 Vyaya . .	22 Sarvadhārin .	..
4149	970	1105	454	222-23	1047 48	21 Sarvajit	23 Virōdhin .	5 Śrāvapa .
4150	971	1106	455	223 24	*1048-49	22 Sarvadhārin	24 Vikṛita . .	..
4151	972	1107	456	224-25	1049 50	23 Virōdhin .	25 Khara . .	.
4152	973	1108	457	225 26	1050 51	24 Vikṛita	26 Nandana .	3 Jyēsthā .
4153	974	1109	458	226 27	1051-52	25 Khara .	27 Vijaya .	..
4154	975	1110	459	227 28	*1052 53	26 Nandana	28 Jaya .	{ 7 Āsvina 10 Pausa (<i>ksh</i>) }
4155	976	1111	460	228 29	1053 54	27 Vijaya	29 Manmatha .	1 Chaitra .
4156	977	1112	461	229 30	1054 55	28 Jaya	30 Durmukha .	.
4157	978	1113	462	230 31	1055 56	29 Manmatha .	31 Hēmalamba .	5 Śrāvana .
4158	979	1114	463	231-32	*1056 57	30 Durmukha	32 Vilamba .	.
4159	980	1115	464	232 33	1057 58	31 Hēmalamba	33 Vikārin .	.
4160	981	1116	465	233 34	1058-59	32 Vilamba .	34 Śārvarin	4 Āshādha .
4161	982	1117	466	234-35	1059 60	33 Vikārin	35 Plava .	.
4162	983	1118	467	235 36	*1060 61	34 Śārvarin .	36 Subhakt	.
4163	984	1119	468	236 37	1061 62	35 Plava	37 Śōbhana .	2 Vaiśākha .
4164	985	1120	469	237 38	1062 63	36 Subhakt	38 Krōdhin .	.
4165	986	1121	470	238 39	1063 64	37 Śōbhana	39 Viśvāvasu .	6 Bhādrapada
4166	987	1122	471	239-40	*1064 65	38 Krōdhin	40 Parābhava .	.
4167	988	1123	472	240 41	1065 66	39 Viśvāvasu	41 Plavanga	.
4168	989	1124	473	241-42	1066 67	40 Parābhava	42 Kilaka .	4 Āshādha .
4169	990	1125	474	242-43	1067 68	41 Plavanga	43 Saumya .	.
4170	991	1126	475	243-44	*1068 69	42 Kilaka	44 Sādhārana .	.
4171	992	1127	476	244-45	1069 70	43 Saumya	45 Virōdhakt	3 Jyēsthā .

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COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI SOLAR YEAR (MFAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS)					Kali.
Day and month, A D	Week-day	Time of true Mīśha-samkrānti	Day and month, A D	Week day	a	b	c	
13	14	17	19	20	23	24	25	1
		H M S						
23 Mar (82)	0 Sat	8 12 30	22 Mar (81)	6 Fri	193 6019	737 6992	273 7705	4147
23 Mar (82)	1 Sun.	14 25 0	11 Mar (70)	3 Tues	69 2853	584 9341	242 9557	4148
23 Mar (82)	2 Mon.	20 37 30	28 Feb (59)	0 Sat	9944 9688	432 1689	212 1318	4149
23 Mar (83)	4 Wed.	2 50 0	18 Mar (78)	6 Fri.	9079 6083	368 1524	263 4415	4150
23 Mar (82)	5 Thur	9 2 30	7 Mar (66)	3 Tues	9855 2917	215 3872	232 6177	4151
23 Mar (82)	6 Fri	15 15 0	25 Feb (56)	1 Sun	69 6069	98 9136	204 5316	4152
23 Mar (82)	0 Sat	21 27 30	16 Mar (75)	0 Sat	104 2405	34 8972	255 8413	4153
23 Mar (83)	2 Mon	3 40 0	4 Mar (64)	4 Wed	9079 9209	882 1319	225 0175	4154
23 Mar (82)	3 Tues	9 52 30	22 Feb (53)	2 Mon	194 2452	765 6584	196 9313	4155
23 Mar (82)	4 Wed.	16 5 0	13 Mar (72)	1 Sun.	228 8848	701 6419	248 2411	4156
23 Mar (82)	5 Thur	22 17 30	2 Mar (61)	5 Thur	104 5682	548 8767	217 4172	4157
23 Mar (83)	0 Sat	4 30 0	20 Mar (80)	4 Wed.	139 2078	484 8602	268 7270	4158
23 Mar (82)	1 Sun	10 42 30	9 Mar (68)	1 Sun.	14 8012	332 0950	237 9031	4159
23 Mar (82)	2 Mon	16 55 0	28 Feb (57)	5 Thur	9890 5746	179 3299	207 0793	4160
23 Mar (82)	3 Tues	23 7 30	17 Mar (76)	4 Wed.	9025 2142	115 3133	258 3890	4161
23 Mar (83)	5 Thur	5 20 0	6 Mar (66)	2 Mon.	139 5295	998 8397	230 3029	4162
23 Mar (82)	6 Fri	11 32 30	23 Feb (54)	6 Fri.	15 2120	846 0746	199 4790	4163
23 Mar (82)	0 Sat	17 45 0	14 Mar (73)	5 Thur	49 8525	782 0580	250 7888	4164
23 Mar (82)	1 Sun.	23 57 30	4 Mar (63)	3 Tues	264 1677	665 5845	222 7027	4165
23 Mar (83)	3 Tues.	6 10 0	21 Mar (81)	1 Sun.	9960 1755	565 2764	271 2747	4166
23 Mar (82)	4 Wed.	12 22 30	10 Mar (69)	5 Thur	9835 8589	412 5112	240 5508	4167
23 Mar (83)	5 Thur	18 35 0	28 Feb (59)	3 Tues	50 1742	296 0396	212 3947	4168
24 Mar (83)	0 Sat	0 47 30	18 Mar (77)	1 Sun	9746 1819	195 7275	260 9366	4169
23 Mar (83)	1 Sun	7 0 0	7 Mar (67)	6 Fri	9960 4972	79 2560	232 8506	4170
23 Mar (82)	2 Mon	13 12 30	25 Feb (56)	4 Wed.	174 8124	962 7823	204 7645	4171

TABLE

CONCURRENT YEAR								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>kshaya</i>) LUNAR MONTHS (true)
Kalī	Saka	Chaitrīdi Vikrama	Māhādī solar year in Bengal	Kollam	A D	JOVIAN SAMVATSARA		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4172	993	1128	477	245 46	1070 71	44 Sādhārana	46 Paridhāvin	7 Āsvina
4173	994	1129	478	246 47	1071-72	45 Virōdhakṛit	47 Pramādin	
4174	995	1130	479	247-48	*1072 73	46 Paridhāvin	48 Ānanda	
4175	996	1131	480	248-49	1073 74	47 Pramādin	49 Rākshasa	5 Śrāvaṇa
4176	997	1132	481	249 50	1074 75	48 Ānanda	50 Anala	
4177	998	1133	482	250 51	1075 76	49 Rākshasa	51 Pingala†	
4178	999	1134	483	251 52	*1076 77	50 Anala	53 Siddhārthin	3 Jyēshtha
4179	1000	1135	484	252 53	1077-78	51 Pingala	54 Raudra	
4180	1001	1136	485	253 54	1078 79	52 Kālayukta	55 Durmatī	
4181	1002	1137	486	254 55	1079 80	53 Siddhārthin	56 Dundubhi	2 Vaiśākha
4182	1003	1138	487	255 56	*1080 81	54 Raudra	57 Rudhurōdgārīn	
4183	1004	1139	488	256 57	1081 82	55 Durmatī	58 Raktāksha	
4184	1005	1140	489	257 58	1082 83	56 Dundubhi	59 Krōdhana	6 Bhādrapada
4185	1006	1141	490	258-59	1083 84	57 Rudhurōdgārīn	60 Kshaya	
4186	1007	1142	491	259 60	*1084 85	58 Raktāksha	1 Prabhava	
4187	1008	1143	492	260 61	1085 86	59 Krōdhana	2 Vibhava	4 Āshādha
4188	1009	1144	493	261 62	1086 87	60 Kshaya	3 Śukla	
4189	1010	1145	494	262 63	1087 88	1 Prabhava	4 Pramōda	
4190	1011	1146	495	263 64	*1088 89	2 Vibhava	5 Prajāpatī	3 Jyēshtha
4191	1012	1147	496	264 65	1089 90	3 Śukla	6 Āngirasa	
4192	1013	1148	497	265 66	1090 91	4 Pramōda	7 Śrīmukha	
4193	1014	1149	498	266 67	1091 92	5 Prajāpatī	8 Bhāva	7 Āsvina
4194	1015	1150	499	267-68	*1092 93	6 Āngirasa	9 Yuvan	
4195	1016	1151	500	268 69	1093 94	7 Śrīmukha	10 Dhātṛī	
4196	1017	1152	501	269 70	1094 95	8 Bhāva	11 Īvara	5 Śrāvaṇa

† 52 Kālayukta was suppressed in the north.

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COMMENCEMENT OF THE								
SOLAR YEAR			LUNI SOLAR YEAR (MFA\ SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).					Kali
Day and month, A.D.	Week-day	Time of true Māsha samkrānti	Day and month, A.D.	Week-day	a	b	c	
13	14	17	19	20	23	24	25	1
		H M S						
23 Mar (82)	3 Tues.	19 25 0	16 Mar (75)	3 Tues	209 4520	898 7659	256 0742	4172
24 Mar (83)	5 Thur	1 37 30	5 Mar (64)	0 Sat	85 1354	746 0007	225 2504	4173
23 Mar (83)	6 Fri	7 50 0	23 Mar (83)	6 Fri	119 7751	681 9843	276 5600	4174
23 Mar (82)	0 Sat	14 2 30	12 Mar (71)	3 Tues	9995 4584	529 2190	245 7362	4175
23 Mar (82)	1 Sun	20 15 0	1 Mar (60)	0 Sat	9871 1418	376 4538	214 9123	4176
24 Mar (83)	3 Tues	2 27 30	20 Mar (79)	6 Fri	9905 7814	312 4374	266 2221	4177
23 Mar (83)	4 Wed.	8 40 0	8 Mar (68)	3 Tues	9781 4647	159 6721	235 3982	4178
23 Mar (82)	5 Thur	14 52 30	26 Feb (57)	1 Sun	9995 7800	43 1986	207 3122	4179
23 Mar (82)	6 Fri	21 5 0	17 Mar (76)	0 Sat.	30 4197	979 1821	258 6219	4180
24 Mar (83)	1 Sun	3 17 30	7 Mar (66)	5 Thur	244 7349	862 7084	230 5358	4181
23 Mar (83)	2 Mon	9 30 0	24 Feb (55)	2 Mon	120 4183	709 9433	199 7119	4182
23 Mar (82)	3 Tues	15 42 30	14 Mar (73)	1 Sun	155 0579	645 9268	251 0217	4183
23 Mar (82)	4 Wed.	21 55 0	3 Mar (62)	5 Thur	30 7413	493 1616	220 1978	4184
24 Mar (83)	6 Fri.	4 7 30	22 Mar (81)	4 Wed	65 3809	429 1451	271 5066	4185
23 Mar (83)	0 Sat	10 20 0	10 Mar (70)	1 Sun.	9941 0643	276 3799	240 6836	4186
23 Mar (82)	1 Sun.	16 32 30	27 Feb (58)	5 Thur	9816 7477	123 6148	209 8598	4187
23 Mar (82)	2 Mon	22 45 0	18 Mar (77)	4 Wed.	9851 3873	59 5982	261 1695	4188
24 Mar (83)	4 Wed	4 57 30	8 Mar (67)	2 Mon	65 7026	943 1247	233 0835	4189
23 Mar (83)	5 Thur	11 10 0	26 Feb (57)	0 Sat.	280 0178	826 6511	204 9974	4190
23 Mar (82)	6 Fri	17 22 30	16 Mar (75)	6 Fri	314 6574	762 6346	256 3071	4191
23 Mar (82)	0 Sat.	23 35 0	5 Mar (64)	3 Tues	190 3408	608 8694	225 4833	4192
24 Mar (83)	2 Mon	5 47 30	23 Mar (82)	1 Sun	9886 3486	509 5613	274 0551	4193
23 Mar (83)	3 Tues	12. 0 0	11 Mar (71)	5 Thur	9762 0319	356 7962	243 2313	4194
23 Mar (82)	4 Wed.	18 12 30	1 Mar (60)	3 Tues.	9976 3472	240 3225	215 1452	4195
24 Mar (83)	6 Fri	0 25 0	20 Mar (79)	2 Mon.	10 9868	176 3061	266 4550	4196

TABLE

CONCURRENT YEAR								INTERCALATED (adhika) and SUPPRESSED (Lshaya) LUNAR MONTHS (true)
Kali	Saka	Chaitrīdi Vikrama	Mushādi solar year in Bengal	Kollam	A D	JOVIAN SAMVATSARA		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4197	1018	1153	502	270 71	1095 96	9 Yuvan	12 Bahudhānya .	3 Jyēshtha
4198	1019	1154	503	271 72	*1096 97	10 Dhātṛi	13 Pramāthun	
4199	1020	1155	504	272 73	1097 98	11 Isvara	14 Vikrama	
4200	1021	1156	505	273 74	1098 99	12 Bahudhānya	15 Vṛisha	2 Vaiśākha
4201	1022	1157	506	274 75	1099 1100	13 Pramāthun	16 Chitrabhānu	
4202	1023	1158	507	275 76	*1100 01	14 Vikrama	17 Subhānu	
4203	1024	1159	508	276 77	1101 02	15 Vṛisha .	18 Tārana	6 Bhādrapada
4204	1025	1160	509	277 78	1102 03	16 Chitrabhānu	19 Pārthiva	
4205	1026	1161	510	278 79	1103 04	17 Subhānu	20 Vyaya	
4206	1027	1162	511	279 80	*1104 05	18 Tārana	21 Sarvajit	4 Āshādha .
4207	1028	1163	512	280 81	1105 06	19 Pārthiva	22 Sarvadhārm	
4208	1029	1164	513	281 82	1106 07	20 Vyaya	23 Virōdhun	
4209	1030	1165	514	282 83	1107 08	21 Sarvajit	24 Vikṛita .	3 Jyēshtha .
4210	1031	1166	515	283 84	*1108 09	22 Sarvadhārm	25 Khara	
4211	1032	1167	516	284-85	1109 10	23 Virōdhun	26 Nandana	
4212	1033	1168	517	285 86	1110 11	24 Vikṛita	27 Vijaya .	7 Āsvina .
4213	1034	1169	518	286 87	1111-12	25 Khara	28 Jaya	
4214	1035	1170	519	287 88	*1112 13	26 Nandana	29 Manmatha	
4215	1036	1171	520	288 89	1113 14	27 Vijaya	30 Durmukha	5 Śrāvana
4216	1037	1172	521	289 90	1114 15	28 Jaya	31 Hēmalamba	
4217	1038	1173	522	290 91	1115 16	29 Manmatha	32 Vilamba	
4218	1039	1174	523	291 92	*1116 17	30 Durmukha	33 Vikārm	3 Jyēshtha .
4219	1040	1175	524	292 93	1117 18	31 Hēmalamba	34 Śārvarm	
4220	1041	1176	525	293 94	1118 19	32 Vilamba	35 Plava	
4221	1042	1177	526	294-95	1119 20	33 Vikārm .	36 Subhakṛit	1 Chaitra .

LXI—Contd

COMMENCEMENT OF THE								
SOLAR YEAR			LUNI SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS)					Kal.
Day and month, A D	Week-day	Time of true Mēsha-samkrānti	Day and month, A D	Week-day	a	b	c	
13	14	17	19	20	23	24	25	1
		H M S						
24 Mar (83)	0 Sat.	6 37 30	9 Mar (68)	6 Fri	9886 0702	23 5409	235 6311	4197
23 Mar (83)	1 Sun	12 50 0	27 Feb (58)	4 Wed.	100 9855	907 0673	207 5451	4198
23 Mar (82)	2 Mon	19 2 30	17 Mar (76)	3 Tues	135 0251	843 0508	258-8547	4199
24 Mar (83)	4 Wed	1 15 0	6 Mar (65)	0 Sat	11 3085	090 2856	227 9309	4200
24 Mar (83)	5 Thur	7 27 30	24 Feb (55)	5 Thur	225 0237	573 8121	199 9448	4201
23 Mar (83)	6 Fri.	13 40 0	13 Mar (73)	3 Tues	9921 6314	473 5040	248 5168	4202
23 Mar (82)	0 Sat.	19 52 30	2 Mar (61)	0 Sat	9767 3148	320 7388	217 6920	4203
24 Mar (83)	2 Mon.	2 5 0	21 Mar (80)	6 Fri	9831 9544	256 7233	269-0026	4204
24 Mar (83)	3 Tues	8 17 30	11 Mar (70)	4 Wed	46 2697	140 2487	240-9165	4205
23 Mar (83)	4 Wed	14 30 0	28 Feb (59)	1 Sun	9921 9531	987 4835	216 0927	4206
23 Mar (82)	5 Thur	20 42 30	18 Mar (77)	0 Sat	9956-5927	923 4670	261 4024	4207
24 Mar (83)	0 Sat	2 55 0	8 Mar (67)	5 Thur	170 9080	806 9935	233 3163	4208
24 Mar (83)	1 Sun.	9 7 30	25 Feb (56)	2 Mon	46 5913	654 2283	202 4925	4209
23 Mar (83)	2 Mon	15 20 0	15 Mar (75)	1 Sun.	81 2310	590 2118	253 8022	4210
23 Mar (82)	3 Tues.	21 32 30	4 Mar (63)	5 Thur	9956 9143	437-4466	222 9783	4211
24 Mar (83)	5 Thur	3 45 0	23 Mar (82)	4 Wed.	9991 5540	373 4301	274 2880	4212
24 Mar (83)	6 Fri	9 57 30	12 Mar (71)	1 Sun.	9867 2374	220 6649	243 4642	4213
23 Mar (83)	0 Sat	16 10 0	1 Mar (61)	6 Fri.	81 5526	104 1913	215 3781	4214
23 Mar (82)	1 Sun.	22 22 30	20 Mar (79)	5 Thur	116 1922	40 1749	266 6879	4215
24 Mar (83)	3 Tues	4 35 0	9 Mar (68)	2 Mon.	9991 8755	887 4097	235 8740	4216
24 Mar (83)	4 Wed.	10 47 30	27 Feb (58)	0 Sat	206 1909	779 9361	207 7779	4217
23 Mar (83)	5 Thur	17 0 0	17 Mar (77)	6 Fri	240-8305	706 9196	259 9866	4218
23 Mar (82)	6 Fri.	23 12 30	6 Mar (65)	3 Tues	116 5138	554 1544	223 2638	4219
24 Mar (83)	1 Sun.	5 25 0	23 Feb (54)	0 Sat	9992 1972	401 3892	197 4399	4220
24 Mar (83)	2 Mon	11 37 30	14 Mar (73)	6 Fri	26-8368	327 3727	248 7497	4221

TABLE

CONCURRENT YEAR								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>kshaya</i>) LUNAR MONTHS (true)
Kal	Śaka	Chaitrādi Vikrama	Mēshādi solar year in Bengal	Kollam	A D	JOVIAN SAMVATSARA		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4222	1043	1178	527	295 96	*1120 21	34 Śārvarin	37 Śōbhana	6 Bhādrapada
4223	1044	1179	528	296 97	1121 22	35 Plava	38 Krōdhun	
4224	1045	1180	529	297 98	1122 23	36 Subhakrit	39 Viśvāvasu	
4225	1046	1181	530	298 99	1123 24	37 Śōbhana	40 Parābhava	4 Āshādha .
4226	1047	1182	531	299 300	*1124 25	38 Krōdhun	41 Plavanga	
4227	1048	1183	532	300 01	1125 26	39 Viśvāvasu	42 Kīlaka .	
4228	1049	1184	533	301 02	1126 27	40 Parābhava	43 Saumya	3 Jyēshtha .
4229	1050	1185	534	302 03	1127 28	41 Plavanga	44 Sādhārana	
4230	1051	1186	535	303 04	*1128 29	42 Kīlaka	45 Virōdhakrit	7 Āsvina .
4231	1052	1187	536	304 05	1129 30	43 Saumya	46 Paridhāvin	
4232	1053	1188	537	305 06	1130 31	44 Sādhārana	47 Pramādin	
4233	1054	1189	538	306 07	1131 32	45 Virōdhakrit	48 Ānanda	5 Śrāvana .
4234	1055	1190	539	307 08	*1132 33	46 Paridhāvin	49 Rākshasa	
4235	1056	1191	540	308 09	1133 34	47 Pramādin	50 Anala	
4236	1057	1192	541	309 10	1134 35	48 Ānanda	51 Pingala	3 Jyēshtha .
4237	1058	1193	542	310 11	1135 36	49 Rākshasa	52 Kālayukta	
4238	1059	1194	543	311 12	*1136 37	50 Anala	53 Siddhārthin	
4239	1060	1195	544	312 13	1137 38	51 Pingala	54 Raudra	1 Chaitra
4240	1061	1196	545	313 14	1138 39	52 Kālayukta	55 Durmatī	
4241	1062	1197	546	314 15	1139 40	53 Siddhārthin	56 Dundubhi	5 Śrāvana
4242	1063	1198	547	315 16	*1140 41	54 Raudra	57 Rudhūrōdgārīn	
4243	1064	1199	548	316 17	1141 42	55 Durmatī	58 Raktāksha	
4244	1065	1200	549	317-18	1142 43	56 Dundubhi	59 Krōdhana	4 Āshādha .
4245	1066	1201	550	318 19	1143 44	57 Rudhūrōdgārīn	60 Kshaya	
4246	1067	1202	551	319 20	*1144 45	58 Raktāksha	1 Prabhava	

LXI—Contd

COMMENCEMENT OF THE								
SOLAR YEAR			LUNI SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA SUKLA 1 FALLS)					Kali
Day and month, A D	Week-day	Time of true Mṛṣha samkrānti	Day and month, A D	Week-day	a	b	c	
13	14	17	19	20	23	24	25	1
		H M S						
23 Mar (83)	3 Tues	17 50 0	2 Mar (62)	3 Tues	9902 5202	184 6076	217 0258	4222
24 Mar (83)	5 Thur	0 2 30	21 Mar (80)	2 Mon	9937 1598	120 5911	269 2355	4223
24 Mar (83)	6 Fri.	6 15 0	11 Mar (70)	0 Sat	151 4751	4 1174	241 1404	4224
24 Mar (83)	0 Sat	12 27 30	28 Feb (59)	4 Wed.	27 1585	851 3523	210 3256	4225
23 Mar (83)	1 Sun	18 40 0	18 Mar (78)	3 Tues	61 7981	787 3358	261 6353	4226
24 Mar (83)	3 Tues.	0 52 30	8 Mar (67)	1 Sun	276 1134	670 8622	233 5493	4227
24 Mar (83)	4 Wed.	7 5 0	25 Feb (56)	5 Thur	151 7967	518 0970	202 7254	4228
24 Mar (83)	5 Thur	13 17 30	15 Mar (74)	3 Tues	9347 8045	416 7889	251 2974	4229
23 Mar (83)	6 Fri.	19 30 0	3 Mar (63)	0 Sat.	9723 4879	265 0237	220 4734	4230
24 Mar (83)	1 Sun	1 42 30	22 Mar (81)	6 Fri	9758 1275	201 0072	271 7832	4231
24 Mar (83)	2 Mon	7 55 0	12 Mar (71)	4 Wed	9972 4428	84 5337	243 7071	4232
24 Mar (83)	3 Tues	14 7 30	2 Mar (61)	2 Mon	186 7580	968 0600	215 6120	4233
23 Mar (83)	4 Wed.	20 20 0	20 Mar (80)	1 Sun	221 3976	904 0436	266 9208	4234
24 Mar (83)	6 Fri	2 32 30	9 Mar (68)	5 Thur	97 0810	751 2784	236 0969	4235
24 Mar (83)	0 Sat.	8 45 0	26 Feb (57)	2 Mon	9972 7644	598 5132	205 2730	4236
24 Mar (83)	1 Sun.	14 57 30	17 Mar (76)	1 Sun	7 4040	534 4967	256 5727	4237
23 Mar (83)	2 Mon.	21 10 0	5 Mar (65)	5 Thur	9883 0874	381 7315	225 7589	4238
24 Mar (83)	4 Wed	3 22 30	22 Feb (53)	2 Mon	9758 7708	228 9664	194 9350	4239
24 Mar (83)	5 Thur	9 35 0	13 Mar (72)	1 Sun	9793 4104	164 9498	246 2448	4240
24 Mar (83)	6 Fri	15 47 30	3 Mar (62)	6 Fri	7 7257	48 4763	218 1587	4241
23 Mar (83)	0 Sat	22 0 0	21 Mar (81)	5 Thur	42 3653	984 4598	269 4685	4242
24 Mar (83)	2 Mon	4 12 30	11 Mar (70)	3 Tues	256 6806	867 9862	241 3823	4243
24 Mar (83)	3 Tues	10 25 0	28 Feb (59)	0 Sat	132 3640	715 2210	210 5585	4244
24 Mar (83)	4 Wed.	16 37 30	19 Mar (78)	6 Fri	167 0036	651 2045	261 8682	4245
23 Mar (83)	5 Thur	22 50 0	7 Mar (67)	3 Tues	42 6869	498 4393	231 0444	4246

TABLE

CONCURRENT YEAR.								INTERCALATED (adhika) and SUPPRESSED (Ishaya) LUNAR MONTHS (true)
Kali	Saka	Chaitrādi Vikrama	Māshādi solar year in Bengal	Kollam	A D	JUVIAN SAMVATARA		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4247	1068	1203	552	320 21	1145 46	59 Krōdhana	2 Vibhava	2 Vaiśākha
4248	1069	1204	553	321 22	1146 47	60 Kshaya	3 Sukla	
4249	1070	1205	554	322 23	1147 48	1 Prabhava	4 Pramōda	6 Bhādrapada
4250	1071	1206	555	323 24	*1148 49	2 Vibhava	5 Prajāpati	
4251	1072	1207	556	324 25	1149 50	3 Sukla	6 Āngirasa	
4252	1073	1208	557	325 26	1150 51	4 Pramōda	7 Śimukha	5 Śrāvana
4253	1074	1209	558	326 27	1151 52	5 Prajāpati	8 Bhāva	
4254	1075	1210	559	327 28	*1152 53	6 Āngirasa	9 Yuvan	
4255	1076	1211	560	328 29	1153 54	7 Śimukha	10 Dhātṛi	3 Jyēsthā
4256	1077	1212	561	329 30	1154 55	8 Bhāva	11 Isvara	
4257	1078	1213	562	330 31	1155 56	9 Yuvan	12 Bahudhānya	
4258	1079	1214	563	331 32	*1156 57	10 Dhātṛi	13 Pramāthun	1 Chaitra
4259	1080	1215	564	332 33	1157 58	11 Isvara	14 Vikrama	
4260	1081	1216	565	333 34	1158 59	12 Bahudhānya	15 Vṛsha	5 Śrāvana
4261	1082	1217	566	334 35	1159 60	13 Pramāthun	16 Chutrabhānu	
4262	1083	1218	567	335 36	*1160 61	14 Vikrama	17 Subhānu†	
4263	1084	1219	568	336 37	1161 62	15 Vṛsha	18 Pārthiva	4 Āshādha
4264	1085	1220	569	337 38	1162 63	16 Chutrabhānu	19 Vyaya	
4265	1086	1221	570	338 39	1163 64	17 Subhānu	21 Sarvajit	
4266	1087	1222	571	339 40	*1164 65	18 Tārana	22 Sarvadhārīn	2 Vaiśākha
4267	1088	1223	572	340 41	1165 66	19 Pārthiva	23 Virōdhun	
4268	1089	1224	573	341 42	1166 67	20 Vyaya	24 Vikṛita	6 Bhādrapada
4269	1090	1225	574	342 43	1167 68	21 Sarvajit	25 Khara	
4270	1091	1226	575	343 44	*1168 69	22 Sarvadhārīn	26 Nandana	
4271	1092	1227	576	344 45	1169 70	23 Virōdhun	27 Vijaya	5 Śrāvana

† 18 Tārana was suppressed in the north.

LXI—Contd

COMMENCEMENT OF THE									Kali
SOLAR YEAR			LUNI SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA SUKLA 1 ENDS)						
Day and month, A.D	Week-day	Time of true Mēsha-samkrānti.	Day and month, A.D	Week-day	a.	b	c		
13	14	17	19	20	23	24	25	1	
		H M S							
24 Mar (83)	0 Sat.	5 2 30	24 Feb (55)	0 Sat	9918 3703	345 6741	200 2205	4247	
24 Mar (83)	1 Sun.	11 15 0	15 Mar (74)	6 Fri	9953 0099	281-6576	251 4803	4248	
24 Mar (83)	2 Mon	17 27 30	4 Mar (63)	3 Tues.	9828 6934	128 8925	220 7063	4249	
23 Mar (83)	3 Tues.	23 40 0	22 Mar (82)	2 Mon	9863 3329	64 8760	271 2161	4250	
24 Mar (83)	5 Thur	5 52 30	12 Mar (71)	0 Sat	77 6481	948 4024	243 9300	4251	
24 Mar (83)	6 Fri	12 5 0	2 Mar (61)	5 Thur	291 9634	831 9288	215 8439	4252	
24 Mar (83)	0 Sat.	18 17 30	21 Mar (80)	4 Wed.	326 6030	767 9126	267 1537	4253	
24 Mar (84)	2 Mon	0 30 0	9 Mar (69)	1 Sun	202 2864	615 1471	236 3298	4254	
24 Mar (83)	3 Tues.	6 42 30	26 Feb (57)	5 Thur	77 9608	462 3819	205 5071	4255	
24 Mar (83)	4 Wed.	12 55 0	16 Mar (75)	3 Tues.	9773 9776	362 0739	254 0778	4256	
24 Mar (83)	5 Thur	19 7 30	6 Mar (65)	1 Sun.	9988 2028	245 6002	225 9918	4257	
24 Mar (84)	0 Sat	1 20 0	23 Feb (54)	5 Thur	9863 9762	92 8351	195 1679	4258	
24 Mar (83)	1 Sun	7 32 30	13 Mar (72)	4 Wed	9899 0158	29 8186	246 4777	4259	
24 Mar (83)	2 Mon.	13 45 0	3 Mar (62)	2 Mon	112 9311	912 3451	218 3916	4260	
24 Mar (83)	3 Tues	19 57 30	22 Mar (81)	1 Sun	147 5707	848 3285	269 7014	4261	
24 Mar (84)	5 Thur	2 10 0	10 Mar (70)	5 Thur	23 2541	685 5633	238 8774	4262	
24 Mar (83)	6 Fri	8 22 30	27 Feb (58)	2 Mon	9899 3375	542 7982	203 0536	4263	
24 Mar (83)	0 Sat	14 35 0	18 Mar (77)	1 Sun	9033 5672	478 7816	259 3633	4264	
24 Mar (83)	1 Sun	20 47 30	7 Mar (66)	5 Thur	9809 2605	326 0164	228 5395	4265	
24 Mar (84)	3 Tues	3 0 0	25 Feb (56)	3 Tues	23 5758	209 5429	200 4534	4266	
24 Mar (83)	4 Wed.	9 12 30	15 Mar (74)	2 Mon	58 2354	145 5264	251 7632	4267	
24 Mar (83)	5 Thur	15 25 0	4 Mar (63)	6 Fri	9933 8988	992 7612	220 9392	4268	
24 Mar (83)	6 Fri	21 37 30	23 Mar (82)	5 Thur	9968 5284	928 7447	272 2489	4269	
24 Mar (84)	1 Sun	3 50 0	12 Mar (72)	3 Tues	182 8537	812 2712	244 1629	4270	
24 Mar (83)	2 Mon	10 2 30	1 Mar (60)	0 Sat	58 5371	659 5059	213 3391	4271	

TABLE

CONCURRENT YEAR								INTERCALATED (adhika) and SUPPRESSED (kshaya) LUNAR MONTHS (true)
Kal	Saka	Chaitradī Vikrama	Mūshādi solar year in Bengal	Kollam	A.D	JOVIAN SAMVATSARA.		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4272	1093	1228	577	345 46	1170 71	24 Vikṛta .	23 Jaya . .	..
4273	1094	1229	578	346 47	1171-72	25 Khara	29 Manmatha .	
4274	1095	1230	579	347 48	*1172-73	26 Nandana	30 Durmukha	3 Jyēshtha .
4275	1096	1231	580	348 49	1173 74	27 Vijaya	31 Hīmalamba	..
4276	1097	1232	581	349 50	1174 75	28 Jaya	32 Vilamba	
4277	1098	1233	582	350 51	1175 76	29 Manmatha	33 Vikāra	1 Chaitra .
4278	1099	1234	583	351 52	*1176 77	30 Durmukha	34 Śārvara	.
4279	1100	1235	584	352-53	1177-78	31 Hīmalamba	35 Plava	5 Śrāvana .
4280	1101	1236	585	353 54	1178 79	32 Vilamba	36 Subhakṛt	
4281	1102	1237	586	354 55	1179 80	33 Vikāra	37 Śōbhana	
4282	1103	1238	587	355 56	*1180 81	34 Śārvara	38 Krōdhu	4 Āshādha .
4283	1104	1239	588	356 57	1181-82	35 Plava	39 Viśvāvasu	
4284	1105	1240	589	357 58	1182 83	36 Subhakṛt	40 Parābhava	
4285	1106	1241	590	358 59	1183 84	37 Śōbhana	41 Plavanga	2 Vaisākha .
4286	1107	1242	591	359 60	*1184 85	38 Krōdhu	42 Kilaka	.
4287	1108	1243	592	360 61	1185 86	39 Viśvāvasu	43 Saumya	6 Bhādrapada
4288	1109	1244	593	361 62	1186 87	40 Parābhava	44 Sādhāraṇa	.
4289	1110	1245	594	362-63	1187 88	41 Plavanga	45 Virōdhakṛt	.
4290	1111	1246	595	363 64	*1188 89	42 Kilaka	46 Parābhava	5 Śrāvana
4291	1112	1247	596	364-65	1189-90	43 Saumya	47 Pramādin	
4292	1113	1248	597	365 66	1190 91	44 Sādhāraṇa	48 Ānanda	.
4293	1114	1249	598	366 67	1191 92	45 Virōdhakṛt	49 Rāshasa	3 Jyēshtha .
4294	1115	1250	599	367 68	*1192 93	46 Parābhava	50 Anala	
4295	1116	1251	600	368 69	1193 94	47 Pramādin	51 Pingala	{ 7 Āsvina }
4296	1117	1252	601	369 70	1194 95	48 Ānanda	52 Kālayukta	{ 10 Pausa (ksh) }
								1 Chaitra .

* Tārana was suppressed in the north.

LXI—Contd.

COMMENCEMENT OF THE									Kali.
SOLAR YEAR.			LUNI SOLAR YEAR (MFAN SUNRISE OF CIVIL DAY ON WHICH CHAITTA BUKLA 1 ENDS)						
Day of month, A.D	Week-day.	Time of true Masha-samkranti	Day and month, A D	Week-day	a	b	c		
13	14	17	19	20	23	24	25	1	
		H M S							
24 Mar (83)	3 Tues.	16 15 0	20 Mar (79)	6 Fri.	93 1767	595 4895	264 6488	4272	
24 Mar (83)	4 Wed.	22 27 30	9 Mar (68)	3 Tues	9968 8601	442 7243	233 8250	4273	
24 Mar (84)	6 Fri	4 40 0	26 Feb (57)	0 Sat	0844 5534	289 9591	203 0010	4274	
24 Mar (83)	0 Sat	10 52 30	16 Mar (75)	6 Fri.	9879-1831	225 9426	254 3107	4275	
24 Mar (83)	1 Sun.	17 5 0	6 Mar (65)	4 Wed.	93 4983	109 4690	226 2247	4276	
24 Mar (83)	2 Mon.	23 17 30	23 Feb (54)	1 Sun.	0969 1816	956 7039	195 4008	4277	
24 Mar (84)	4 Wed.	5 30 0	13 Mar (73)	0 Sat.	3 8212	892 0873	246 7106	4278	
24 Mar (83)	5 Thur	11 42 30	3 Mar (62)	5 Thur	218 1365	776 2138	218 6245	4279	
24 Mar (83)	6 Fri.	17 55 0	22 Mar (81)	4 Wed.	252 7762	712 1973	269 9343	4280	
25 Mar (84)	1 Sun.	0 7 30	11 Mar (70)	1 Sun.	128 4595	559 4320	239 1103	4281	
24 Mar (84)	2 Mon.	6 20 0	28 Feb (59)	5 Thur	4 1429	406 6669	208 2851	4282	
24 Mar (83)	3 Tues.	12 32 30	18 Mar (77)	4 Wed.	38 7825	342 6504	259 5962	4283	
24 Mar (83)	4 Wed.	18 45 0	7 Mar (66)	1 Sun.	9914 4059	189 8851	228 7724	4284	
25 Mar (84)	6 Fri.	0 57 30	24 Feb (55)	5 Thur	0790 1493	37 1200	197 9485	4285	
24 Mar (84)	0 Sat.	7 10 0	15 Mar (75)	5 Thur	103 4208	9 3951	251 9960	4286	
24 Mar (83)	1 Sun.	13 22 30	4 Mar (63)	2 Mon.	39 1042	856 6300	221 1721	4287	
24 Mar (83)	2 Mon.	19 35 0	23 Mar (82)	1 Sun	73 7438	792-6134	272 4618	4288	
25 Mar (84)	4 Wed.	1 47 30	13 Mar (72)	6 Fri.	288 0591	676 1399	244 3958	4289	
24 Mar (84)	5 Thur	8 0 0	1 Mar (61)	3 Tues	163 7425	523 2747	213 5720	4290	
24 Mar (83)	6 Fri.	14 12 30	19 Mar (78)	1 Sun.	9859 7302	423 0665	262 1439	4291	
24 Mar (83)	0 Sat	20 25 0	8 Mar (67)	5 Thur	9735 4336	270 3014	231 3201	4292	
25 Mar (84)	2 Mon.	2 37 30	26 Feb (57)	3 Tues	9949 7488	153 8278	203 2339	4293	
24 Mar (84)	3 Tues	8 50 0	16 Mar (76)	2 Mon	9984 3885	89 8114	254 5436	4294	
24 Mar (83)	4 Wed.	15 2 30	6 Mar (65)	0 Sat	198 7037	973 3377	226 4576	4295	
24 Mar (83)	5 Thur	21 15 0	23 Feb (54)	4 Wed.	74 3871	820 5726	195 6337	4296	

TABLE

CONCURRENT YEAR								INTERCALATED (adhika) and SUPPRESSED (kshaṇa) LUNAR MONTHS (true)
Kali	Saka	Chaitrādi Vikrama	Mśhādi solar year in Bengal	Kollam	A D	JOVIAN SAMVATSARA		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4297	1118	1253	602	370 71	1195 96	49 Rākshasa	53 Siddhārtun	
4298	1119	1254	603	371-72	*1196 97	50 Anala	54 Raudra	5 Śrāvana
4299	1120	1255	604	372 73	1197 98	51 Pingala	55 Durmatī	
4300	1121	1256	605	373-74	1198 99	52 Kālayukta	56 Dundubhi	
4301	1122	1257	606	374 75	1199 1200	53 Siddhārtun	57 Rudhīrōdgārīn	4 Āshādha
4302	1123	1258	607	375 76	*1200 01	54 Raudra	58 Raktāksha	
4303	1124	1259	608	376 77	1201 02	55 Durmatī	59 Krōdhana	
4304	1125	1260	609	377-78	1202-03	56 Dundubhi	60 Kshaya	2 Vaisākha
4305	1126	1261	610	378 79	1203 04	57 Rudhīrōdgārīn	1 Prabhava	
4306	1127	1262	611	379 80	*1204 05	58 Raktāksha	2 Vibhava	6 Bhādrapada
4307	1128	1263	612	380 81	1205 06	59 Krōdhana	3 Śukla	
4308	1129	1264	613	381 82	1206 07	60 Kshaya	4 Pramōda	
4309	1130	1265	614	382 83	1207 08	1 Prabhava	5 Prajāpatī	4 Āshādha
4310	1131	1266	615	383 84	*1208 09	2 Vibhava	6 Āngirasa	
4311	1132	1267	616	384-85	1209 10	3 Śukla	7 Śrīmukha	
4312	1133	1268	617	385 86	1210 11	4 Pramōda	8 Bhāva	3 Jyēshtha
4313	1134	1269	618	386 87	1211-12	5 Prajāpatī	9 Yuvan	
4314	1135	1270	619	387 88	*1212 13	6 Āngirasa	10 Dhātṛī	{ 7 Āsvina 11 Māgha (ksh) 12 Phālguna }
4315	1136	1271	620	388 89	1213 14	7 Śrīmukha	11 Īsvara	
4316	1137	1272	621	389 90	1214-15	8 Bhāva	12 Bahudhānya	
4317	1138	1273	622	390 91	1215 16	9 Yuvan	13 Pramāthun	5 Śrāvana
4318	1139	1274	623	391 92	*1216 17	10 Dhātṛī	14 Vikrama	
4319	1140	1275	624	392 93	1217 18	11 Īsvara	15 Vriṣha	
4320	1141	1276	625	393 94	1218 19	12 Bahudhānya	16 Chitrabhānu	3 Jyēshtha
4321	1142	1277	626	394 95	1219 20	13 Pramāthun	17 Subhānu	

LXI—Contd

COMMENCEMENT OF THE								
SOLAR YEAR			LUNI SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA SUKLA 1 ENDS)					Kali.
Day and month, A D	Week-day	Time of true Visha samkrānti	Day and month, A D	Week-day	a	b	c	
13	14	17	19	20	23	24	25	1
		H M S						
25 Mar (84)	0 Sat.	3 27 30	14 Mar (73)	3 Tues	109 0267	756 5561	246 9435	4297
24 Mar (84)	1 Sun	9 40 0	2 Mar (62)	0 Sat	9984 7101	603 7908	216 1196	4298
24 Mar (83)	2 Mon	15 52 30	21 Mar (80)	6 Fri	19 3497	539 7744	267 4203	4299
24 Mar (83)	3 Tues	22 5 0	10 Mar (69)	3 Tues	9895 0331	387 0002	236 6054	4300
25 Mar (84)	5 Thurs	4 17 30	27 Feb (58)	0 Sat.	9770 7165	234 2441	205 7817	4301
24 Mar (84)	6 Fri	10 30 0	17 Mar (77)	6 Fri	9805 3561	170 2276	257 0914	4302
24 Mar (83)	0 Sat	16 42 30	7 Mar (66)	4 Wed.	19 6714	53 7540	229 0054	4303
24 Mar (83)	1 Sun.	22 55 0	25 Feb (56)	2 Mon	233 9866	937 2804	200 9192	4304
25 Mar (84)	3 Tues	5 7 30	16 Mar (75)	1 Sun.	268 6263	873 2640	252 2289	4305
24 Mar (84)	4 Wed.	11 20 0	4 Mar (64)	5 Thur	144 3096	720 4087	221 4051	4306
24 Mar (83)	5 Thur	17 32 30	23 Mar (82)	4 Wed.	178 9493	656 4823	272 7148	4307
24 Mar (83)	6 Fri.	23 45 0	12 Mar (71)	1 Sun	54 6327	503 7171	241 8910	4308
25 Mar (84)	1 Sun.	5 57 30	1 Mar (60)	5 Thur	9930 3161	350 9519	211 0672	4309
24 Mar (84)	2 Mon.	12 10 0	19 Mar (79)	4 Wed.	9964 9557	286 9354	262 3769	4310
24 Mar (83)	3 Tues	18 22 30	8 Mar (67)	1 Sun.	9840 6390	134 1702	231 5529	4311
25 Mar (84)	5 Thur	0 35 0	26 Feb (57)	6 Fri	54 9543	13 6966	203 4669	4312
25 Mar (84)	6 Fri	6 47 30	17 Mar (76)	5 Thur	89 5939	953 6801	254 7706	4313
24 Mar (84)	0 Sat.	13 0 0	6 Mar (66)	3 Tues	303 9092	837 2065	226 6906	4314
24 Mar (83)	1 Sun.	19 12 30	21 Mar (83)	1 Sun	9909 9169	736 8985	275 2625	4315
25 Mar (84)	3 Tues	1 25 0	14 Mar (73)	6 Fri	214 2321	020 4249	247 1765	4316
25 Mar (84)	4 Wed.	7 37 30	3 Mar (62)	3 Tues	89 9156	467 6597	215 3526	4317
24 Mar (84)	5 Thur	13 50 0	20 Mar (80)	1 Sun.	9785 9233	367 3616	264 9245	4318
24 Mar (83)	6 Fri.	20 2 30	10 Mar (69)	6 Fri	0 2385	250 8780	236 8384	4319
25 Mar (84)	1 Sun	2 15 0	27 Feb (58)	3 Tues.	9875 9210	98 1128	206 0146	4320
25 Mar (84)	2 Mon.	8 27 30	18 Mar (77)	2 Mon.	9910 5615	34 0063	257 3243	4321

TABLE

CONCURRENT YEAR								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>kshaya</i>) LUNAR MONTHS (true)
Kali	Saka	Chaitrādi Vikrama	Mūshidi solar year in Bengal	Kollam	A.D	JOVIAN SAMVATSARA		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4322	1143	1278	627	395 96	*1220 21	14 Vikrama	18 Tārana	
4323	1144	1279	628	396 97	1221 22	15 Vrisha	19 Pārthiva	2 Vaisākha
4324	1145	1280	629	397 98	1222 23	16 Chitrabhānu	20 Vyaya	
4325	1146	1281	630	398 99	1223 24	17 Subhānu	21 Sarvajit	6 Bhādrapada
4326	1147	1282	631	399 400	*1224 25	18 Tārana	22 Sarvadhārin	
4327	1148	1283	632	400 01	1225 26	19 Pārthiva	23 Virōdhun	
4328	1149	1284	633	401 02	1226 27	20 Vyaya	24 Vikrita .	4 Āshādha
4329	1150	1285	634	402 03	1227 28	21 Sarvajit . .	25 Khara	
4330	1151	1286	635	403 04	*1228 29	22 Sarvadhārin	26 Nandana	
4331	1152	1287	636	404 05	1229 30	23 Virōdhun	27 Vijaya	3 Jyēshtha
4332	1153	1288	637	405 06	1230 31	24 Vikrita .	28 Jaya .	
4333	1154	1289	638	406 07	1231-32	25 Khara	29 Manmatha	7 Āsvina
4334	1155	1290	639	407 08	*1232 33	26 Nandana	30 Durmukha	
4335	1156	1291	640	408 09	1233 34	27 Vijaya .	31 Hēmalamha	
4336	1157	1292	641	409 10	1234 35	28 Jaya	32 Vilamha	5 Śrāvana .
4337	1158	1293	642	410 11	1235 36	29 Manmatha	33 Vikārin	
4338	1159	1294	643	411 12	*1236 37	30 Durmukha	34 Śārvarin	
4339	1160	1295	644	412 13	1237 38	31 Hēmalamha	35 Plava	3 Jyēshtha .
4340	1161	1296	645	413 14	1238 39	32 Vilamba .	36 Subhakrit	
4341	1162	1297	646	414 15	1239 40	33 Vikārin .	37 Sōbhana	
4342	1163	1298	647	415 16	*1240-41	34 Śārvarin	38 Krōdhun	2 Vaisākha
4343	1164	1299	648	416 17	1241 42	35 Plava	39 Viśvāvasu	
4344	1165	1300	649	417 18	1242 43	36 Subhakrit .	40 Parābhava	6 Bhādrapada
4345	1166	1301	650	418 19	1243-44	37 Sōbhana .	41 Plavanga	
4346	1167	1302	651	419 20	*1244 45	38 Krōdhun .	42 Kīlaka .	

LXI—Contd

COMMENCEMENT OF THE								
SOLAR YEAR			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA SUKLA 1 ENDS)					Kali
Day and month, A D	Week-day	Time of true M̐śha-samkrānti	Day and month, A D	Week-day	a	b.	c	
13	14	17	19	20	23	24	25	1
		H. M. S						
24 Mar (84)	3 Tues	14 40 0	7 Mar (87)	0 Sat	124 8768	917 6228	229 2383	4322
24 Mar (83)	4 Wed.	20 52 30	24 Feb (55)	4 Wed	0 5602	754 8576	198 4143	4323
25 Mar (84)	6 Fri.	3 5 0	15 Mar (74)	3 Tues.	35 1998	700 8410	249 7241	4324
25 Mar (84)	0 Sat.	9 17 30	4 Mar (63)	0 Sat .	9910 8832	548 0759	218 9002	4325
24 Mar (84)	1 Sun. .	15 30 0	22 Mar (82)	6 Fri.	9945 5228	484 0594	270,2099	4326
24 Mar (83)	2 Mon.	21 42 30	11 Mar (70)	3 Tues	9821 2062	331 2941	239 3861	4327
25 Mar (84)	4 Wed.	3 55 0	1 Mar (60)	1 Sun	35 5215	214 8206	211 3001	4328
25 Mar (84)	5 Thur	10 7 30	20 Mar (79)	0 Sat.	70 1611	150 8142	262 6098	4329
24 Mar (84)	6 Fri.	16 20 0	8 Mar (68)	4 Wed	9945 8444	998 0359	231 7858	4330
24 Mar (83)	0 Sat.	22 32 30	26 Feb (57)	2 Mon	160 1597	881 5653	203 5998	4331
25 Mar (84)	2 Mon.	4 45 0	17 Mar (76)	1 Sun	194 7993	817 5489	255 0095	4332
25 Mar (84)	3 Tues.	10 57 30	6 Mar (65)	5 Thur	70 4827	664 7836	224 1857	4333
24 Mar (84)	4 Wed.	17 10 0	24 Mar (84)	4 Wed.	105 1223	600 7672	275 4954	4334
24 Mar (83)	5 Thur	23 22 30	13 Mar (72)	1 Sun. .	9980 8057	448 0020	244 6716	4335
25 Mar (84)	0 Sat	5 35 0	2 Mar (61)	5 Thur	9856 4891	295 2368	213 8476	4336
25 Mar (84)	1 Sun.	11 47 30	21 Mar (80)	4 Wed	9891 1287	231 2203	265 1574	4337
24 Mar (84)	2 Mon. .	18 0 0	9 Mar (69)	1 Sun.	9766 8121	78 4551	234 3335	4338
25 Mar (84)	4 Wed.	0 12 30	27 Feb (58)	6 Fri. | .	9981 1274	961 9816	206 2475	4339
25 Mar (84)	5 Thur	6 25 0	18 Mar (77)	5 Thur.	15 7670	897 9640	257 5572	4340
25 Mar (84)	6 Fri.	12 37 30	8 Mar (67)	3 Tues	230 0823	781-4915	229 4612	4341
24 Mar (84)	0 Sat.	18 50 0	25 Feb (56)	0 Sat. .	105 7656	628 7263	198 6473	4342
25 Mar (84)	2 Mon.	1 2 30	15 Mar (74)	6 Fri	140 4053	564 7098	249 9570	4343
25 Mar (84)	3 Tues	7 15 0	4 Mar (63)	3 Tues.	16 0887	411 9446	219 1331	4344
25 Mar (84)	4 Wed.	13 27 30	23 Mar (82)	2 Mon.	50 7283	347 9281	270 4428	4345
24 Mar (84)	5 Thur	19 40 0	11 Mar (71)	6 Fri. .	9926 4116	195 1629	239 6190	4346

TABLE

CONCURRENT YEAR								INTERCALATED (adhika) and SUPPRESSED (ishaya) LUNAR MONTHS (true)
Kali.	Saka	Chaitrādi Vikrama	Mēshādi solar year in Bengal	Kollam.	A.D	JYOTIAN SAMVATSARA		
						Southern system.	Northern system	
1	2	3	3a	4	5	6	7	8
4347	1168	1303	652	420 21	1245-46	39 Viśvāvasu	43 Saumya	4 Āshādha .
4348	1169	1304	653	421-22	1246-47	40 Parābhava	44 Sādhārana†	
4349	1170	1305	654	422-23	1247-48	41 Plavanga	46 Paridhāvin	
4350	1171	1306	655	423-24	*1248-49	42 Kīlaka	47 Pramādin	3 Jyēshtha
4351	1172	1307	656	424-25	1249 50	43 Saumya	48 Ānanda	
4352	1173	1308	657	425 26	1250 51	44 Sādhārana	49 Rākshasa	7 Āśvina .
4353	1174	1309	658	426 27	1251-52	45 Virōdhakrit	50 Anala	
4354	1175	1310	659	427 28	*1252-53	46 Paridhāvin	51 Pīngala .	
4355	1176	1311	660	428 29	1253 54	47 Pramādin	52 Kālayukta	5 Śrāvaṇa
4356	1177	1312	661	429 30	1254 55	48 Ānanda	53 Siddhārtham	
4357	1178	1313	662	430 31	1255 56	49 Rākshasa	54 Raudra	
4358	1179	1314	663	431-32	*1256 57	50 Anala .	55 Durmatī	3 Jyēshtha
4359	1180	1315	664	432-33	1257-58	51 Pīngala	56 Dundubhi	
4360	1181	1316	665	433-34	1258-59	52 Kālayukta	57 Rudhūrōd- gārīn	{ 8 Kārttika } { 10 Pausa (Ash) }
4361	1182	1317	666	434-35	1259 60	53 Siddhārtham	58 Raktāksha	1 Chaitra
4362	1183	1318	667	435 36	*1260 61	54 Raudra	59 Krōdhana	
4363	1184	1319	668	436-37	1261 62	55 Durmatī	60 Kshaya	6 Bhādrapada
4364	1185	1320	669	437 38	1262-63	56 Dundubhi	1 Prabhava	
4365	1186	1321	670	438-39	1263 64	57 Rudhūrōdgārīn	2 Vibhava	
4366	1187	1322	671	439-40	*1264 65	58 Raktāksha	3 Śukla .	4 Āshādha
4367	1188	1323	672	440-41	1265 66	59 Krōdhana	4 Pramōda	
4368	1189	1324	673	441-42	1266 67	60 Kshaya	5 Prājāpati	
4369	1190	1325	674	442-43	1267 68	1 Prabhava	6 Āngurasa	3 Jyēshtha
4370	1191	1326	675	443 44	*1268-69	2 Vibhava	7 Śrīmukha	
4371	1192	1327	676	444-45	1269-70	3 Śukla . .	8 Bhāva .	7 Āśvina .

† 45 Virōdhakrit was suppressed in the north.

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COMMENCEMENT OF THE								
SOLAR YEAR			LUNI SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA SUKLA 1 ENDS)					Kali
Day and month, A.D	Week-day	Time of true Mēsha-samkrānti	Day and month, A.D	Week-day	a	b	c	
13	14	17	19	20	23	24	25	1
		H M S						
25 Mar (84)	0 Sat	1 52 30	28 Feb (59)	3 Tues	9802-0950	42 3977	208 7952	4347
25 Mar (84)	1 Sun	8 5 0	20 Mar (70)	3 Tues	175 3365	14 6728	262 8427	4348
25 Mar (84)	2 Mon.	14 17 30	9 Mar (68)	0 Sat	51 0499	861 9077	232 0187	4349
24 Mar (84)	3 Tues.	20 30 0	27 Feb (58)	5 Thur	205 3651	745 4341	203 9327	4350
25 Mar (84)	5 Thur	2 42 30	17 Mar (76)	4 Wed	300-0047	681 4176	235 2424	4351
25 Mar (84)	6 Fri	8 55 0	6 Mar (65)	1 Sun.	175 6881	528 6524	224 4186	4352
25 Mar (84)	0 Sat.	15 7 30	24 Mar (83)	6 Fri	9871 6959	428 3444	274 9905	4353
24 Mar (84)	1 Sun.	21 20 0	12 Mar (72)	3 Tues	9747 3793	275 5791	242 1667	4354
25 Mar (84)	3 Tues.	3 32 30	2 Mar (61)	1 Sun.	9961 6945	159 1055	214-0805	4355
25 Mar (84)	4 Wed	9 45 0	21 Mar (80)	0 Sat	9996 3341	95 0891	265 8903	4356
25 Mar (84)	5 Thur	15 57 30	11 Mar (70)	5 Thur	210-6494	978 6154	237 3042	4357
24 Mar (84)	6 Fri.	22 10 0	28 Feb (59)	2 Mon	86 3328	825 8503	206 4804	4358
25 Mar (84)	1 Sun	4 22 30	18 Mar (77)	1 Sun.	120-9724	761 8338	257 7901	4359
25 Mar (84)	2 Mon.	10 35 0	7 Mar (66)	5 Thur	9996 6558	609 0686	228 9663	4360
25 Mar (84)	3 Tues	16 47 30	24 Feb (55)	2 Mon	9872 3392	456 3034	196 1424	4361
24 Mar (84)	4 Wed.	23 0 0	4 Mar (74)	1 Sun	9906 9788	392 2809	247 4521	4362
25 Mar (84)	6 Fri	5 12 30	3 Mar (62)	5 Thur	9782 6622	239 5218	216 6282	4363
25 Mar (84)	0 Sat	11 25 0	22 Mar (81)	4 Wed.	9817 3018	175 5052	267-9380	4364
25 Mar (84)	1 Sun.	17 37 30	12 Mar (71)	2 Mon	31 6171	59 0317	239 8519	4365
24 Mar (84)	2 Mon.	23 50 0	29 Feb (60)	6 Fri	9907 3005	906 2665	209-0281	4366
25 Mar (84)	4 Wed.	6 2 30	20 Mar (79)	6 Fri.	280 5720	878 5417	263-0756	4367
25 Mar (84)	5 Thur	12 15 0	9 Mar (68)	3 Tues	156 2553	725 7704	232 2516	4368
25 Mar (84)	6 Fri	18 27 30	26 Feb (57)	0 Sat.	31 9387	573 0112	201 4278	4369
25 Mar (85)	1 Sun	0 40 0	16 Mar (76)	6 Fri	66 5784	509 2864	255 4753	4370
25 Mar (84)	2 Mon	6 52 30	5 Mar (64)	3 Tues	9042 2617	356 2286	221 9137	4371

TABLE

CONCURRENT YEAR								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>kshaya</i>) LUNAR MONTHS (true)
Kali	Saka	Chaitrādi Vikrama	Mēshādi solar year in Bengal.	Kollam	A D	JOVIAN SAMVATSARA		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4372	1193	1328	677	445 46	1270 71	4 Pramōda	9 Yuvan	4 Āshādha
4373	1194	1329	678	446 47	1271 72	5 Prajāpati	10 Dhātri	
4374	1195	1330	679	447 48	*1272 73	6 Āngirasa	11 Īvara	
4375	1196	1331	680	448 49	1273 74	7 Śrīmukha	12 Bahudhānya	
4376	1197	1332	681	449 50	1274 75	8 Bhāva	13 Pramāthun	3 Jyēshtha
4377	1198	1333	682	450 51	1275 76	9 Yuvan	14 Vikrama	
4378	1199	1334	683	451 52	*1276 77	10 Dhātri	15 Vriṣha	
4379	1200	1335	684	452 53	1277 78	11 Īvara	16 Chitrabhānu	
4380	1201	1336	685	453 54	1278 79	12 Bahudhānya	17 Subhānu	{ 9 Mārgaśīra 10 Pausa (<i>ksh</i>) 12 Phālguna }
4381	1202	1337	686	454 55	1279 80	13 Pramāthun	18 Tārana	
4382	1203	1338	687	455 56	*1280 81	14 Vikrama	19 Pārthiva	
4383	1204	1339	688	456 57	1281 82	15 Vriṣha	20 Vyaya	
4384	1205	1340	689	457 58	1282 83	16 Chitrabhānu	21 Sarvajit	5 Śrāvana
4385	1206	1341	690	458 59	1283 84	17 Subhānu	22 Sarvadhārīn	
4386	1207	1342	691	459 00	*1284 85	18 Tārana	23 Virōdhun	
4387	1208	1343	692	460 61	1285 86	19 Pārthiva	24 Vikrīta	
4388	1209	1344	693	461 62	1286 87	20 Vyaya	25 Khara	2 Vaisākha
4389	1210	1345	694	462 63	1287 88	21 Sarvajit	26 Nandana	
4390	1211	1346	695	463 64	*1288 89	22 Sarvadhārīn	27 Vijaya	
4391	1212	1347	696	464 65	1289 90	23 Virōdhun	28 Jaya	
4392	1213	1348	697	465 66	1290 91	24 Vikrīta	29 Manmatha	4 Āshādha
4393	1214	1349	698	466 67	1291 92	25 Khara	30 Durmukha	
4394	1215	1350	699	467 68	*1292 93	26 Nandana	31 Hēmalamba	
4395	1216	1351	700	468 69	1293 94	27 Vijaya	32 Vilamba	
4396	1217	1352	701	469 70	1294 95	28 Jaya	33 Vikārīn	3 Jyēshtha

LXI—Contd

COMMENCEMENT OF THE								
SOLAR YEAR			LUNI SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA SUKLA 1 ENDS)					Kali
Day and month, A D	Week-day	Time of true Mēsha samkrānti	Day and month, A D	Week-day	a	b	c	
13	14	17	19	20	23	24	25	1
		H M S						
25 Mar (84)	3 Tues.	13 5 0	24 Mar (83)	2 Mon.	9976 9014	292 2121	273 2234	4372
25 Mar (84)	4 Wed.	19 17 30	13 Mar (72)	6 Fri	9852 5848	139 4479	242 3996	4373
25 Mar (85)	6 Fri	1 30 0	2 Mar (62)	4 Wed.	66 9000	22 9743	214 3134	4374
25 Mar (84)	0 Sat	7 42 30	21 Mar (80)	3 Tues	101 5396	958 9578	265 6232	4375
25 Mar (84)	1 Sun	13 55 0	10 Mar (69)	0 Sat	9977 2230	806 1926	234 7993	4376
25 Mar (84)	2 Mon	20 7 30	28 Feb (59)	5 Thur	191 5382	689 7191	206 7133	4377
25 Mar (85)	4 Wed.	2 20 0	18 Mar (78)	4 Wed.	226 1778	624 7025	258 0230	4378
25 Mar (84)	5 Thur	8 32 30	7 Mar (66)	1 Sun	101 8612	472 9373	227 1992	4379
25 Mar (84)	6 Fri	14 45 0	25 Mar (84)	6 Fri	9797 8690	372 6293	275 7711	4380
25 Mar (84)	0 Sat.	20 57 30	15 Mar (74)	4 Wed	12 1842	256 1556	247 6750	4381
25 Mar (85)	2 Mon	3 10 0	3 Mar (63)	1 Sun	9887 8676	103 3905	216 8611	4382
25 Mar (84)	3 Tues	9 22 30	22 Mar (81)	0 Sat	9922 5072	39 3740	268 1709	4383
23 Mar (84)	4 Wed.	15 35 0	12 Mar (71)	5 Thur	136 8225	922 9004	240 0848	4384
25 Mar (84)	5 Thur	21 47 30	1 Mar (60)	2 Mon.	12 5059	770 1352	209 2610	4385
25 Mar (85)	0 Sat	4 0 0	19 Mar (79)	1 Sun.	47 1455	706 1187	260 5706	4386
25 Mar (84)	1 Sun.	10 12 30	8 Mar (67)	5 Thur	9922 8289	553 3536	229 7458	4387
25 Mar (84)	2 Mon.	16 25 0	25 Feb (56)	2 Mon.	9798 5122	400 5883	198 9229	4388
25 Mar (84)	3 Tues.	22 37 30	16 Mar (75)	1 Sun	9833 1519	336 5718	250 1827	4389
25 Mar (85)	5 Thur	4 50 0	5 Mar (65)	6 Fri	47 4671	220 0983	222 1466	4390
25 Mar (84)	6 Fri	11 2 30	23 Mar (82)	4 Wed.	9743 4749	110 7901	270 7185	4391
25 Mar (84)	0 Sat	17 15 0	13 Mar (72)	2 Mon.	9957 7901	3 3166	242 6325	4392
25 Mar (84)	1 Sun.	23 27 30	3 Mar (62)	0 Sat.	172 1054	886 8430	214 5463	4393
25 Mar (85)	3 Tues	5 40 0	21 Mar (81)	6 Fri	206 7450	822 8266	265 8561	4394
25 Mar (84)	4 Wed	11 52 30	10 Mar (69)	3 Tues	82 4284	670 0613	235 0322	4395
25 Mar (84)	5 Thur	18 5 0	27 Feb (58)	0 Sat	9958 1118	517 2962	204 2084	4396

TABLE

CONCURRENT YEAR								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>leshaya</i>) LUNAR MONTHS (true)
Kalī	Saka	Chaitrādī Vikrama.	Mśahadī solar year in Bengal.	Kollam	A D	JOVIAN SAMVATSARA.		
						Southern system.	Northern system	
1	2	3	3a	4	5	6	7	8
4397	1218	1353	702	470-71	1295-96	29 Manmatha	34 Śārvarin .	
4398	1219	1354	703	471-72	*1296-97	30 Durmukha .	35 Plava .	12 Phālguna .
4399	1220	1355	704	472-73	1297-98	31 Hēmalamba .	36 Śubhakṛit .	.
4400	1221	1356	705	473-74	1298-99	32 Vilamba .	37 Śōbhana .	.
4401	1222	1357	706	474-75	1299-1300	33 Vikārin .	38 Krōdhin .	5 Śrāvana .
4402	1223	1358	707	475-76	*1300-01	34 Śārvarin .	39 Visvāvasu .	.
4403	1224	1359	708	476-77	1301-02	35 Plava .	40 Parābhava .	.
4404	1225	1360	709	477-78	1302-03	36 Śubhakṛit	41 Plavanga .	4 Āshādha .
4405	1226	1361	710	478-79	1303-04	37 Śōbhana .	42 Kilaka .	.
4406	1227	1362	711	479-80	*1304-05	38 Krōdhin .	43 Saumya .	.
4407	1228	1363	712	480-81	1305-06	39 Visvāvasu .	44 Sādhārana	2 Vasākha .
4408	1229	1364	713	481-82	1306-07	40 Parābhava	45 Virōdhakṛit	.
4409	1230	1365	714	482-83	1307-08	41 Plavanga .	46 Paridhāvin .	6 Bhādrapada .
4410	1231	1366	715	483-84	*1308-09	42 Kilaka .	47 Pramādin	.
4411	1232	1367	716	484-85	1309-10	43 Saumya .	48 Ānanda	.
4412	1233	1368	717	485-86	1310-11	44 Sādhārana .	49 Rākshasa .	4 Āshādha] .
4413	1234	1369	718	486-87	1311-12	45 Virōdhakṛit	50 Anala .	.
4414	1235	1370	719	487-88	*1312-13	46 Paridhāvin .	51 Pingala .	.
4415	1236	1371	720	488-89	1313-14	47 Pramādin	52 Kālayukta .	3 Jyēsthā
4416	1237	1372	721	489-90	1314-15	48 Ānanda .	53 Siddhārthun .	.
4417	1238	1373	722	490-91	1315-16	49 Rākshasa	54 Raudra	12 Phālguna .
4418	1239	1374	723	491-92	*1316-17	50 Anala .	55 Durmatī .	.
4419	1240	1375	724	492-93	1317-18	51 Pingala .	56 Dundubhi .	.
4420	1241	1376	725	493-94	1318-19	52 Kālayukta	57 Rudhrōdgārīn	5 Śrāvana
4421	1242	1377	726	494-95	1319-20	53 Siddhārthun	58 Raktāksha	.

LXI—Contd

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS)					Kali
Day and month, A.D	Week-day.	Time of true Mēsha-samkrānti	Day and month, A.D	Week-day	a	b	c.	
13	14	17	10	20	23	24	25	1
		HL M S						
28 Mar (85)	0 Sat.	0 17 30	18 Mar (77)	6 Fri	0992 7514	453 2797	255 5181	4397
25 Mar (85)	1 Sun	6 30 0	6 Mar (66)	3 Tues	0808 4348	300 5144	224-6943	4398
25 Mar (84)	2 Mon	12 42 30	25 Mar (84)	2 Mon.	0903-0744	230 4980	276-0039	4399
25 Mar (84)	3 Tues.	18 55 0	14 Mar (73)	6 Fri	0778 7578	83 7328	245 1801	4400
26 Mar (85)	5 Thur	1 7 30	4 Mar (63)	4 Wed.	0993 0731	967 2592	217 0940	4401
25 Mar (85)	6 Fri	7 20 0	22 Mar (82)	3 Tues	27 7127	903 2427	258 4038	4402
25 Mar. (84)	0 Sat.	13 32 30	12 Mar (71)	1 Sun.	242 0280	786 7691	240 3177	4403
25 Mar (84)	1 Sun.	19 45 0	1 Mar (60)	5 Thur	117 7114	634 0039	209 4938	4404
28 Mar (85)	3 Tues	1 57 30	20 Mar (79)	4 Wed.	152 3510	569 9874	260 8035	4405
25 Mar (85)	4 Wed.	8 10 0	8 Mar (68)	1 Sun.	28 0344	417 2222	229 9797	4406
25 Mar (84)	5 Thur	14 22 30	25 Feb (56)	5 Thur	0903 7177	204 4570	199 1558	4407
25 Mar (84)	6 Fri.	20 35 0	16 Mar (75)	4 Wed.	0938 3574	200 4405	250-4656	4408
28 Mar (85)	1 Sun.	2 47 30	5 Mar (64)	1 Sun.	0814-0408	47 6754	219 6417	4409
25 Mar (85)	2 Mon.	9 0 0	23 Mar (83)	0 Sat.	0848 6804	983 7588	270 9514	4410
25 Mar (84)	3 Tues.	16 12 30	13 Mar (72)	5 Thur	62 9956	867 1853	242 8653	4411
25 Mar (84)	4 Wed.	21 25 0	3 Mar (62)	3 Tues.	277 3109	750 7117	214 7792	4412
28 Mar (85)	6 Fri	3 37 30	21 Mar (80)	1 Sun.	0973 3187	650 4036	263 3512	4413
25 Mar (85)	0 Sat.	9 50 0	10 Mar (70)	6 Fri	187 6339	533 9300	235 2651	4414
25 Mar (84)	1 Sun.	16 2 30	27 Feb (58)	3 Tues.	63 3172	381 1648	204 4413	4415
25 Mar (84)	2 Mon	22 15 0	17 Mar (76)	1 Sun.	0759 3250	280 8508	253 0132	4416
26 Mar (85)	4 Wed	4 27 30	7 Mar (66)	6 Fri.	0973 0403	164 3831	224 9271	4417
25 Mar (85)	5 Thur	10 40 0	25 Mar (85)	5 Thur	8 2799	100 3007	276 2308	4418
25 Mar (84)	6 Fri	16 52 30	14 Mar (73)	2 Mon.	0883 9632	947 6015	245 4130	4419
25 Mar (84)	0 Sat	23 5 0	4 Mar (63)	0 Sat	98 2785	831 1279	217 3269	4420
28 Mar (85)	2 Mon.	5 17 30	23 Mar (82)	6 Fri	132 9181	767 1114	208 6367	4421

TABLE

CONCURRENT YEAR								INTERCALATED (adhika) and SUPPRESSED (laksya) LUNAR MONTHS (true)
Kali	Saka	Chaitrādi Vikrama	Māghādi solar year in Bengal	Kollam	A D	JYOTSA SAMVATSAVA		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4422	1243	1378	727	495 06	*1320 21	54 Raudra	59 Krōdhana	
4423	1244	1379	728	496 07	1321 22	55 Darmati	60 Kshaya	4 Āshādha
4424	1245	1380	729	497 08	1322 23	56 Dundubhi	1 Prabhava	
4425	1246	1381	730	498 09	1323-24	57 Rudhrōdgārīn	2 Vibhava	
4426	1247	1382	731	499 500	*1324 25	58 Ratāksha	3 Sukla	2 Vaiśākha
4427	1248	1383	732	500 01	1325 26	59 Krōdhana	4 Pramōda	
4428	1249	1384	733	501 02	1326 27	60 Kshaya	5 Prajāpati	6 Bhādrapada
4429	1250	1385	734	502 03	1327 28	1 Prabhava	6 Āngirasa	
4430	1251	1386	735	503 04	*1328 29	2 Vibhava	7 Śrīmukha	
4431	1252	1387	736	504 05	1329 30	3 Sukla	8 Bhāva	4 Āshādha
4432	1253	1388	737	505 06	1330 31	4 Pramōda	9 Yuvan	
4433	1254	1389	738	506 07	1331 32	5 Prajāpati	10 Dhātṛi †	
4434	1255	1390	739	507 08	*1332-33	6 Āngirasa	12 Bahudhānya	3 Jyēṣṭha
4435	1256	1391	740	508 09	1333 34	7 Śrīmukha	13 Pramāthun	
4436	1257	1392	741	509 10	1334 35	8 Bhāva	14 Vikrama	{ 7 Āsvina 10 Pōṣa (laksya) 12 Phālguna }
4437	1258	1393	742	510 11	1335 36	9 Yuvan	15 Vṛiṣha	
4438	1259	1394	743	511 12	*1336 37	10 Dhātṛi	16 Chutrabhānu	
4439	1260	1395	744	512 13	1337 38	11 Isvara	17 Subhānu	5 Śrāvaṇa
4440	1261	1396	745	513 14	1338 39	12 Bahudhānya	18 Tārāṇa	
4441	1262	1397	746	514-15	1339-40	13 Pramāthun	19 Pārthiva	
4442	1263	1398	747	515 16	*1340-41	14 Vikrama	20 Vyaya	4 Āshādha
4443	1264	1399	748	516 17	1341-42	15 Vṛiṣha	21 Sarvajit	
4444	1265	1400	749	517-18	1342 43	16 Chutrabhānu	22 Sarvadhārīn	
4445	1266	1401	750	518 19	1343 44	17 Subhānu	23 Virōdhun	2 Vaiśākha
4446	1267	1402	751	519-20	*1344 45	18 Tārāṇa	24 Vikṛita	

† 11 Isvara was suppressed in the north.

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR			LUNI SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS)					Kali.
Day and month, A.D	Week-day	Time of true Mīśha-samkrānti	Day and month, A.D	Week-day	a	b.	c	
13	14	17	19	20	23	24	25	1
		H. M. S						
25 Mar (85)	3 Tues	11 30 0	11 Mar (71)	3 Tues.	8 6015	614 3462	237 8628	4422
25 Mar (84)	4 Wed.	17 42 30	28 Feb (59)	0 Sat.	9884 2840	461 5811	206 9880	4423
25 Mar (84)	5 Thur	23 55 0	19 Mar (78)	6 Fri.	9918 9245	397 5645	258 2986	4424
26 Mar (85)	0 Sat.	6 7 30	8 Mar (67)	3 Tues.	9794 6078	244 7993	227 4748	4425
25 Mar (85)	1 Sun.	12 20 0	26 Feb (57)	1 Sun.	8 9231	128 3258	199 3887	4426
25 Mar (84)	2 Mon.	18 32 30	16 Mar (75)	0 Sat.	43 5628	64 3092	250 6985	4427
26 Mar (85)	4 Wed.	0 45 0	5 Mar (64)	4 Wed.	9910 2462	911 5441	219 8746	4428
26 Mar (85)	5 Thur	6 57 30	24 Mar (83)	3 Tues	9953 8858	847 5276	271 1843	4429
25 Mar (85)	6 Fri	13 10 0	13 Mar (73)	1 Sun	168 3010	731 0530	243 0982	4430
25 Mar (84)	0 Sat.	19 22 30	2 Mar (61)	5 Thur	43 8845	578 2878	212 2744	4431
26 Mar (85)	2 Mon.	1 35 0	21 Mar (80)	4 Wed.	78 5241	514 2714	263 5841	4432
26 Mar (85)	3 Tues	7 47 30	10 Mar (69)	1 Sun.	9954 2074	361 5061	232 7602	4433
25 Mar (85)	4 Wed.	14 0 0	27 Feb (58)	5 Thur	9829 8908	208 7409	202 1364	4434
25 Mar (84)	5 Thur	20 12 30	17 Mar (76)	4 Wed.	9864 5305	144 7245	253 2461	4435
26 Mar (85)	0 Sat.	2 25 0	7 Mar (66)	2 Mon.	78 8457	28 2509	225 1600	4436
26 Mar (85)	1 Sun.	8 37 30	26 Mar (85)	1 Sun.	113 4853	964 2344	276 4697	4437
25 Mar (85)	2 Mon.	14 50 0	14 Mar (74)	5 Thur	9969 1687	811 4702	245 6459	4438
25 Mar (84)	3 Tues	21 2 30	4 Mar (63)	3 Tues.	203 4840	694 9967	217 5598	4439
26 Mar (85)	5 Thur	3 15 0	23 Mar (82)	2 Mon.	238 1236	629 9801	268 8696	4440
26 Mar (85)	6 Fri.	9 27 30	12 Mar (71)	6 Fri.	113 8081	478 2149	238 0457	4441
25 Mar (85)	0 Sat.	15 40 0	29 Feb (60)	3 Tues	9989 4904	325 4498	207 2219	4442
25 Mar (84)	1 Sun	21 52 30	19 Mar (78)	2 Mon.	24 1200	261 4333	259 5315	4443
26 Mar (85)	3 Tues.	4 5 0	8 Mar (67)	6 Fri	9899 8134	108 6680	227 7077	4444
26 Mar (85)	4 Wed.	10 17 30	26 Feb (57)	4 Wed.	114 1286	992 1945	199 6316	4445
25 Mar (85)	5 Thur	16 30 0	16 Mar (76)	3 Tues.	148 7682	928 1780	250 9314	4446

TABLE

CONCURRENT YEAR								INTERCALATED (adhika) and SUPPRESSED (kshaya) LUNAR MONTHS (true)
Kal.	Saka	Chaitrādi Vikrama.	Mēshādi solar year in Bengal	Kollam	A.D	JOVIAN SAMVATSARA.		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4447	1268	1403	752	520-21	1345-46	19 Pārthura .	25 Khara .	6 Bhādrapada
4448	1269	1404	753	521-22	1346-47	20 Vyaya .	26 Nandana	
4449	1270	1405	754	522-23	1347-48	21 Sarvajit .	27 Vijaya .	
4450	1271	1406	755	523-24	*1348-49	22 Sarvadhārin	28 Jaya .	4 Āshādha
4451	1272	1407	756	524-25	1349-50	23 Virōdhan	29 Manmatha	
4452	1273	1408	757	525-26	1350-51	24 Vikṛta	30 Durmukha	
4453	1274	1409	758	526-27	1351-52	25 Khara .	31 Hēmalamba	2 Vaiśākha
4454	1275	1410	759	527-28	*1352-53	26 Nandana .	32 Vilamba	
4455	1276	1411	760	528-29	1353-54	27 Vijaya .	33 Vikārin	{ 7 Āsvina 11 Māgha (ksh) 12 Phālguna }
4456	1277	1412	761	529-30	1354-55	28 Jaya	34 Śārvarin	
4457	1278	1413	762	530-31	1355-56	29 Manmatha	35 Plava	
4458	1279	1414	763	531-32	*1356-57	30 Durmukha	36 Subhakt	5 Śrāvana .
4459	1280	1415	764	532-33	1357-58	31 Hēmalamba	37 Sōbhana	..
4460	1281	1416	765	533-34	1358-59	32 Vilamba	38 Krōdhan	
4461	1282	1417	766	534-35	1359-60	33 Vikārin	39 Viśvāvasu	3 Jyēsthā .
4462	1283	1418	767	535-36	*1360-61	34 Śārvarin .	40 Parābhava	
4463	1284	1419	768	536-37	1361-62	35 Plava .	41 Plavanga	
4464	1285	1420	769	537-38	1362-63	36 Subhakt	42 Kilaka	2 Vaiśākha .
4465	1286	1421	770	538-39	1363-64	37 Sōbhana	43 Saumya	
4466	1287	1422	771	539-40	*1364-65	38 Krōdhan	44 Sūdhārana	6 Bhādrapada
4467	1288	1423	772	540-41	1365-66	39 Viśvāvasu	45 Virōdhakt	..
4468	1289	1424	773	541-42	1366-67	40 Parābhava	46 Parādhavin	..
4469	1290	1425	774	542-43	1367-68	41 Plavanga	47 Pramādin	4 Āshādha .
4470	1291	1426	775	543-44	*1368-69	42 Kilaka .	48 Ānanda	
4471	1292	1427	776	544-45	1369-70	43 Saumya	49 Bākshasa	

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI SOLAR YEAR (MFAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS)					Kali
Day and month, A.D.	Week-day	Time of true Mīśha-samkrānti	Day and month, A.D.	Week-day	a.	b	c	
13	14	17	19	20	23	24	25	1
		H M S						
25 Mar. (84)	6 Fri .	22 42 30	5 Mar (64)	0 Sat .	24 4516	775 4128	220 1075	4447
26 Mar (85)	1 Sun.	4 55 0	24 Mar (83)	6 Fri	59 0912	711 3963	271 4172	4448
26 Mar (85)	2 Mon.	11 7 30	13 Mar (72)	3 Tues	9934 7747	558 6312	240 5933	4449
25 Mar (85)	3 Tues	17 20 0	1 Mar (61)	0 Sat	9810 4580	405 8660	209 7695	4450
25 Mar (84)	4 Wed.	23 32 30	20 Mar (79)	6 Fri	9845-0976	341 8494	261 0792	4451
26 Mar (85)	6 Fri .	5 45 0	9 Mar (68)	3 Tues.	9720 7810	189 0843	230 2554	4452
26 Mar (85)	0 Sat .	11 57 30	27 Feb (58)	1 Sun.	9935 0962	72 6107	202 1693	4453
25 Mar (85)	1 Sun.	18 10 0	17 Mar (77)	0 Sat	9969 7359	8 5942	253 4790	4454
26 Mar (85)	3 Tues	0 22 30	7 Mar (66)	5 Thur	184-0511	892 1206	225 3929	4455
26 Mar (85)	4 Wed	6 35 0	26 Mar (85)	4 Wed.	218 6907	828 1042	276 7026	4456
26 Mar (85)	5 Thur	12 47 30	15 Mar (74)	1 Sun.	91 3741	675 3389	245 8788	4457
25 Mar (85)	6 Fri	19 0 0	3 Mar (63)	5 Thur	9970-0575	522 5737	215 4549	4458
26 Mar (85)	1 Sun	1 12 30	22 Mar (81)	4 Wed.	4 6971	458 5573	266 3647	4459
26 Mar (85)	2 Mon.	7 25 0	11 Mar (70)	1 Sun.	9880 3805	305 7921	235 5408	4460
26 Mar (85)	3 Tues.	13 37 30	28 Feb (59)	5 Thur	9756 0639	153 0269	204 7170	4461
25 Mar (85)	4 Wed.	19 59 0	18 Mar (78)	4 Wed.	9790 7035	89 0104	256 0266	4462
26 Mar (85)	6 Fri	2 2 30	8 Mar (67)	2 Mon	5-0188	972 5368	227 9406	4463
26 Mar (85)	0 Sat .	8 15 0	26 Feb (57)	0 Sat	219 3338	856 0632	199 8546	4464
26 Mar (85)	1 Sun	14 27 30	17 Mar (76)	6 Fri	253 9737	792 0468	251 1642	4465
25 Mar (85)	2 Mon.	20 40 0	5 Mar (65)	3 Tues.]	129 6571	639 2816	220 3404	4466
26 Mar (85)	4 Wed	2 52 30	24 Mar (83)	2 Mon	164 2967	575 2651	271 6501	4467
26 Mar (85)	5 Thur	9 5 0	13 Mar (72)	0 Fri	39 9801	422 4999	241 1180	4468
26 Mar (85)	6 Fri	15 17 30	2 Mar (61)	3 Tues	9915 6635	269 7347	210 0024	4469
25 Mar (85)	0 Sat	21 30 0	20 Mar (80)	2 Mon.	9950 3031	205 7182	261 1121	4470
26 Mar (85)	2 Mon	3 42 30	9 Mar (68)	6 Fri .	9825 9865	52 9530	230 4883	4471

TABLE

CONCURRENT YEAR								INTERCALATED (adhika) and SUPPRESSED (ishaya) LUNAR MONTHS (true)
Kalī	Saka	Chaitrādi Vikrama.	Mīśhādi solar year in Bengal	Kollam	A D	JOVIAN SAMVATSARA		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4472	1293	1428	777	545-46	1370 71	44 Sādhārana	50 Anala	3 Jyēshtha
4473	1294	1429	778	546-47	1371-72	45 Virōdhakrit	51 Pingala	
4474	1295	1430	779	547-48	*1372 73	46 Pandhāvin	52 Kālayukta	6 Bhādrapada
4475	1296	1431	780	548-49	1373-74	47 Pramādin	53 Siddhārthun	.
4476	1297	1432	781	549-50	1374-75	48 Ānanda	54 Raudra	..
4477	1298	1433	782	550 51	1375 76	49 Rākshasa	55 Durmatī	5 Śrāvaṇa
4478	1299	1434	783	551 52	*1376 77	50 Anala	56 Dundubhi	
4479	1300	1435	784	552 53	1377 78	51 Pingala	57 Rudhurōdgārīn	
4480	1301	1436	785	553-54	1378 79	52 Kālayukta	58 Raktāksha	3 Jyēshtha
4481	1302	1437	786	554 55	1379 80	53 Siddhārthun	59 Krōdhana	
4482	1303	1438	787	555 56	*1380 81	54 Raudra	60 Keshaya	.
4483	1304	1439	788	556 57	1381 82	55 Durmatī	1 Prabhava	2 Vaiśākha
4484	1305	1440	789	557-58	1382 83	56 Dundubhi	2 Vibhava	
4485	1306	1441	790	558-59	1383 84	57 Rudhurōdgārīn	3 Sukla	6 Bhādrapada
4486	1307	1442	791	559 60	*1384-85	58 Raktāksha	4 Pramōda	
4487	1308	1443	792	560-61	1385 86	59 Krōdhana	5 Prajāpatī	
4488	1309	1444	793	561 62	1386 87	60 Keshaya	6 Āngirasa	4 Āshādha
4489	1310	1445	794	562 63	1387 88	1 Prabhava	7 Śrīmukha	
4490	1311	1446	795	563 64	*1388-89	2 Vibhava	8 Bhāva	.
4491	1312	1447	796	564-65	1389 90	3 Sukla	9 Yuvan	3 Jyēshtha
4492	1313	1448	797	565 66	1390 91	4 Pramōda	10 Dhātrī	.
4493	1314	1449	798	566-67	1391-92	5 Prajāpatī	11 Īśvara	7 Āśvina
4494	1315	1450	799	567 68	*1392 93	6 Āngirasa	12 Bahudhānya	
4495	1316	1451	800	568 69	1393 94	7 Śrīmukha	13 Pramāthun	...
4496	1317	1452	801	569 70	1394-95	8 Bhāva	14 Vikrama	5 Śrāvaṇa

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COMMENCEMENT OF THE								
SOLAR YEAR			LUNI SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA SUKLA 1 ENDS)					Kal
Day and month, A.D	Week-day	Time of true Mēsha-samkrānti	Day and month, A.D	Week-day	a	b	c	
13	14	17	19	20	23	24	25	1
		H M S						
26 Mar (85)	3 Tues.	9 55 0	27 Feb. (58)	4 Wed.	40 3017	936 4794	202 4022	4472
26 Mar (85)	4 Wed.	16 7 30	18 Mar (77)	3 Tues	74 9414	872 4630	253 7119	4473
25 Mar (85)	5 Thur	22 20 0	7 Mar (67)	1 Sun	289 2566	755 9804	225 6258	4474
26 Mar (85)	0 Sat	4 32 30	25 Mar (84)	6 Fri	9985 2614	655 6813	274 1977	4475
26 Mar (85)	1 Sun	10 45 0	15 Mar (74)	4 Wed	199 5796	539 2077	246 1117	4476
26 Mar (85)	2 Mon.	16 57 30	4 Mar (63)	1 Sun.	75 2629	386 4425	215 2878	4477
25 Mar (85)	3 Tues.	23 10 0	21 Mar (81)	6 Fri	9771 2707	286 1344	263 8598	4478
26 Mar (85)	5 Thur	5 22 30	11 Mar (70)	4 Wed	9985 5859	169 6608	235 7737	4479
26 Mar (85)	6 Fri.	11 35 0	28 Feb (59)	1 Sun.	9861 2694	16 8957	204 9409	4480
26 Mar (85)	0 Sat	17 47 30	19 Mar (78)	0 Sat.	9895 9080	952 8791	256 2595	4481
26 Mar (86)	2 Mon.	0 0 0	8 Mar (68)	5 Thur	110 2242	836 4055	228 1735	4482
26 Mar (85)	3 Tues	6 12 30	25 Feb (56)	2 Mon	9985 9076	683 6404	197 6414	4483
26 Mar (85)	4 Wed	12 25 0	16 Mar (75)	1 Sun.	20 5472	619 6238	248 6594	4484
26 Mar (85)	5 Thur	18 37 30	5 Mar (64)	5 Thur	9896 2306	466 8587	217 8355	4485
26 Mar (86)	0 Sat	0 50 0	23 Mar (83)	4 Wed.	9930 8702	402 8422	269 1452	4486
26 Mar (85)	1 Sun.	7 2 30	12 Mar (71)	1 Sun	9806 5536	250 0770	238 3213	4487
26 Mar (85)	2 Mon.	13 15 0	2 Mar (61)	6 Fri.	20 8689	133 6034	210 2353	4488
26 Mar (85)	3 Tues.	19 27 30	21 Mar (80)	5 Thur	55 5085	69 5869	261 5430	4489
26 Mar (86)	5 Thur	1 40 0	9 Mar (69)	2 Mon.	9931 1919	916 8218	230 7212	4490
26 Mar (85)	6 Fri.	7 52 30	27 Feb (58)	0 Sat	145 5071	800 3481	202 6351	4491
26 Mar (85)	0 Sat	14 5 0	18 Mar (77)	6 Fri	180 1467	736 0401	251 2070	4492
26 Mar (85)	1 Sun.	20 17 30	7 Mar (66)	3 Tues	55 8301	583 5665	222 1209	4493
26 Mar (86)	3 Tues	2 30 0	25 Mar (85)	2 Mon.	90 4698	519 5501	274 1306	4494
26 Mar (85)	4 Wed.	8 42 30	14 Mar (73)	6 Fri	9966 1531	366 7848	243 6068	4495
26 Mar (85)	5 Thur	14 55 0	3 Mar (62)	3 Tues.	9841 8365	214 0196	212 7829	4496

TABLE

CONCURRENT YEAR								INTERCALATED (adhika and SUPPRESSED (<i>leshaya</i>) LUNAR MONTHS (true)
Kali	Saka	Chaitrādi Vikrama	Mēshādi solar year in Bengal	Kollam	A D	JOVIAN SAMVATSARA		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4497	1318	1453	802	570 71	1395 96	9 Yuvan	15 Vṛisha	3 Jyēshtha
4498	1319	1454	803	571 72	*1396 97	10 Dhātri	16 Chitrabhānu	
4499	1320	1455	804	572 73	1397 98	11 Isvara	17 Subhānu	
4500	1321	1456	805	573 74	1398 99	12 Bahudhānya	18 Tārana	{ 8 Kārttika 10 Pausa (<i>lesh</i>) }
4501	1322	1457	806	574 75	1399 1400	13 Pramāthun	19 Pārthiva	
4502	1323	1458	807	575 76	*1400 01	14 Vikrama	20 Vyaya	
4503	1324	1459	808	576 77	1401 02	15 Vṛisha	21 Sarvajit	6 Bhādrapada
4504	1325	1460	809	577 78	1402 03	16 Chitrabhānu	22 Sarvadhārm	
4505	1326	1461	810	578 79	1403 04	17 Subhānu	23 Virōdhun	
4506	1327	1462	811	579 80	*1404 05	18 Tārana	24 Vikṛita	4 Āshādha
4507	1328	1463	812	580 81	1405 06	19 Pārthiva	25 Khara	
4508	1329	1464	813	581 82	1406 07	20 Vyaya	26 Nandana	
4509	1330	1465	814	582 83	1407 08	21 Sarvajit	27 Vijaya	3 Jyēshtha
4510	1331	1466	815	583 84	*1408 09	22 Sarvadhārm	28 Jaya	
4511	1332	1467	816	584 85	1409 10	23 Virōdhun	29 Manmatha	
4512	1333	1468	817	585 86	1410-11	24 Vikṛita	30 Durmukha	7 Āsvina
4513	1334	1469	818	586 87	1411-12	25 Khara	31 Hōmalamba	
4514	1335	1470	819	587 88	*1412 13	26 Nandana	32 Vilamba	
4515	1336	1471	820	588 89	1413 14	27 Vijaya	33 Vikārm	4 Āshādha
4516	1337	1472	821	589 90	1414 15	28 Jaya	34 Sārvarin	
4517	1338	1473	822	590 91	1415 16	29 Manmatha	35 Plava	
4518	1339	1474	823	591 92	*1416 17	30 Durmukha	36 Subhakṛit†	3 Jyēshtha
4519	1340	1475	824	592 93	1417 18	31 Hēmalamba	38 Krōdhin	
4520	1341	1476	825	593 94	1418 19	32 Vilamba	39 Vṛāvāsu	
4521	1342	1477	826	594-95	1419 20	33 Vikārm	40 Parābhava	{ 8 Kārttika 11 Māgha (<i>lesh</i>) 12 Phālguna }

† 37 Subhāna was suppressed in the north

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COMMENCEMENT OF THE								
SOLAR YEAR			LUNI SOLAR YEAR (MFAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA SUKLA 1 ENDS)					Kali
Day and month A D	Week-day	Time of true Mīsha-samkrānti	Day and month, A.D	Week-day	a	b	c	
13	14	17	19	20	23	24	25	1
		H. M S						
26 Mar (85)	6 Fri.	21 7 30	22 Mar (81)	2 Mon.	9876 4762	150 0032	264 0927	4497
26 Mar (85)	1 Sun	3 20 0	11 Mar (71)	0 Sat.	90 7914	33 5295	236 0066	4498
26 Mar (85)	2 Mon.	9 32 30	28 Feb (59)	4 Wed.	9066 4748	880 7644	205 1827	4499
26 Mar (85)	3 Tues.	15 45 0	19 Mar (78)	3 Tues.	1 1141	810 7479	256 4924	4500
26 Mar (85)	4 Wed.	21 57 30	9 Mar (68)	1 Sun	215 4299	700 2743	228 4064	4501
26 Mar (85)	6 Fri.	4 10 0	26 Feb (57)	5 Thur	91 1130	547 5092	197 5825	4502
26 Mar (85)	0 Sat.	10 22 30	16 Mar (75)	4 Wed.	125 7520	483 4026	248 8923	4503
26 Mar (85)	1 Sun.	16 35 0	5 Mar (64)	1 Sun.	1 4360	330 7275	218 0683	4504
26 Mar (85)	2 Mon.	22 47 30	24 Mar (83)	0 Sat.	36 0756	266 7110	269 3781	4505
26 Mar (85)	4 Wed.	5 0 0	12 Mar (72)	4 Wed.	9911 7590	113 9457	238 5542	4506
26 Mar (85)	5 Thur	11 12 30	2 Mar (61)	2 Mon.	126 0743	697 4722	210 4682	4507
26 Mar (85)	6 Fri.	17 25 0	21 Mar (80)	1 Sun	160 7139	933 4557	261 7779	4508
26 Mar (85)	0 Sat.	23 37 30	10 Mar (69)	5 Thur	36 3973	786 6906	230 9541	4509
26 Mar (85)	2 Mon.	5 50 0	28 Feb (59)	3 Tues.	250 7125	664 2169	202 8680	4510
26 Mar (85)	3 Tues.	12 2 30	17 Mar (78)	1 Sun.	9946 7203	563 9089	251 4308	4511
26 Mar (85)	4 Wed.	18 15 0	6 Mar (65)	5 Thur	9822 4037	411 1437	220 6160	4512
27 Mar (85)	6 Fri.	0 27 30	25 Mar (84)	4 Wed.	9857 0433	347 1271	271 9257	4513
26 Mar (85)	0 Sat.	6 40 0	13 Mar (73)	1 Sun.	9732 7267	194 3620	241 1019	4514
26 Mar (85)	1 Sun.	12 52 30	3 Mar (62)	6 Fri.	9947 0419	77 8884	213 0161	4515
26 Mar (85)	2 Mon.	19 5 0	22 Mar (81)	5 Thur	9981 6815	13 8720	264 3256	4516
27 Mar (85)	4 Wed.	1 17 30	12 Mar (71)	3 Tues.	195 9968	867 3983	236 2394	4517
26 Mar (85)	5 Thur	7 30 0	29 Feb (60)	0 Sat.	71 6802	744 6332	205 4156	4518
26 Mar (85)	6 Fri.	13 42 30	19 Mar (78)	6 Fri.	106 3167	660 6167	256 7253	4519
26 Mar (85)	0 Sat.	19 55 0	8 Mar (67)	3 Tues.	9982 0031	527 8514	225 9615	4520
27 Mar (85)	2 Mon.	2 7 30	27 Mar (86)	2 Mon.	16 6427	363 8356	277 2112	4521

TABLE

CONCURRENT YEAR								INTERCALATED (old) and REVERSED (new) YEAR MONTHS (old)
Kali.	Saka	Chaitrī Vikram.	Māhī solar year in Bengal.	Kollam	A D	JOYAN SAMVATARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4522	1343	1478	827	695 06	*1420 21	34 Sirmara .	41 Pīrāga .	.
4523	1344	1479	828	696 07	1421 22	35 Pīra .	42 Kīlaka .	5 Śrāga .
4524	1345	1480	829	697 08	1422 23	36 Subhakṛit .	43 Saumya .	.
4525	1346	1481	830	698 09	1423 24	37 Sōbhana .	44 Sādīāga .	..
4526	1347	1482	831	699 00	*1424 25	38 Krōdhan .	45 Virōdhakṛit .	4 Āśāda .
4527	1348	1483	832	000 01	1425-26	39 Virāga .	46 Paridhāvin .	.
4528	1349	1484	833	001-02	1426-27	40 Parābhava .	47 Pramādin .	...
4529	1350	1485	834	002 03	1427 28	41 Pīrāga .	48 Ānanda .	2 Vāśaka .
4530	1351	1486	835	003 04	*1428 29	42 Kīlaka .	49 Rākshasa .	.
4531	1352	1487	836	004 05	1429 30	43 Saumya .	50 Anala .	6 Bhādrapada .
4532	1353	1488	837	005 06	1430 31	44 Sādīāga .	51 Pīrāga .	.
4533	1354	1489	838	006 07	1431 32	45 Virōdhakṛit .	52 Kālayukta .	.
4534	1355	1490	839	007 08	*1432 33	46 Paridhāvin .	53 Siddhārthun .	4 Āśāda .
4535	1356	1491	840	008 09	1433 34	47 Pramādin .	54 Raudra .	..
4536	1357	1492	841	009 10	1434-35	48 Ānanda .	55 Durmati .	.
4537	1358	1493	842	010 11	1435-36	49 Rākshasa .	56 Dundubhi .	3 Jyēṣṭha .
4538	1359	1494	843	011-12	*1436 37	50 Anala .	57 Rudhīrōdgārin .	..
4539	1360	1495	844	012-13	1437-38	51 Pīrāga .	58 Paktāksha .	8 Kārttika .
4540	1361	1496	845	013 14	1438 39	52 Kālayukta .	59 Krōdhana .	.
4541	1362	1497	846	014-15	1439 40	53 Siddhārthun .	60 Keshava .	.
4542	1363	1498	847	015 16	*1440-41	54 Raudra .	1 Prabhava .	5 Śrāvana .
4543	1364	1499	848	016-17	1441 42	55 Durmati .	2 Vibhava .	..
4544	1365	1500	849	017-18	1442 43	56 Dundubhi .	3 Sukla .	.
4545	1366	1501	850	018-19	1443-44	57 Rudhīrōdgārin .	4 Pramōda .	4 Āśāda .
4546	1367	1502	851	019 20	*1444-45	58 Raktāksha .	5 Prajāpati .	.

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COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS)					Kali
Day and month, A.D	Week-day	Time of true M̐śha-samkrānti	Day and month A.D	Week-day	a	b	c.	
13	14	17	19	20	23	24	25	1
		H M S						
26 Mar (86)	3 Tues.	8 20 0	15 Mar (75)	6 Fri.	9892 3261	311 0698	246 3894	4522
26 Mar (85)	4 Wed.	14 32 30	4 Mar (63)	3 Tues.	9768-0095	157 3046	215-5634	4523
26 Mar (85)	5 Thur	20 45 0	23 Mar (82)	2 Mon.	9802 6491	94 2881	266 8732	4524
27 Mar (86)	0 Sat.	2 57 30	13 Mar (72)	0 Sat.	16 9644	977 8145	238 7871	4525
26 Mar (86)	1 Sun.	9 10 0	2 Mar (62)	5 Thur	231 2797	861 3410	210-7011	4526
26 Mar (85)	2 Mon.	15 22 30	21 Mar (80)	4 Wed.	265 9193	796 3244	262-0208	4527
26 Mar (85)	3 Tues.	21 35 0	10 Mar (69)	1 Sun.	141 6027	644 5593	231 1870	4528
27 Mar (86)	5 Thur	3 47 30	27 Feb (58)	5 Thur	17 2860	491 7941	200 3631	4529
26 Mar (86)	6 Fri	10 0 0	17 Mar (77)	4 Wed.	51 9257	427 7776	251 6727	4530
26 Mar (85)	0 Sat.	16 12 30	6 Mar (65)	1 Sun	9927 6091	275 0124	220 8489	4531
26 Mar (85)	1 Sun.	22 25 0	26 Mar (84)	0 Sat.	9962 2487	210 9959	272 1586	4532
27 Mar (86)	3 Tues.	4 37 30	14 Mar (73)	4 Wed.	9837 1321	58 2307	241 3348	4533
26 Mar (86)	4 Wed.	10 50 0	3 Mar (63)	2 Mon.	52 2473	941 7571	213 2487	4534
26 Mar (85)	5 Thur	17 2 30	22 Mar (81)	1 Sun.	86 8870	877 7407	264-5585	4535
26 Mar (85)	6 Fri.	23 15 0	12 Mar (71)	6 Fri.	301 2022	761 2671	236-4723	4536
27 Mar (86)	1 Sun.	5 27 30	1 Mar (60)	3 Tues	176 8856	608 5019	205-6485	4537
26 Mar (86)	2 Mon.	11 40 0	18 Mar (78)	1 Sun.	9872 8933	508 1938	254-2204	4538
26 Mar (85)	3 Tues.	17 52 30	8 Mar (67)	6 Fri.	87-2086	391 7202	226 1344	4539
27 Mar (86)	5 Thur	0 5 0	26 Mar (85)	4 Wed.	9783 2164	291 4121	274 7063	4540
27 Mar (86)	6 Fri.	6 17 30	16 Mar (75)	2 Mon.	9997 5316	174 9385	246-6203	4541
26 Mar (86)	0 Sat.	12 30 0	4 Mar (64)	6 Fri.	9873 2150	22 1734	216 7964	4542
26 Mar (85)	1 Sun.	18 42 30	23 Mar (82)	5 Thur	9907 8546	958 1569	267 1061	4543
27 Mar (86)	3 Tues.	0 55 0	13 Mar (72)	3 Tues	122 4699	841 6932	239-0200	4544
27 Mar (86)	4 Wed.	7 7 30	2 Mar (61)	0 Sat.	9997 8533	688 9181	208 1962	4545
26 Mar. (86)	5 Thur	13 20 0	20 Mar (80)	6 Fri.	32 4928	624 9016	259 5059	4546

TABLE

CONCURRENT YEAR								INTERCALATED (adhika) and SUPPRESSED (kshaya) LUNAR MONTHS (true)
Kali	Saka	Chaitrādi Vikrama	Mīśhādi solar year in Bengal	Kollān	A D	JOVIAN SAMVATSARA		
						Southern system	Northern system.	
1	2	3	3a	4	5	6	7	8
4547	1368	1503	852	620 21	1445 46	59 Krōdhana	6 Āngirasa .	
4548	1369	1504	853	621-22	1446-47	60 Kshaya .	7 Śrīmukha .	2 Vaisākha
4549	1370	1505	854	622 23	1447 48	1 Prabhava .	8 Bhāva . .	
4550	1371	1506	855	623 24	*1448-49	2 Vibhava	9 Yuvan .	6 Bhādrapada
4551	1372	1507	856	624 25	1449 50	3 Sukla .	10 Dhātri	
4552	1373	1508	857	625 26	1450 51	4 Pramōda .	11 Isvara	
4553	1374	1509	858	626 27	1451 52	5 Prajāpati	12 Bahudhānya	4 Āshādha
4554	1375	1510	859	627-28	*1452-53	6 Āngirasa	13 Pramāthun	
4555	1376	1511	860	628 29	1453 54	7 Śrīmukha	14 Vikrama	
4556	1377	1512	861	629 30	1454 55	8 Bhāva .	15 Vṛisha	3 Jyēsthā .
4557	1378	1513	862	630-31	1455 56	9 Yuvan .	16 Chitrabhānu	
4558	1379	1514	863	631 32	*1456 57	10 Dhātri .	17 Subhānu	{ 8 Kārttika 10 Pausa (ksh) 12 Phālguna }
4559	1380	1515	864	632 33	1457 58	11 Isvara .	18 Tārāṇa	
4560	1381	1516	865	633-34	1458 59	12 Bahudhānya .	19 Pārthiva .	
4561	1382	1517	866	634-35	1459 60	13 Pramāthun .	20 Vyaya .	5 Śrāvana .
4562	1383	1518	867	635-36	*1460 61	14 Vikrama .	21 Sarvajit .	
4563	1384	1519	868	636 37	1461 62	15 Vṛisha .	22 Sarvadhārm	
4564	1385	1520	869	637-38	1462-63	16 Chitrabhānu .	23 Virōdhun	4 Āshādha .
4565	1386	1521	870	638 39	1463 64	17 Subhānu .	24 Vikṛita .	
4566	1387	1522	871	639-40	*1464-65	18 Tārana .	25 Khara .	
4567	1388	1523	872	640-41	1465 66	19 Pārthiva .	26 Nandana	2 Vaisākha .
4568	1389	1524	873	641-42	1466 67	20 Vyaya .	27 Vijaya .	
4569	1390	1525	874	642-43	1467-68	21 Sarvajit .	28 Jaya	6 Bhādrapada
4570	1391	1526	875	643-44	*1468 69	22 Sarvadhārm .	29 Manmatha .	
4571	1392	1527	876	644-45	1469-70	23 Virōdhun .	30 Durmukha	

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COMMENCEMENT OF THE								
SOLAR YEAR			LUNI SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS)					Kal
Day and month, A.D	Week-day	Time of true Mēsha-samkrānti	Day and month, A.D	Week-day	a	b	c	
13	14	17	19	20	23	24	25	1
		H M S						
26 Mar (85)	6 Fri	19 32 30	9 Mar (68)	3 Tues	9908 1762	472 1363	228 6821	4547
27 Mar (86)	1 Sun.	1 45 0	26 Feb (57)	0 Sat	9784 8596	319 3712	197 8582	4548
27 Mar (86)	2 Mon	7 57 30	17 Mar (76)	6 Fri	9818 4993	255 3547	249 1679	4549
26 Mar. (86)	3 Tues	14 10 0	6 Mar (66)	4 Wed.	32 8145	138 8812	221 0818	4550
26 Mar (85)	4 Wed.	20 22 30	25 Mar (84)	3 Tues.	67 4541	74 8646	272 3915	4551
27 Mar (86)	6 Fri.	2 35 0	14 Mar (73)	0 Sat	9943 1375	922 0995	241 5677	4552
27 Mar (86)	0 Sat	8 47 30	4 Mar (63)	5 Thur	157 4527	805 6259	213-4816	4553
26 Mar. (86)	1 Sun.	15 0 0	22 Mar (82)	4 Wed.	192 0924	741 6094	264 7914	4554
26 Mar (85)	2 Mon.	21 12 30	11 Mar (70)	1 Sun	67 7757	588 8442	233 9674	4555
27 Mar (86)	4 Wed.	3 25 0	28 Feb (59)	5 Thur	9943 4591	436 0790	203 1436	4556
27 Mar (86)	5 Thur	9 37 30	19 Mar (78)	4 Wed.	9978 0987	372 0625	254 4533	4557
26 Mar (86)	6 Fri.	15 50 0	7 Mar (67)	1 Sun.	9853 7821	219 2973	223 6295	4558
26 Mar (85)	0 Sat.	22 2 30	26 Mar. (85)	0 Sat	9888 4218	155 2809	274 9392	4559
27 Mar (86)	2 Mon.	4 15 0	16 Mar (75)	5 Thur	102 7370	38 8073	246 8532	4560
27 Mar (86)	3 Tues.	10 27 30	5 Mar (64)	2 Mon.	9978 4204	885 0421	216 0292	4561
26 Mar (86)	4 Wed.	16 40 0	23 Mar (83)	1 Sun.	13 0600	822-0256	267 3390	4562
26 Mar (85)	5 Thur	22 52 30	13 Mar (72)	6 Fri.	227 3753	705 5520	239-2529	4563
27 Mar (86)	0 Sat	5 5 0	2 Mar (61)	3 Tues.	103 0587	552 7888	208 4291	4564
27 Mar (86)	1 Sun.	11 17 30	21 Mar (80)	2 Mon.	137 6983	488 7703	259 7388	4565
26 Mar (86)	2 Mon.	17 30 0	9 Mar (69)	6 Fri	13 3817	336 0051	228 9150	4566
26 Mar (85)	3 Tues	23 42 30	26 Feb (57)	3 Tues.	9889 0651	183 2400	198 0911	4567
27 Mar (86)	5 Thur	5 55 0	17 Mar (76)	2 Mon	9923 7047	119 2214	249 4008	4568
27 Mar (86)	6 Fri.	12 7 30	7 Mar (66)	0 Sat.	138-0199	2 7499	221 3147	4569
26 Mar (86)	0 Sat	18 20 0	25 Mar (85)	6 Fri.	172 6596	938 7334	272 6244	4570
27 Mar (86)	2 Mon.	0 32 30	14 Mar (73)	3 Tues	48 3430	785 9682	241 8006	4571

TABLE

CONCURRENT YEAR								INTERCALATED (adhika) and SUPPRESSED (leshya) LUNAR MONTHS (true)
Kali	Saka	Chaitrādi Vikrama	Mēshādi solar year in Bengal.	Kollam	A D	JOVIAN SAMVATSARA		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4572	1393	1528	877	645 46	1470 71	24 Vikrīta .	31 Hēmalamba .	4 Āshādha .
4573	1394	1529	878	646 47	1471-72	25 Khara .	32 Vilamba .	" .
4574	1395	1530	879	647-48	*1472-73	26 Nandana .	33 Vikārīn .	" .
4575	1396	1531	880	648 49	1473 74	27 Vijaya	34 Śārvarīn .	3 Jyēṣṭha .
4576	1397	1532	881	649 50	1474-75	28 Jaya .	35 Plava .	{ 7 Āśvina 10 Paus̥ha(lesh) 12 Phālguna }
4577	1398	1533	882	650 51	1475 76	29 Manmatha	36 Subhakrit	
4578	1399	1534	883	651 52	*1476 77	30 Durmukha	37 Śōbhana .	
4579	1400	1535	884	652 53	1477 78	31 Hēmalamba	38 Krōdhin .	" .
4580	1401	1536	885	653 54	1478 79	32 Vilamba	39 Viśvāvasu .	5 Śrāvaṇa .
4581	1402	1537	886	654 55	1479 80	33 Vikārīn	40 Parābhava .	" .
4582	1403	1538	887	655 56	*1480 81	34 Śārvarīn	41 Plavanga .	" .
4583	1404	1539	888	656-57	1481-82	35 Plava	42 Kīlaka .	4 Āshādha .
4584	1405	1540	889	657 58	1482 83	36 Subhakrit .	43 Saumya .	" .
4585	1406	1541	890	658 59	1483 84	37 Śōbhana	44 Sādhārana .	" .
4586	1407	1542	891	659 60	*1484 85	38 Krōdhin	45 Virōdhakrit .	1 Chaitra .
4587	1408	1543	892	660 61	1485 86	39 Viśvāvasu	46 Paridhāvin	6 Bhādrapada
4588	1409	1544	893	661-62	1486 87	40 Parābhava	47 Pramādin	
4589	1410	1545	894	662 63	1487 88	41 Plavanga .	48 Ānanda .	
4590	1411	1546	895	663 64	*1488 89	42 Kīlaka .	49 Rākshasa .	" .
4591	1412	1547	896	664-65	1489 90	43 Saumya .	50 Anala .	4 Āshādha .
4592	1413	1548	897	665 66	1490 91	44 Sādhārana	51 Pingala	" .
4593	1414	1549	898	666 67	1491 92	45 Virōdhakrit	52 Kālayukta .	" .
4594	1415	1550	899	667-68	*1492 93	46 Paridhāvin .	53 Siddhārthun	2 Vaiśākha .
4595	1416	1551	900	668 69	1493 94	47 Pramādin	54 Raudra	6 Bhādrapada
4596	1417	1552	901	669 70	1494-95	48 Ānanda	55 Durmati .	

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COMMENCEMENT OF THE								
SOLAR YEAR			LUNI SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS)					Kali
Day and month, A D	Week-day	Time of true Mēsha-samkrānti.	Day and month, A D	Week-day	a	b	c	
13	14	17	19	20	23	24	25	i
		H. M. S						
27 Mar (86)	3 Tues	6 45 0	4 Mar (83)	1 Sun.	262 6582	669 4946	213 7145	4572
27 Mar (86)	4 Wed.	12 57 30	22 Mar (81)	6 Fri.	9958 6660	569 1865	262 2865	4573
26 Mar (86)	5 Thur	19 10 0	10 Mar (70)	3 Tues.	9838 3494	416 4214	231 4626	4574
27 Mar (86)	0 Sat	1 22 30	28 Feb (59)	1 Sun.	48 6646	299 9477	203 3765	4575
27 Mar (86)	1 Sun	7 35 0	18 Mar (77)	6 Fri	9744 6724	199 6397	251 9484	4576
27 Mar (86)	2 Mon.	13 47 30	8 Mar (67)	4 Wed.	9958 9875	83 1661	223 8624	4577
26 Mar (86)	3 Tues	20 0 0	26 Mar (86)	3 Tues	9993 6272	19 1496	275 1721	4578
27 Mar (86)	5 Thur	2 12 30	16 Mar (75)	1 Sun.	207 9424	902 6760	247 0861	4579
27 Mar (86)	6 Fri.	8 25 0	5 Mar (64)	5 Thur	83 6259	749 9109	216 2622	4580
27 Mar (86)	0 Sat.	14 37 30	24 Mar (83)	4 Wed.	118 2654	685-8943	267 5720	4581
26 Mar (86)	1 Sun.	20 50 0	12 Mar (72)	1 Sun	9993 9488	533 1291	236 7480	4582
27 Mar (86)	3 Tues.	3 2 30	1 Mar (60)	5 Thur	9869 6322	380 3640	205 9242	4583
27 Mar (86)	4 Wed.	9 15 0	20 Mar (79)	4 Wed.	9904 2718	316 3474	257 2339	4584
27 Mar (86)	5 Thur	15 27 30	9 Mar (68)	1 Sun.	9779 9552	163 5822	226 4101	4585
26 Mar (86)	6 Fri.	21 40 0	27 Feb (58)	6 Fri.	9994 2705	47 1087	198 3239	4586
27 Mar (86)	1 Sun.	3 52 30	17 Mar (76)	5 Thur	28 9101	983-0922	249 6337	4587
27 Mar (86)	2 Mon.	10 5 0	7 Mar (66)	3 Tues.	243 2253	866-6186	221 5476	4588
27 Mar (86)	3 Tues.	16 17 30	26 Mar (85)	2 Mon.	277 8650	802 6021	272 8573	4589
26 Mar (86)	4 Wed.	22 30 0	14 Mar (74)	6 Fri.	153 5484	649 8370	242 0335	4590
27 Mar (86)	6 Fri.	4 42 30	3 Mar (62)	3 Tues	29 2318	497 0717	211 2097	4591
27 Mar (86)	0 Sat	10 55 0	22 Mar (81)	2 Mon.	63 8714	433-0553	262 5194	4592
27 Mar (86)	1 Sun.	17 7 30	11 Mar (70)	6 Fri.	9939 5548	280 2901	231 6955	4593
26 Mar (86)	2 Mon.	23 20 0	28 Feb (59)	3 Tues.	9815 2381	127 5249	200 8716	4594
27 Mar (86)	4 Wed.	5 32 30	18 Mar (77)	2 Mon.	9849 8778	63 5084	252 1813	4595
27 Mar (86)	5 Thur	11 45 0	8 Mar (67)	0 Sat	64 1930	947 0348	224-0953	4596

TABLE

CONCURRENT YEAR								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>leshaya</i>) LUNAR MONTHS (true)
Kali	Śaka	Chaitrādī Vikrama	Mēshādī solar year in Bengal.	Kollam	A D	JOVIAN SAMVATSARA		
						Southern system	Northern system.	
1	2	3	3a	4	5	6	7	8
4597	1418	1553	902	670 71	1495 96	49 Rākshasa	56 Dundubhi	.
4598	1419	1554	903	671 72	*1496 97	50 Anala .	57 Rudhirōdgārīn	.
4599	1420	1555	904	672 73	1497 98	51 Prīgala	58 Raktāksha .	5 Śrāvāṇa .
4600	1421	1556	905	673-74	1498 99	52 Kālayukta	59 Krōdhana	.
4601	1422	1557	906	674 75	1499 1500	53 Siddhārthun	60 Kshaya	.
4602	1423	1558	907	675 76	*1500 01	54 Raudra	1 Prabhava	3 Jyēshtha
4603	1424	1559	908	676 77	1501 02	55 Durmatī	2 Vibhava†	.
4604	1425	1560	909	677-78	1502 03	56 Dundubhi	4 Pramōda	.
4605	1426	1561	910	678-79	1503 04	57 Rudhirōdgārīn	5 Prajāpati	2 Vaiśākha
4606	1427	1562	911	679 80	*1504 05	58 Raktāksha	6 Āngirasa	.
4607	1428	1563	912	680-81	1505 06	59 Krōdhana	7 Śrīmukha	6 Bhādrapada
4608	1429	1564	913	681-82	1506 07	60 Kshaya	8 Bhāva .	.
4609	1430	1565	914	682 83	1507 08	1 Prabhava	9 Yuvan	.
4610	1431	1566	915	683 84	*1508 09	2 Vibhava	10 Dhātṛi	4 Āshādha .
4611	1432	1567	916	684-85	1509 10	3 Śukla .	11 Īvara .	.
4612	1433	1568	917	685 86	1510 11	4 Pramōda .	12 Bahudhānya	.
4613	1434	1569	918	686 87	1511 12	5 Prajāpati	13 Pramāthun	2 Vaiśākha
4614	1435	1570	919	687-88	*1512 13	6 Āngirasa .	14 Vikrama	.
4615	1436	1571	920	688 89	1513-14	7 Śrīmukha	15 Vṛiṣha .	6 Bhādrapada
4616	1437	1572	921	689 90	1514 15	8 Bhāva	16 Chitrabhānu	.
4617	1438	1573	922	690 91	1515 16	9 Yuvan	17 Subhānu	.
4618	1439	1574	923	691 92	*1516 17	10 Dhātṛi	18 Tārana	5 Śrāvāṇa .
4619	1440	1575	924	692 93	1517-18	11 Īvara	19 Pārthiva	.
4620	1441	1576	925	693-94	1518 19	12 Bahudhānya .	20 Vyaya	.
4621	1442	1577	926	694 95	1519 20	13 Pramāthun	21 Sarvaṇt .	3 Jyēshtha

† No 3 Śukla was suppressed in the north.

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COMMENCEMENT OF THE								
SOLAR YEAR			LUNI SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA SUKLA 1 ENDED)					Kali
Day and month, A D	Week-day	Time of true M̄śha samkrānti	Day and month, A.D	Week-day	a	b	c	
13	14	17	19	20	23	24	25	1
		H M S						
27 Mar (86)	6 Fri.	17 57 30	27 Mar (86)	6 Fri	98 8327	883 0184	275 4050	4597
27 Mar (87)	1 Sun.	0 10 0	16 Mar (76)	4 Wed	313 1479	766 5447	247 3190	4598
27 Mar (86)	2 Mon	6 22 30	5 Mar (64)	1 Sun .	188 8313	613 7796	216 4950	4599
27 Mar (86)	3 Tues	12 35 0	23 Mar (82)	6 Fri .	9884 8390	513 4715	265 0670	4600
27 Mar (86)	4 Wed.	18 47 30	12 Mar (71)	3 Tues.	9760 5224	360 7063	234 2431	4601
27 Mar (87)	6 Fri.	1 0 0	1 Mar (61)	1 Sun.	9974 8377	244 2328	206 1571	4602
27 Mar (86)	0 Sat	7 12 30	20 Mar (79)	0 Sat .	9 4773	180 2162	257 4608	4603
27 Mar (86)	1 Sun.	13 25 0	9 Mar (68)	4 Wed	9885 1607	27 4510	226 6429	4604
27 Mar (86)	2 Mon.	19 37 30	27 Feb (58)	2 Mon.	99 4760	910 9775	198 5568	4605
27 Mar. (87)	4 Wed.	1 50 0	17 Mar (77)	1 Sun.	134 1156	846 9609	249 8666	4606
27 Mar (86)	5 Thur	8 2 30	6 Mar (65)	5 Thur	9 7990	694 1958	219 0427	4607
27 Mar (86)	6 Fri	14 15 0	25 Mar (84)	4 Wed.	44 4386	630 1793	270 3525	4608
27 Mar (86)	0 Sat	20 27 30	14 Mar (73)	1 Sun.	9920 1220	477 4141	239 5286	4609
27 Mar (87)	2 Mon.	2 40 0	2 Mar (62)	5 Thur	9795 8054	324 6489	208 7048	4610
27 Mar (86)	3 Tues	8 52 30	21 Mar (80)	4 Wed.	9830 4450	260 6324	260 0144	4611
27 Mar (86)	4 Wed.	15 5 0	11 Mar (70)	2 Mon.	44 7603	144 1589	231 9284	4612
27 Mar (86)	5 Thur	21 17 30	28 Feb. (59)	6 Fri .	9920 4426	991 3936	201 1045	4613
27 Mar (87)	0 Sat.	3 30 0	18 Mar (78)	5 Thur	9955 0933	927 3772	252-4142	4614
27 Mar (86)	1 Sun	9 42 30	8 Mar (67)	3 Tues.	169 3984	810 9036	224 3282	4615
27 Mar (86)	2 Mon.	15 55 0	27 Mar (86)	2 Mon.	202 0381	746 8872	275 6379	4616
27 Mar (86)	3 Tues	22 7 30	16 Mar (75)	6 Fri	79 7215	594 1219	244 8140	4617
27 Mar (87)	5 Thur	4 20 0	4 Mar (64)	3 Tues	9955 4049	441 3567	213 9901	4618
27 Mar (86)	6 Fri	10 32 30	23 Mar (82)	2 Mon	9990 0445	377 3403	265 2999	4619
27 Mar (86)	0 Sat .	16 45 0	12 Mar (71)	6 Fri.	9865 7278	224 5750	234 4760	4620
27 Mar (86)	1 Sun. .	22 57 30	2 Mar (61)	4 Wed.	80 0431	108 1015	206 3800	4621

TABLE

CONCURRENT YEAR								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>kshaya</i>) LUNAR MONTHS (true)
Kali	Saka	Chaitrādi Vikrama.	Meshādi solar year in Bengal	Kollam	A.D	JOVIAN SAMVATSARA		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4622	1443	1578	927	695 96	*1520 21	14 Vikrama	22 Sarvadhārīn	
4623	1444	1579	928	696 97	1521 22	15 Vṛisha	23 Virōdhūn	.
4624	1445	1580	929	697-98	1522 23	16 Chitrabhānu	24 Vikṛita	2 Vaisākha .
4625	1446	1581	930	698 99	1523-24	17 Subhānu	25 Khara .	.
4626	1447	1582	931	699 700	*1524-25	18 Tārāṇa .	26 Nandana	6 Bhādrapada
4627	1448	1583	932	700 01	1525 26	19 Pārthiva	27 Vijaya	
4628	1449	1584	933	701-02	1526 27	20 Vyaya .	28 Jaya	
4629	1450	1585	934	702-03	1527-28	21 Sarvajit	29 Manmatha	4 Āshādha .
4630	1451	1586	935	703 04	*1528 29	22 Sarvadhārīn "	30 Durmukha	
4631	1452	1587	936	704 05	1529 30	23 Virōdhūn .	31 Hēmalamba	.
4632	1453	1588	937	705 06	1530 31	24 Vikṛita	32 Vilamba	2 Vaisākha .
4633	1454	1589	938	706 07	1531-32	25 Khara	33 Vikārīn	
4634	1455	1590	939	707-08	*1532 33	26 Nandana	34 Śārvarīn	6 Bhādrapada
4635	1456	1591	940	708 09	1533 34	27 Vijaya .	35 Plava	.
4636	1457	1592	941	709 10	1534-35	28 Jaya .	36 Subhakṛit	
4637	1458	1593	942	710 11	1535 36	29 Manmatha .	37 Śōbhana	5 Śrāvāṇa .
4638	1459	1594	943	711-12	*1536 37	30 Durmukha	38 Krōdhūn	
4639	1460	1595	944	712 13	1537-38	31 Hēmalamba	39 Viśvāvasu	
4640	1461	1596	945	713 14	1538 39	32 Vilamba	40 Parābhava	3 Jyēshṭha
4641	1462	1597	946	714-15	1539 40	33 Vikārīn	41 Plavanga	
4642	1463	1598	947	715 16	*1540-41	34 Śārvarīn	42 Kilaka	{ 7 Āsvina* }
4643	1464	1599	948	716 17	1541 42	35 Plava .	43 Saumya	{ 10 Paus̥ha(<i>ksh</i>) }
4644	1465	1600	949	717-18	1542-43	36 Subhakṛit	44 Sādhārana	1 Chaitra .
4645	1466	1601	950	718 19	1543-44	37 Śōbhana .	45 Virōdhakṛit	6 Bhādrapada
4646	1467	1602	951	719 20	*1544-45	38 Krōdhūn .	46 Paridhāvm	

* A close case. At the Tulā samkrānti the moon had been waxing for less than 2 minutes

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COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS)					Kali
Day and month, A.D	Week-day	Time of true Mēsha-samkrānti	Day and month, A.D	Week-day	a.	b!	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
27 Mar (87)	3 Tues.	5 10 0	20 Mar (80)	3 Tues.	114 6827	44-0850	257 6997	4622
27 Mar (86)	4 Wed.	11 22 30	9 Mar (68)	0 Sat.	9990 3661	891 3198	226 8758	4623
27 Mar (86)	5 Thur	17 35 0	27 Feb (58)	5 Thur	204 6814	774 8462	198 7897	4624
27 Mar (86)	6 Fri.	23 47 30	18 Mar (77)	4 Wed.	239 3210	710 8297	250 0995	4625
27 Mar (87)	1 Sun.	6 0 0	6 Mar (66)	1 Sun.	115 0044	558 0646	219 2756	4626
27 Mar (86)	2 Mon.	12 12 30	25 Mar (84)	0 Sat	149-6440	494-0480	270 5854	4627
27 Mar (86)	3 Tues.	18 25 0	14 Mar (73)	4 Wed.	25 3274	341 2628	239 7615	4628
28 Mar (87)	5 Thur	0 37 30	3 Mar (62)	1 Sun.	9901-0108	188 5177	208 9577	4629
27 Mar (87)	6 Fri.	6 50 0	21 Mar (81)	0 Sat	9935-6504	124 5011	160 2473	4630
27 Mar (86)	0 Sat	13 2 30	11 Mar (70)	5 Thur	149 9657	8 0276	232 1613	4631
27 Mar (86)	1 Sun.	19 15 0	28 Feb (59)	2 Mon.	25 6490	855 2624	201 3374	4632
28 Mar (87)	3 Tues	1 27 30	19 Mar (78)	1 Sun.	60-2887	791 2459	252 6471	4633
27 Mar (87)	4 Wed.	7 40 0	8 Mar (68)	6 Fri.	274 6009	674 7723	224 5641	4634
27 Mar (86)	5 Thur	13 52 30	26 Mar (85)	4 Wed.	9970 6117	574 4642	273 1330	4635
27 Mar (86)	6 Fri.	20 5 0	15 Mar (74)	1 Sun.	9846 2851	421 6991	242 3091	4636
28 Mar (87)	1 Sun.	2 17 30	4 Mar (63)	5 Thur	9721 9785	268 9338	211 4853	4637
27 Mar (87)	2 Mon.	8 30 0	22 Mar (82)	4 Wed.	9756 6181	204 9174	262 7950	4638
27 Mar (86)	3 Tues	14 42 30	12 Mar (71)	2 Mon.	9970 9333	88 4438	234 7089	4639
27 Mar (86)	4 Wed.	20 55 0	2 Mar (61)	0 Sat	185 2486	971 8702	206 6229	4640
28 Mar (87)	6 Fri.	3 7 30	21 Mar (80)	6 Fri.	219 8882	907 9537	257 9326	4641
27 Mar (87)	0 Sat	9 20 0	9 Mar (69)	3 Tues.	95 5716	755 1885	227 1088	4642
27 Mar (86)	1 Sun.	15 32 30	26 Feb (57)	0 Sat	9971 2550	602 4234	196 2848	4643
27 Mar (86)	2 Mon.	21 45 0	17 Mar (76)	6 Fri.	5 8946	538 4068	247 5946	4644
28 Mar (87)	4 Wed.	3 57 30	6 Mar (65)	3 Tues.	9881 5780	385 6417	216 7707	4645
27 Mar (87)	5 Thur	10 10 0	24 Mar (84)	2 Mon.	9916 2175	321 6252	268-0805	4646

TABLE

CONCURRENT YEAR.								INTERCALATED (adhika) and SUPPRESSED (leshaya) LUNAR MONTHS (true).
Kali	Saka	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam	A D.	JOVIAN SAMVATSARA		
						Southern system	Northern system.	
1	2	3	3a	4	5	6	7	8
4647	1468	1603	952	720 21	1545 46	39 Viśvāvasu .	47 Pramādin	..
4648	1469	1604	953	721-22	1546 47	40 Parābhava .	48 Ānanda	4 Āshādha
4649	1470	1605	954	722-23	1547 48	41 Plavanga .	49 Rākshasa	.
4650	1471	1606	955	723-24	*1548-49	42 Kīlaka	50 Anala . .	
4651	1472	1607	956	724-25	1549-50	43 Saumya	51 Pingala	2 Vaiśākha
4652	1473	1608	957	725-26	1550 51	44 Sādhārana	52 Kālayukta	..
4653	1474	1609	958	726-27	1551-52	45 Virōdhakrit	53 Siddhārthun .	6 Bhādrapada
4654	1475	1610	959	727-28	*1552 53	46 Pandhāvin	54 Raudra	
4655	1476	1611	960	728 29	1553 54	47 Pramādin	55 Durmatī .	.
4656	1477	1612	961	729 30	1554-55	48 Ānanda	56 Dundubhi .	4 Āshādha .
4657	1478	1613	962	730 31	1555 56	49 Rākshasa	57 Rudhrōdgārīn	...
4658	1479	1614	963	731-32	*1556 57	50 Anala	58 Raktāksha .	.
4659	1480	1615	964	732 33	1557 58	51 Pingala	59 Krōdhana .	3 Jyēsthā
4660	1481	1616	965	733 34	1558 59	52 Kālayukta	60 Kshaya .	..
4661	1482	1617	966	734-35	1559 60	53 Siddhārthun .	1 Prabhava	{ 8 Kārttika 11 Māgha (lesh) 12 Phālguna }
4662	1483	1618	967	735 36	*1560 61	54 Raudra .	2 Vibhava	
4663	1484	1619	968	736 37	1561-62	55 Durmatī	3 Śukla . .	
4664	1485	1620	969	737 38	1562 63	56 Dundubhi .	4 Pramōda	5 Srāvaṇa .
4665	1486	1621	970	738-39	1563 64	57 Rudhrōdgārīn	5 Prajāpatī	
4666	1487	1622	971	739 40	*1564-65	58 Raktāksha	6 Āngirasa .	...
4667	1488	1623	972	740-41	1565 66	59 Krōdhana	7 Śrīmukha	4 Āshādha
4668	1489	1624	973	741-42	1566 67	60 Kshaya	8 Bhāva .	.
4669	1490	1625	974	742-43	1567-68	1 Prabhava	9 Yuvan . .	..
4670	1491	1626	975	743-44	*1568 69	2 Vibhava	10 Dhātṛī . .	2 Vaiśākha
4671	1492	1627	976	744-45	1569 70	3 Śukla .	11 Śvara

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COMMENCEMENT OF THE									Kali.
SOLAR YEAR.			LUNI SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS)						
Day and month, A.D.	Week-day.	Time of true Mēsha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.		
13	14	17	19	20	23	24	25	1	
		H. M. S.							
27 Mar (86)	6 Fri. .	16 22 30	13 Mar. (72)	6 Fri. .	9791 9009	168 8599	237 2566	4647	
27 Mar. (86)	0 Sat.	22 35 0	3 Mar (62)	4 Wed.	6 2162	52 3864	209 1706	4648	
28 Mar. (87)	2 Mon. .	4 47 30	22 Mar (81)	3 Tues.	40 9559	988 3699	260 4802	4649	
27 Mar (87)	3 Tues.	11 0 0	11 Mar (71)	1 Sun.	255 1711	871 8964	232 3942	4650	
27 Mar. (86)	4 Wed.	17 12 30	28 Feb (59)	5 Thur.	130-8544	719 1311	201 5703	4651	
27 Mar. (86)	5 Thur	23 25 0	19 Mar. (78)	4 Wed.	165 4941	655 1147	252 8800	4652	
28 Mar (87)	0 Sat.	5 37 30	8 Mar (67)	1 Sun. .	41 1774	502 3495	222-0562	4653	
27 Mar (87)	1 Sun. .	11 50 0	26 Mar. (86)	0 Sat. .	75 8171	438 3329	273 3659	4654	
27 Mar (86)	2 Mon.	18 2 30	15 Mar (74)	4 Wed.	9952 5005	285 5678	242 5420	4655	
28 Mar (87)	4 Wed.	0 15 0	4 Mar (63)	1 Sun. .	9827 1839	132 8021	211 7182	4656	
28 Mar. (87)	5 Thur	6 27 30	23 Mar (82)	0 Sat. .	9861 8235	68 7856	263-0279	4657	
27 Mar (87)	6 Fri	12 40 0	12 Mar (72)	5 Thur.	76 1387	952 3120	234-9418	4658	
27 Mar (86)	0 Sat. .	18 52 30	2 Mar (61)	3 Tues.	290 4540	835 8385	206-8558	4659	
28 Mar (87)	2 Mon.	1 5 0	21 Mar (80)	2 Mon. .	325-0936	760-8220	258-1655	4660	
28 Mar (87)	3 Tues.	7- 17 30	10 Mar (69)	6 Fri. .	200 7771	619-0567	227-3417	4661	
27 Mar. (87)	4 Wed.	13 30 0	27 Mar (87)	4 Wed.	9896 7848	518-7487	275 9135	4662	
27 Mar. (86)	5 Thur	19 42 30	16 Mar. (75)	1 Sun. .	9772 4681	265 9835	245 0897	4663	
28 Mar (87)	0 Sat.	1 55 0	6 Mar (65)	6 Fri. .	9986 7834	249 5104	217 0036	4664	
28 Mar. (87)	1 Sun.	8 7 30	25 Mar (84)	5 Thur.	21 4230	185-4939	268 3134	4665	
27 Mar (87)	2 Mon.	14 20 0	13 Mar (73)	2 Mon.	9897 1064	32 7287	237-4895	4666	
27 Mar (86)	3 Tues.	20 32 30	3 Mar (62)	0 Sat. .	111 4197	916-2552	209 4035	4667	
28 Mar (87)	5 Thur	2 45 0	22 Mar (81)	6 Fri. .	146-0613	852-2386	260 7131	4668	
28 Mar (87)	6 Fri.	8 57 30	11 Mar (70)	3 Tues.	21 7447	699 4735	229 8883	4669	
27 Mar (87)	0 Sat. .	15 10 0	28 Feb (59)	0 Sat. .	9897 4281	546 7083	199 0654	4670	
27 Mar (86)	1 Sun. .	21 22 30	18 Mar (77)	6 Fri. .	9932 0677	482 6917	250 3752	4671	

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adhika</i>) and SUPPLEMENTED (<i>laksya</i>) LUNAR MONTHS (true)
Kali	Saka	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam	A D	JOVIAN SAMVATARA.		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4672	1493	1628	977	745 46	1570 71	4 Pramōda	12 Bahudhānya .	6 Bhādrapada.
4673	1494	1629	978	746-47	1571-72	5 Prajāpati .	13 Pramāthun .	...
4674	1495	1630	979	747-48	*1572-73	6 Āngirasa .	14 Vikrama .	...
4675	1496	1631	980	748 49	1573-74	7 Śrīmukha .	15 Vriśha .	4 Āshādha .
4676	1497	1632	981	749 50	1574-75	8 Bhāva .	16 Chitrabhānu .	..
4677	1498	1633	982	750 51	1575-76	9 Yuvan .	17 Subhānu .	..
4678	1499	1634	983	751-52	*1576 77	10 Dhātri .	18 Tāraka .	3 Jyēṣṭha .
4679	1500	1635	984	752-53	1577 78	11 Iśvara .	19 Pārthiva .	.
4680	1501	1636	985	753 54	1578 79	12 Bahudhānya	20 Vyaya .	8 Kārttika .
4681	1502	1637	986	754 55	1579 80	13 Pramāthun .	21 Sarvaṇi .	..
4682	1503	1638	987	755 56	*1580 81	14 Vikrama	22 Sarvadhārin .	..
4683	1504	1639	988	756 57	1581 82	15 Vriśha	23 Virōdhun	5 Śrāvaka .
4684	1505	1640	989	757 58	1582 83	16 Chitrabhānu	24 Vikṛita .	..
4685	1506	1641	990	758 59	1583 84	17 Subhānu	25 Khara .	..
4686	1507	1642	991	759 60	*1584 85	18 Tāraka .	26 Nandana .	4 Āshādha .
4687	1508	1643	992	760-61	1585 86	19 Pārthiva	27 Vijaya .	..
4688	1509	1644	993	761 62	1586-87	20 Vyaya .	28 Jaya .	.
4689	1510	1645	994	762-63	1587 88	21 Sarvaṇi	29 Manmatha† .	2 Vaiśākha .
4690	1511	1646	995	763-64	*1588 89	22 Sarvadhārin	31 Hēmalamba	..
4691	1512	1647	996	764 65	1589 90	23 Virōdhun	32 Vilamba .	6 Bhādrapada
4692	1513	1648	997	765 66	1590 91	24 Vikṛita .	33 Vikārin .	..
4693	1514	1649	998	766 67	1591-92	25 Khara	34 Śārin .	.
4694	1515	1650	999	767 68	*1592 93	26 Nandana	35 Plava .	4 Āshādha .
4695	1516	1651	1000	768 69	1593 94	27 Vijaya	36 Śubhakṛit .	...
4696	1517	1652	1001	769 70	1594 95	28 Jaya .	37 Śobhana .	..

† No 30, Durmati, was suppressed in the north.

I.XI—Contd

COMMENCEMENT OF THE									Kal
SOLAR YEAR			LUNI SOLAR YEAR (MFAN SUNRISF OF DAY ON WHICH CHAITRA SUELA 1 ENDED)						
Day and month, A D	Week-day	Time of true Mēsha-samkrānti	Day and month, A D	Week-day	a	b	c		
13	14	17	19	20	23	24	25	1	
		H M S							
28 Mar (87)	3 Tues	3 35 0	7 Mar (66)	3 Tues.	9807 7511	330 2366	219 5513	4672	
28 Mar (87)	4 Wed.	9 47 30	26 Mar (85)	2 Mon	9842 3907	265 9101	270 8611	4673	
27 Mar (87)	5 Thur	16 0 0	15 Mar (75)	0 Sat	56 7060	149 4366	242 7749	4674	
27 Mar (86)	6 Fri	22 12 30	4 Mar (63)	4 Wed	9932 3894	996 6713	211 9511	4675	
28 Mar (87)	1 Sun.	4 25 0	23 Mar (82)	3 Tues	9967 0290	932 6549	263 2608	4676	
28 Mar (87)	2 Mon	10 37 30	13 Mar (72)	1 Sun.	181 3441	816 1813	235 1747	4677	
27 Mar (87)	3 Tues	16 50 0	1 Mar (61)	5 Thur	57 0275	663 4160	204 3509	4678	
27 Mar (86)	4 Wed.	23 2 30	20 Mar (79)	4 Wed	91 6671	599 3996	255 9524	4679	
28 Mar (87)	6 Fri	5 15 0	9 Mar (68)	1 Sun	9967 3506	446 6344	224 8368	4680	
28 Mar (87)	0 Sat	11 27 30	28 Mar (87)	0 Sat	1 9902	382 6179	276 1464	4681	
27 Mar (87)	1 Sun	17 40 0	16 Mar (76)	4 Wed	9877 6735	229 8527	245 3226	4682	
27 Mar (86)	2 Mon	23 52 30	6 Mar (65)	2 Mon	91 9888	113 3791	217 2365	4683	
28 Mar (87)	4 Wed.	6 5 0	25 Mar (84)	1 Sun	126 6284	49 3626	268 5463	4684	
28 Mar (87)	5 Thur	12 17 30	14 Mar (73)	5 Thur	2 3118	896 5974	237 7224	4685	
27 Mar (87)	6 Fri	18 30 0	3 Mar (63)	3 Tues	216 6271	780 1239	209 6363	4686	
28 Mar (87)	1 Sun.	0 42 30	22 Mar (81)	2 Mon	251 2667	716 1074	260 9460	4687	
28 Mar (87)	2 Mon.	6 55 0	11 Mar (70)	6 Fri	126 9501	563 3422	230 1222	4688	
28 Mar (87)	3 Tues	13 7 30	28 Feb (59)	3 Tues	2 6335	410 5770	199 2983	4689	
27 Mar (87)	4 Wed.	19 20 0	18 Mar (78)	2 Mon.	37 2731	346 5605	250 6081	4690	
28 Mar (87)	6 Fri	1 32 30	7 Mar (66)	6 Fri.	9912 9565	193 7953	219 7812	4691	
28 Mar (87)	0 Sat	7 45 0	26 Mar (85)	5 Thur	9947 5961	129 7788	271 0939	4692	
28 Mar (87)	1 Sun.	13 57 30	16 Mar (75)	3 Tues	161 9114	13 2053	243 0078	4693	
27 Mar (87)	2 Mon	20 10 0	4 Mar (64)	0 Sat	37 5948	860 5401	212 1840	4694	
28 Mar (87)	4 Wed	2 22 30	23 Mar (82)	6 Fri	72 2344	796 5236	263 4937	4695	
28 Mar (87)	5 Thur	8 35 0	13 Mar (72)	4 Wed.	286 5496	680 0500	235 4076	4696	

TABLE

CONCURRENT YEAR								INTERCALATED (add'l) and SUPPLEMENTED (kshaya) LUNAR MONTHS (true)
Kali	Saka	Chaitrādi Vikrama	Mchādi solar year in Bengal	Kollam	A D	JOVIAN SAMVATSAHA		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4697	1518	1653	1002	770 71	1595 96	29 Manmatha	38 Krōdhan	3 Jyēshtha
4698	1519	1654	1003	771 72	*1596 97	30 Durmukha	39 Jyēshtha	
4699	1520	1655	1004	772 73	1597 98	31 Hīmalamba	40 Parābhava	4 Kārttika
4700	1521	1656	1005	773 74	1598 99	32 Vilamba	41 Plavanga	..
4701	1522	1657	1006	774-75	1599 1600	33 Vikāra	42 Kīlaka	
4702	1523	1658	1007	775 76	*1600 01	34 Śārvarin	43 Saumya	5 Śrāvana
4703	1524	1659	1008	776 77	1601 02	35 Plava	44 Sādhārana	
4704	1525	1660	1009	777 78	1602 03	36 Subhakt	45 Virōdhakrit	
4705	1526	1661	1010	778 79	1603 04	37 Sōbhana	46 Paridhāvin	4 Āshādha
4706	1527	1662	1011	779 80	*1604 05	38 Krōdhan	47 Pramādin	..
4707	1528	1663	1012	780 81	1605 06	39 Visvāvasu	48 Ānanda	..
4708	1529	1664	1013	781-82	1606 07	40 Parābhava	49 Rākshasa	1 Chaitra
4709	1530	1665	1014	782 83	1607 08	41 Plavanga	50 Anala	
4710	1531	1666	1015	783-84	*1608-09	42 Kīlaka	51 Pingala	6 Bhādrapada
4711	1532	1667	1016	784-85	1609 10	43 Saumya	52 Kālayukta	
4712	1533	1668	1017	785 86	1610 11	44 Sādhārana	53 Siddhārthun	
4713	1534	1669	1018	786 87	1611-12	45 Virōdhakrit	54 Raudra	4 Āshādha
4714	1535	1670	1019	787 88	*1612 13	46 Paridhāvin	55 Durmat	..
4715	1536	1671	1020	788 89	1613 14	47 Pramādin	56 Dundabhi	
4716	1537	1672	1021	789 90	1614-15	48 Ānanda	57 Rudhrōdgār	3 Jyēshtha
4717	1538	1673	1022	790 91	1615 16	49 Rākshasa	58 Raktāksha	
4718	1539	1674	1023	791 92	*1616-17	50 Anala	59 Krōdhana	7 Āsvina
4719	1540	1675	1024	792 93	1617 18	51 Pingala	60 Kshaya	
4720	1541	1676	1025	793 94	1618 19	52 Kālayukta	1 Prabhava	..
4721	1542	1677	1026	794-95	1619 20	53 Siddhārthun	2 Vibhava	5 Śrāvana

LXI—Contd

COMMENCEMENT OF THE								
SOLAR YEAR			LUNI SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA SUKLA 1 ENDS)					Kali
Day and month, A.D.	Week-day	Time of true Mēsha-samkrānti	Day and month, A.D.	Week-day	a	b	c	
13	14	17	19	20	23	24	25	1
		H. M. S.						
28 Mar (87)	6 Fri	14 47 30	2 Mar (61)	1 Sun.	162 2330	527 2848	204 5838	4697
27 Mar (87)	0 Sat.	21 0 0	19 Mar (79)	6 Fri.	9858 2408	426 9767	253 1557	4698
28 Mar (87)	2 Mon.	3 12 30	8 Mar (67)	3 Tues.	9733 9241	274 2115	222 3318	4699
28 Mar (87)	3 Tues	9 25 0	27 Mar (86)	2 Mon.	9768 5638	210 1951	273 6415	4700
28 Mar (87)	4 Wed.	15 37 30	17 Mar (76)	0 Sat.	9982 8789	93 7214	245 5555	4701
27 Mar (87)	5 Thur	21 50 0	6 Mar (66)	5 Thur	197 1942	977 2479	218 4694	4702
28 Mar (87)	0 Sat	4 2 30	25 Mar (84)	4 Wed.	231 8338	913 2313	268 7792	4703
28 Mar (87)	1 Sun.	10 15 0	14 Mar (73)	1 Sun.	107 5172	760 4661	237 9552	4704
28 Mar (87)	2 Mon.	16 27 30	3 Mar (62)	5 Thur.	9983 2006	607 7010	207 1314	4705
27 Mar (87)	3 Tues	22 40 0	21 Mar (81)	4 Wed.	17 8402	543 6844	258 4411	4706
28 Mar (87)	5 Thur]	4 52 30	10 Mar (69)	1 Sun.	9893 5236	390 9192	227 6173	4707
28 Mar (87)	6 Fri.	11 5 0	27 Feb (58)	5 Thur.	9769 2070	238 1541	196 7934	4708
28 Mar (87)	0 Sat.	17 17 30	18 Mar (77)	4 Wed.	9803 8466	174 1376	248 1032	4709
27 Mar (87)	1 Sun.	23 30 0	7 Mar (67)	2 Mon.	18 1619	57 6640	220 0171	4710
28 Mar (87)	3 Tues.	5 42 30	26 Mar (85)	1 Sun.	52 8015	993 6475	271 3267	4711
28 Mar (87)	4 Wed.	11 55 0	16 Mar (75)	6 Fri.	267 1178	877 1740	243 2407	4712
28 Mar (87)	5 Thur	18 7 30	5 Mar (64)	3 Tues.	142 8002	724 4087	212 4169	4713
28 Mar (88)	0 Sat	0 20 0	23 Mar (83)	2 Mon.	177 4398	660 3923	263 7266	4714
28 Mar (87)	1 Sun.	6 32 30	12 Mar (71)	6 Fri.	53 1233	507 6271	232 9028	4715
28 Mar (87)	2 Mon.	12 45 0	1 Mar (60)	3 Tues	9928 8064	254 8619	202 0789	4716
28 Mar (87)	3 Tues	18 57 30	20 Mar (79)	2 Mon.	9962 4462	290 8454	253 3885	4717
28 Mar (88)	5 Thur	1 10 0	8 Mar (68)	6 Fri.	9839 1305	138 0802	222 5647	4718
28 Mar (87)	6 Fri	7 22 30	27 Mar (86)	5 Thur	9874 7691	74 0637	273 8744	4719
28 Mar (87)	0 Sat	13 35 0	17 Mar (76)	3 Tues.	88 0843	957 5901	245 7884	4720
28 Mar (87)	1 Sun.	19 -47 30	7 Mar (66)	1 Sun.	302 3996	841 1165	217 7023	4721

TABLE

CONCURRENT YEAR.								INTERCALATED (adhika) and SUPPRESSED (kshaya) LUNAR MONTHS (true)
Kali	Saka	Chaitrādi Vikrama.	Māhādī solar year in Bengal *	Kollam	A D	JOVIAN SAMVATARA		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4722	1543	1678	1027	795 96	*1620 21	51 Raudra .	3 Śukla .	
4723	1544	1679	1028	796 97	1621-22	55 Durmatī .	4 Pramōda	
4724	1545	1680	1029	797 98	1622-23	56 Dundubhī .	5 Prajāpatī .	4 Āshādha .
4725	1546	1681	1030	798 99	1623 24	57 Rudhirōdgārī .	6 Āngirasa .	.
4726	1547	1682	1031	799 800	*1624 25	58 Raktāksha .	7 Śrīmukha .	.
4727	1548	1683	1032	800 01	1625 26	59 Krōdhana .	8 Bhāva .	1 Chaitra .
4728	1549	1684	1033	801 02	1626 27	60 Kshaya .	9 Yuvan .	.
4729	1550	1685	1034	802 03	1627-28	1 Prabhava .	10 Dhātṛī .	5 Śrāvapa .
4730	1551	1686	1035	803 04	*1628 29	2 Vibhava .	11 Īśvara .	..
4731	1552	1687	1036	804 05	1629 30	3 Śukla .	12 Bahudhānya	
4732	1553	1688	1037	805 06	1630 31	4 Pramōda .	13 Pramāthun .	4 Āshādha .
4733	1554	1689	1038	806 07	1631-32	5 Prajāpati .	14 Vikrama .	
4734	1555	1690	1039	807 08	*1632 33	6 Āngirasa .	15 Vṛisha .	
4735	1556	1691	1040	808 09	1633 34	7 Śrīmukha .	16 Chitrabhānu .	2 Vaiśākha .
4736	1557	1692	1041	809 10	1634-35	8 Bhāva .	17 Subhānu .	
4737	1558	1693	1042	810 11	1635 36	9 Yuvan .	18 Tāraka .	6 Bhādrapada
4738	1559	1694	1043	811-12	*1636 37	10 Dhātṛī .	19 Pārthiva .	.
4739	1560	1695	1044	812 13	1637-38	11 Īśvara .	20 Vyaya .	.
4740	1561	1696	1045	813 14	1638 39	12 Bahudhānya	21 Sarvajit .	5 Śrāvapa .
4741	1562	1697	1046	814-15	1639 40	13 Pramāthun .	22 Sarvadhārī .	.
4742	1563	1698	1047	815-16	*1640-41	14 Vikrama .	23 Virōdhun .	
4743	1564	1699	1048	816 17	1641-42	15 Vṛisha .	24 Vikṛita .	3 Jyēshtha .
4744	1565	1700	1049	817-18	1642 43	16 Chitrabhānu	25 Khara .	...
4745	1566	1701	1050	818 19	1643 44	17 Subhānu .	26 Nandana .	...
4746	1567	1702	1051	819-20	*1644 45	18 Tāraka .	27 Vijaya .	1 Chaitra

LXI—Contd

COMMENCEMENT OF THE									Kal
SOLAR YEAR			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS)						
Day and month, A D	Week-day	Time of true Mēsha-samkrānti	Day and month, A D	Week-day	a	b	c		
13	14	17	19	20	23	24	25	1	
		H M S							
28 Mar (88)	3 Tues.	2 0 0	24 Mar (84)	6 Fri.	9998 4073	740 8085	266 2743	4722	
28 Mar (87)	4 Wed.	8 12 30	14 Mar (73)	4 Wed.	212 7226	624 3349	238 1881	4723	
28 Mar (87)	5 Thur	14 25 0	3 Mar (62)	1 Sun.	88 4060	471 5697	207 3643	4724	
28 Mar (87)	6 Fri.	20 37 30	21 Mar (80)	6 Fri	9784 4137	371 2616	255 9362	4725	
28 Mar (88)	1 Sun.	2 50 0	10 Mar (70)	4 Wed.	9998 7290	254 7880	227 8502	4726	
28 Mar (87)	2 Mon.	9 2 30	27 Feb (58)	1 Sun.	9874 4124	102 0228	197 0263	4727	
28 Mar (87)	3 Tues.	15 15 0	18 Mar (77)	0 Sat	9909 0520	38 0063	248 3361	4728	
28 Mar (87)	4 Wed.	21 27 30	8 Mar (67)	5 Thur	123 3673	921 5328	220 2500	4729	
28 Mar (88)	6 Fri	3 40 0	26 Mar (86)	4 Wed.	158 0079	857 5162	271 4596	4730	
28 Mar (87)	0 Sat.	9 52 30	15 Mar (74)	1 Sun.	33 6932	704 7511	240 7358	4731	
28 Mar (87)	1 Sun.	16 5 0	4 Mar (64)	5 Thur	9909 3737	561 9859	209 9120	4732	
28 Mar (87)	2 Mon.	22 17 30	23 Mar (82)	4 Wed.	9944 0133	487 9693	261 2217	4733	
28 Mar (88)	4 Wed.	4 30 0	11 Mar (71)	1 Sun.	9819 6967	335 2042	230 3979	4734	
28 Mar (87)	5 Thur	10 42 30	1 Mar (60)	6 Fri.	34 0119	218 7306	202 3118	4735	
28 Mar (87)	6 Fri	16 55 0	20 Mar (79)	5 Thur	68 6516	154 7141	253 1575	4736	
28 Mar (87)	0 Sat.	23 7 30	9 Mar (68)	2 Mon	9944 3349	1 9489	222 7976	4737	
28 Mar (88)	2 Mon.	5 20 0	27 Mar (87)	1 Sun.	9978 9746	937 9325	274 1073	4738	
28 Mar (87)	3 Tues.	11 32 30	17 Mar (76)	6 Fri.	193 2898	821 4589	246 0213	4739	
28 Mar (87)	4 Wed.	17 45 0	6 Mar (65)	3 Tues.	68 9732	668 6936	215 1974	4740	
28 Mar (87)	5 Thur	23 57 30	25 Mar (84)	2 Mon.	103 6128	604 6772	266 5072	4741	
28 Mar (88)	0 Sat	6 10 0	13 Mar (73)	6 Fri.	9979 2962	451 9120	235 6833	4742	
28 Mar (87)	1 Sun.	12 22 30	2 Mar (61)	3 Tues	9854 9796	299 1468	204 8594	4743	
28 Mar (87)	2 Mon.	18 35 0	21 Mar (80)	2 Mon.	9890 6192	235 1303	256 1691	4744	
29 Mar (88)	4 Wed	0 47 30	10 Mar (69)	6 Fri	9765 3026	82 3651	225 3453	4745	
28 Mar (88)	5 Thur	7 0 0	28 Feb (59)	4 Wed.	9979 6178	965 8916	197 2592	4746	

TABLE

CONCURRENT YEAR								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>laksya</i>) LUNAR MONTHS (true)
Kali	Saka	Chaitrādi Vikrama	Mehādī solar year in Bengal.	Kollam.	A D	JOVIAN SAMVATSAHA.		
						Southern system	Northern system.	
1	2	3	3a	4	5	6	7	8
4747	1568	1703	1052	820 21	1645 46	19 Pārthiva	28 Jaya	
4748	1569	1704	1053	821 22	1646 47	20 Vyaya	29 Manmatha	5 Śrāvana
4749	1570	1705	1054	822 23	1647 48	21 Sarvaṇit	30 Durmul ha	
4750	1571	1706	1055	823 24	*1648-49	22 Sarvadhārin	31 Hīmalamba	
4751	1572	1707	1056	824 25	1649-50	23 Virōdhun	32 Vilamba	4 Āshādha
4752	1573	1708	1057	825-26	1650 51	24 Vikṛita	33 Vikārin	
4753	1574	1709	1058	826 27	1651 52	25 Khara	34 Śārvarin	
4754	1575	1710	1059	827 28	*1652 53	26 Nandana	35 Plava	2 Vaiśākha
4755	1576	1711	1060	828 29	1653 54	27 Vijaya	36 Subhakṛit	
4756	1577	1712	1061	829 30	1654 55	28 Jaya	37 Śobhana	6 Bhādrapada
4757	1578	1713	1062	830 31	1655 56	29 Manmatha	38 Krōdhun	
4758	1579	1714	1063	831 32	*1656 57	30 Durmulha	39 Viśvāvasu	
4759	1580	1715	1064	832 33	1657 58	31 Hīmalamba	40 Parābhava	5 Śrāvana
4760	1581	1716	1065	833 34	1658 59	32 Vilamba	41 Plavanga	
4761	1582	1717	1066	834-35	1659 60	33 Vikārin	42 Kīlaka	
4762	1583	1718	1067	835 36	*1660 61	34 Śārvarin	43 Saumya	3 Jyēṣṭha
4763	1584	1719	1068	836 37	1661 62	35 Plava	44 Sūdhārana	
4764	1585	1720	1069	837 38	1662 63	36 Subhakṛit	45 Virōdhakṛit	
4765	1586	1721	1070	838 39	1663 64	37 Śobhana	46 Paridhāvin	1 Chaitra
4766	1587	1722	1071	839 40	*1664 65	38 Krōdhun	47 Pramādhun	
4767	1588	1723	1072	840-41	1665 66	39 Viśvāvasu	48 Ānanda	5 Śrāvana
4768	1589	1724	1073	841 42	1666 67	40 Parābhava	49 Rākshasa	
4769	1590	1725	1074	842-43	1667-68	41 Plavanga	50 Anala	
4770	1591	1726	1075	843 44	*1668 69	42 Kīlaka	51 Pingala	4 Āshādha
4771	1592	1727	1076	844-45	1669 70	43 Saumya	52 Kālayukta	

LXI—Contd

COMMENCEMENT OF THE									Kali
SOLAR YEAR			LUNI SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 ENDED)						
Day and month, A D	Week-day	Time of true Mēsha-samkrānti	Day and month, A D	Week-day	a	b	c		
13	14	17	19	20	23	24	25	1	
		H M S							
28 Mar (87)	6 Fri	13 12 30	18 Mar (77)	3 Tues	14 2674	901 8750	248 4090	4747	
28 Mar (87)	0 Sat	19 25 0	8 Mar (67)	1 Sun	229 5727	785 4015	220 4829	4748	
29 Mar (88)	2 Mon.	1 37 30	27 Mar (86)	0 Sat	263 2124	720 3850	271 7925	4749	
28 Mar (88)	3 Tues	7 50 0	15 Mar (75)	4 Wed.	138 8957	568 6198	240 9687	4750	
28 Mar (87)	4 Wed	14 2 30	4 Mar (63)	1 Sun.	14 5791	415 8546	210 1449	4751	
28 Mar (87)	5 Thur	20 15 0	23 Mar (82)	0 Sat	49 2187	351 8381	261 4546	4752	
29 Mar (88)	0 Sat	2 27 30	12 Mar (71)	4 Wed	9924 9021	199 0730	230 6308	4753	
28 Mar (88)	1 Sun.	8 40 0	29 Feb (60)	1 Sun.	9800 5855	46 3077	199 8269	4754	
28 Mar (87)	2 Mon.	14 52 30	20 Mar (79)	1 Sun.	173 8570	18 5828	254 8044	4755	
28 Mar (87)	3 Tues	21 5 0	9 Mar (68)	5 Thur	49 5403	865 8177	223 0305	4756	
29 Mar (88)	5 Thur	3 17 30	28 Mar (87)	4 Wed	84 1800	801 8012	274 3402	4757	
28 Mar (88)	6 Fri	9 30 0	17 Mar (77)	2 Mon	298 4953	685 3276	246 2542	4758	
28 Mar (87)	0 Sat	15 42 30	6 Mar (65)	6 Fri	174 7786	532 5624	215 4303	4759	
28 Mar (87)	1 Sun.	21 55 0	24 Mar (83)	4 Wed	9870 7864	432 2544	264 0023	4760	
29 Mar (88)	3 Tues	4 7 30	13 Mar (72)	1 Sun	9746 4697	279 4893	233 1784	4761	
28 Mar (88)	4 Wed.	10 20 0	2 Mar (62)	6 Fri	9960 7850	163 0155	205 0743	4762	
28 Mar. (87)	5 Thur	16 32 30	21 Mar (80)	5 Thur	9995 4246	98 9991	256 4020	4763	
28 Mar (87)	6 Fri	22 45 0	10 Mar (69)	2 Mon.	9871 1020	946 2338	225 5782	4764	
29 Mar (88)	1 Sun.	4 57 30	28 Feb (59)	0 Sat	84 8233	829 7603	197 4921	4765	
28 Mar (88)	2 Mon.	11 10 0	18 Mar (78)	6 Fri	119 4629	765 8038	248 8019	4766	
28 Mar (87)	3 Tues	17 22 30	7 Mar (66)	3 Tues	9996 1463	612 9787	217 9780	4767	
28 Mar (87)	4 Wed.	23 35 0	26 Mar (85)	2 Mon.	29 7859	548 9621	259 2877	4768	
29 Mar (88)	6 Fri	5 47 30	15 Mar (74)	6 Fri	9905 4693	396 1969	238 4628	4769	
28 Mar (88)	0 Sat	12 0 0	3 Mar (63)	3 Tues	9781 1527	243 4318	207 6400	4770	
28 Mar (87)	1 Sun.	18 12 30	22 Mar (81)	2 Mon	9815 7923	179 4152	258 9497	4771	

TABLE

CONCURRENT YEAR								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>kshaya</i>) LUNAR MONTHS (true)
Kali	Saka	Chaitrādi Vikrama.	Viśvādī solar year in Bengal.	Kollam	A D	JUVIAN SAMVATSARA		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4772	1593	1728	1077	845 46	1670 71	44 Sādhārana	53 Siddhārthun	
4773	1594	1729	1078	846 47	1671 72	45 Virōdhakṛit	54 Raudra	2 Vaisākha
4774	1595	1730	1079	847-48	*1672 73	46 Paridhāvin	55 Durmatī†	
4775	1596	1731	1080	848-49	1673 74	47 Pramādm	57 Rudhirōdgārin	6 Bhādrapada
4776	1597	1732	1081	849 50	1674 75	48 Ānanda	58 Pak ālsha	.
4777	1598	1733	1082	850 51	1675 76	49 Rākshasa	59 Krōdhana	
4778	1599	1734	1083	851 52	*1676-77	50 Anala	60 Kshaya	5 Śrāvana
4779	1600	1735	1084	852 53	1677-78	51 Pingala	1 Prabhava	.
4780	1601	1736	1085	853 54	1678-79	52 Kālayukta	2 Vibhava	.
4781	1602	1737	1086	854-55	1679 80	53 Siddhārthun	3 Śukla	3 Jyēsthā
4782	1603	1738	1087	855-56	*1680 81	54 Raudra	4 Pramōda	.
4783	1604	1739	1088	856 57	1681-82	55 Durmatī	5 Prajāpati	{ 7 Āsvina 10 Paus̥ha (<i>ksh.</i>) }
4784	1605	1740	1089	857-58	1682-83	56 Dundubhi	6 Āngirasa	1 Chaitra
4785	1606	1741	1090	858 59	1683 84	57 Rudhirōdgārin	7 Śrīmukha	.
4786	1607	1742	1091	859 60	*1684-85	58 Raktāksha	8 Bhāva	5 Śrāvana
4787	1608	1743	1092	860 61	1685 86	59 Krōdhana	9 Yuvan	.
4788	1609	1744	1093	861 62	1686 87	60 Kshaya	10 Dhātṛi	.
4789	1610	1745	1094	862 63	1687-88	1 Prabhava	11 Isvara	4 Āshādha
4790	1611	1746	1095	863 64	*1688 89	2 Vibhava	12 Bahudhānya	.
4791	1612	1747	1096	864-65	1689 90	3 Śukla	13 Pramāthun	.
4792	1613	1748	1097	865 66	1690 91	4 Pramōda	14 Vikrama	2 Vaisākha
4793	1614	1749	1098	866 67	1691 92	5 Prajāpati	15 Vriṣha	.
4794	1615	1750	1099	867-68	*1692 93	6 Āngirasa	16 Chitrabhānu	6 Bhādrapada
4795	1616	1751	1100	868 69	1693 94	7 Śrīmukha	17 Subhānu	.
4796	1617	1752	1101	869 70	1694 95	8 Bhāva	18 Tārana	.

† No 56 Dundubhi was suppressed in the north.

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COMMENCEMENT OF THE									Kali
SOLAR YEAR			LUNI SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITHRA SANKRANTI ENDS)						
Day and month, A D	Week day	Time of true M̐sha samkrānti	Day and month, A D	Week day	a	b	c		
13	14	17	19	20	23	24	25	1	
		H M S							
29 Mar (88)	3 Tues	0 25 0	12 Mar (71)	0 Sat	30 1076	62 9117	230 8637	4772	
29 Mar (88)	4 Wed	6 37 30	1 Mar (60)	4 Wed	9905 7910	910 1765	200 0398	4773	
28 Mar (88)	5 Thur	12 50 0	20 Mar (80)	4 Wed	279 0625	882 4516	254 0873	4774	
28 Mar (87)	6 Fri	19 2 30	9 Mar (68)	1 Sun	154 7458	729 6864	223 2634	4775	
29 Mar (88)	1 Sun	1 15 0	28 Mar (87)	0 Sat	189 3855	665 6700	274 5731	4776	
29 Mar (88)	2 Mon	7 27 30	17 Mar (76)	4 Wed	65 0688	512 9048	253 7493	4777	
28 Mar (88)	3 Tues	13 40 0	5 Mar (65)	1 Sun	9940 7522	360 1395	212 9255	4778	
28 Mar (87)	4 Wed	19 52 30	24 Mar (83)	0 Sat	9975 3918	296 1231	264 2352	4779	
29 Mar (88)	6 Fri	2 5 0	13 Mar (72)	4 Wed	9851 0752	143 3579	233 4113	4780	
29 Mar (88)	0 Sat	8 17 30	3 Mar (62)	2 Mon	65 3904	26 8842	205 3252	4781	
28 Mar (88)	1 Sun	14 30 0	21 Mar (81)	1 Sun	100 0300	962 8678	256 6349	4782	
28 Mar (87)	2 Mon	20 42 30	10 Mar (69)	5 Thur	9975 7134	810 1026	225 8111	4783	
29 Mar (88)	4 Wed	2 55 0	28 Feb (59)	3 Tues	190 0287	693 6290	197 7250	4784	
29 Mar (88)	5 Thur	9 7 30	19 Mar (78)	2 Mon	224 6683	629 6125	249 0348	4785	
28 Mar (88)	6 Fri	15 20 0	7 Mar (67)	6 Fri	100 3517	476 8474	218 2108	4786	
28 Mar (87)	0 Sat	21 32 30	25 Mar (84)	4 Wed	9796 3594	376 5391	266 7828	4787	
29 Mar (88)	2 Mon	3 45 0	15 Mar (74)	2 Mon	10 6747	260 0656	238 6967	4788	
29 Mar (88)	3 Tues	9 57 30	4 Mar (63)	6 Fri	9886 3581	107 3005	207 8729	4789	
28 Mar (88)	4 Wed	16 10 0	22 Mar (82)	5 Thur	9920 9977	43 2840	259 1826	4790	
28 Mar (87)	5 Thur	22 22 30	12 Mar (71)	3 Tues	135 3130	926 8104	231 0966	4791	
29 Mar (88)	0 Sat	4 35 0	1 Mar (60)	0 Sat	10 9963	774 0452	200 2727	4792	
29 Mar (88)	1 Sun	10 47 30	20 Mar (79)	6 Fri	45 6360	710 0287	251 5824	4793	
28 Mar (88)	2 Mon	17 0 0	8 Mar (68)	3 Tues	9921 3194	557 2636	220 7585	4794	
28 Mar (87)	3 Tues	23 12 30	27 Mar (86)	2 Mon	9955 9590	493 2471	272 0682	4795	
29 Mar (88)	5 Thur	5 25 0	16 Mar (75)	6 Fri	9831 6424	340 4819	241 2444	4796	

TABLE

CONCURRENT YEAR								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>lshaya</i>) LUNAR MONTHS (true)
Kali •	Saka	Chaitrādi Vikrama	Mēshādi solar year in Bengal	Kollam	A D	JOVIAN SAMVATSARA		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4797	1618	1753	1102	870 71	1695 96	9 Yuvan	19 Pārthiva	4 Āshādha .
4798	1619	1754	1103	871 72	*1696 97	10 Dhātṛi	20 Vyaya	
4799	1620	1755	1104	872 73	1697 98	11 Īvara	21 Sarvajit	
4800	1621	1756	1105	873 74	1698 99	12 Bahudhānya	22 Sarvadhārṇ	3 Jyēshtha .
4801	1622	1757	1106	874-75	1699 1700	13 Pramāthun	23 Virōdhun	
4802	1623	1758	1107	875-76	*1700 01	14 Vikrama	24 Vikṛita	{ 7 Āsvina 11 Magha (<i>lsh</i>) }
4803	1624	1759	1108	876-77	1701 02	15 Vṛisha	25 Khara	1 Chaitra
4804	1625	1760	1109	877-78	1702 03	16 Chitrabbānu	26 Nandana	
4805	1626	1761	1110	878 79	1703 04	17 Subhānu	27 Vijaya	5 Śrāvana
4806	1627	1762	1111	879 80	*1704 05	18 Tārana	28 Jaya	
4807	1628	1763	1112	880 81	1705 06	19 Pārthiva	29 Manmatha	
4808	1629	1764	1113	881 82	1706 07	20 Vyaya	30 Durmukha	4 Āshādha .
4809	1630	1765	1114	882 83	1707 08	21 Sarvajit	31 Hēmalamba	
4810	1631	1766	1115	883 84	*1708 09	22 Sarvadhārṇ	32 Vilamba	
4811	1632	1767	1116	884 85	1709 10	23 Virōdhun	33 Vikārṇ	2 Vaiśākha
4812	1633	1768	1117	885 86	1710 11	24 Vikṛita	34 Śārvarṇ	
4813	1634	1769	1118	886 87	1711-12	25 Khara	35 Plava	6 Bhādrapada
4814	1635	1770	1119	887 88	*1712 13	26 Nandana	36 Subhahrit	
4815	1636	1771	1120	888 89	1713-14	27 Vijaya	37 Sōbhana	
4816	1637	1772	1121	889 90	1714-15	28 Jaya	38 Krōdhun	4 Āshādha .
4817	1638	1773	1122	890-91	1715 16	29 Manmatha	39 Viśvāvasu	
4818	1639	1774	1123	891 92	*1716-17	30 Durmukha	40 Parābhava	
4819	1640	1775	1124	892 93	1717-18	31 Hēmalamba	41 Plavanga	3 Jyēshtha .
4820	1641	1776	1125	893 94	1718 19	32 Vilamba	42 Kilaka	
4821	1642	1777	1126	894-95	1719 20	33 Vikārṇ	43 Saumya	7 Āsvina .

LXI—Contd

COMMENCEMENT OF THE									Kali
SOLAR YEAR			LUNI SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA SUKLA 1 FALLS).						
Day and month, A D	Week day	Time of true Vēsha-samkrānti	Day and month, A D	Week day	a	b	c		
13	14	17	19	20	23	24	25	1	
		H M S.							
29 Mar (88)	6 Fri	11 37 30	6 Mar (65)	4 Wed	45 9577	224 0083	213 1584	4797	
28 Mar (88)	0 Sat.	17 50 0	23 Mar (83)	2 Mon	0741 9654	123 7091	261 7303	4798	
20 Mar (88)	2 Mon	0 2 30	13 Mar (72)	0 Sat	9956 2806	7 2266	233 6441	4799	
29 Mar (88)	3 Tues	6 15 0	3 Mar (62)	5 Thur	170 5959	890 7531	205 5581	4800	
29 Mar (88)	4 Wed.	12 27 30	22 Mar (81)	4 Wed	205 2355	826 7366	256 8678	4801	
28 Mar (88)	5 Thur	18 40 0	10 Mar (70)	1 Sun	80 9189	673 9714	226 0410	4802	
29 Mar (88)	0 Sat	0 52 30	27 Feb (58)	5 Thur	9956 6022	521 2062	195 2191	4803	
29 Mar (88)	1 Sun.	7 5 0	18 Mar (77)	4 Wed	9991 2419	357 1897	246 5298	4804	
29 Mar (88)	2 Mon	13 17 30	7 Mar (66)	1 Sun	9806 9273	304 4243	215 7059	4805	
28 Mar (88)	3 Tues	19 30 0	25 Mar (85)	0 Sat	9901 5649	240 4080	267 0157	4806	
29 Mar (88)	5 Thur	1 42 30	14 Mar (73)	4 Wed.	9777 2483	87 6428	236 1918	4807	
29 Mar (88)	6 Fri	7 55 0	4 Mar (63)	2 Mon	9991 5636	971 1693	208 1058	4808	
29 Mar (88)	0 Sat	14 7 30	23 Mar (82)	1 Sun	26 2032	907 1528	259 4155	4809	
28 Mar (88)	1 Sun.	20 20 0	12 Mar (72)	6 Fri	240 5185	790 6792	231 2295	4810	
29 Mar (88)	3 Tues	2 32 30	1 Mar (60)	3 Tues	116 2018	637 9140	200 5055	4811	
29 Mar (88)	4 Wed.	8 45 0	20 Mar (79)	2 Mon	150 8415	573 8975	251 8153	4812	
29 Mar (88)	5 Thur	14 57 30	9 Mar (68)	6 Fri	26 5249	421 1323	220 9914	4813	
28 Mar (88)	6 Fri	21 10 0	27 Mar (87)	5 Thur	61 1645	357 1158	272 3011	4814	
29 Mar (88)	1 Sun	3 22 30	16 Mar (75)	2 Mon	9936 8478	204 3506	241 4773	4815	
29 Mar (88)	2 Mon	9 35 0	5 Mar (64)	6 Fri	9812 5312	51 5855	210 6535	4816	
29 Mar (88)	3 Tues	15 47 30	24 Mar (83)	5 Thur	9847 1709	987 5689	261 9631	4817	
28 Mar (88)	4 Wed	22 0 0	13 Mar (73)	3 Tues	61 4804	871 0934	233 8770	4818	
29 Mar (88)	6 Fri	4 12 30	3 Mar (62)	1 Sun	275 8013	754 6218	205 7910	4819	
29 Mar (88)	0 Sat	10 25 0	22 Mar (81)	0 Sat	310 4410	691 6053	257 1007	4820	
29 Mar (88)	1 Sun	16 37 30	11 Mar (70)	4 Wed.	186 1243	537 8401	226 2769	4821	

TABLE

CONCURRENT YEAR								INTERCALATED (adhika) and SUPPRESSED (kshaya) LUNAR MONTHS (true)
Kali	Saka	Chaitrādi Vikrama	Māghadi solar year in Bengal	Kollam	A D	JUVIAN SAMVATSARA		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4822	1643	1778	1127	895 96	*1720 21	34 Sārvarin	44 Sādhārana	5 Śrāvana .
4823	1644	1779	1128	896 97	1721-22	35 Plava	45 Virōdhakrit-	
4824	1645	1780	1129	897 98	1722 23	36 Subhakrit	46 Paridhāvin	
4825	1646	1781	1130	898-99	1723 24	37 Sōbhana	47 Pramādin	
4826	1647	1782	1131	899 900	*1724-25	38 Krōdhun	48 Ānanda	
4827	1648	1783	1132	900 01	1725 26	39 Viśvāvasu	49 Rākshasa	4 Āshādha
4828	1649	1784	1133	901 02	1726 27	40 Parābhava	50 Anala	
4829	1650	1785	1134	902 03	1727 28	41 Plavanga	51 Pingala	
4830	1651	1786	1135	903 04	*1728 29	42 Kilaka	52 Kālayukta	
4831	1652	1787	1136	904-05	1729 30	43 Saumya	53 Siddhārthun	
4832	1653	1788	1137	905 06	1730 31	44 Sādhārana	54 Raudra	6 Bhādrapada
4833	1654	1789	1138	906 07	1731 32	45 Virōdhakrit	55 Durmatī	
4834	1655	1790	1139	907-08	*1732-33	46 Paridhāvin	56 Dundubhi	
4835	1656	1791	1140	908 09	1733 34	47 Pramādin	57 Rudhūrōdgārīn	
4836	1657	1792	1141	909 10	1734 35	48 Ānanda	58 Raktāksha	
4837	1658	1793	1142	910 11	1735 36	49 Rākshasa	59 Krōdhana	3 Jyēsthā .
4838	1659	1794	1143	911-12	*1736-37	50 Anala	60 Kshaya	
4839	1660	1795	1144	912 13	1737 38	51 Pingala	1 Prabhava	
4840	1661	1796	1145	913 14	1738 39	52 Kālayukta	2 Vibhava	
4841	1662	1797	1146	914 15	1739 40	53 Siddhārthun	3 Sukla	
4842	1663	1798	1147	915 16	*1740 41	54 Raudra	4 Pramōda	5 Śrāvana
4843	1664	1799	1148	916 17	1741 42	55 Durmatī	5 Prajāpatī	
4844	1665	1800	1149	917 18	1742 43	56 Dundubhi	6 Āngirasa	
4845	1666	1801	1150	918 19	1743 44	57 Rudhūrōdgārīn	7 Śrīmukha	
4846	1667	1802	1151	919 20	*1744 45	58 Raktāksha	8 Bhāva	

LXI—Contd.

COMMENCEMENT OF THE									Kal.
SOLAR YEAR			LUNI SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA SUKLA 1 ENDED)						
Day and month, A.D	Week-day	Time of true M̐csha-samkrānti	Day and month, A D	Week-day	a	b	c		
13	14	17	19	20	23	24	25	1	
		H M S							
28 Mar (88)	2 Mon	22 50 0	28 Mar (88)	2 Mon	0882 1321	437 5321	274 8488	4822	
29 Mar (88)	4 Wed.	5 2 30	17 Mar (76)	6 Fri	0757 8155	284 7669	244 0249	4823	
29 Mar (88)	5 Thur	11 15 0	7 Mar (60)	4 Wed.	0972 1307	168 2932	215 9388	4824	
29 Mar (88)	6 Fri	17 27 30	26 Mar (85)	3 Tues	6 7703	104 2768	267 2486	4825	
28 Mar (89)	0 Sat.	23 40 0	14 Mar (74)	0 Sat	0882 4537	951 5116	236 4217	4826	
29 Mar (89)	2 Mon.	5 52 30	4 Mar (63)	5 Thur	96 7690	835 0380	208 3387	4827	
29 Mar (89)	3 Tues.	12 5 0	23 Mar (82)	4 Wed	131 4086	771 0215	259 6484	4828	
29 Mar (88)	4 Wed.	18 17 30	12 Mar (71)	1 Sun	7 0920	618 2563	228 8246	4829	
29 Mar (89)	6 Fri	0 30 0	29 Feb (60)	5 Thur	0882 7754	465 4911	198 0006	4830	
29 Mar (88)	0 Sat.	6 42 30	19 Mar (78)	4 Wed.	0917 4150	401 4746	240 3104	4831	
29 Mar (88)	1 Sun.	12 55 0	8 Mar (67)	1 Sun	0793 0984	248 7095	218 4865	4832	
29 Mar (88)	2 Mon	19 7 30	27 Mar (86)	0 Sat	0827 7380	184 6929	269 7963	4833	
29 Mar (89)	4 Wed.	1 20 0	16 Mar (76)	5 Thur	42 0533	68 2194	241 7102	4834	
29 Mar (88)	5 Thur	7 32 30	5 Mar (64)	2 Mon.	0917 7367	915 4542	210 8861	4835	
29 Mar (88)	6 Fri	13 45 0	24 Mar (83)	1 Sun.	0952 3763	851 4377	262 1960	4836	
29 Mar (88)	0 Sat	19 57 30	14 Mar (73)	6 Fri	166 6915	734 9641	234 1099	4837	
29 Mar (89)	2 Mon	2 10 0	2 Mar (62)	3 Tues	42 3749	582 1989	203 2861	4838	
29 Mar (88)	3 Tues	8 22 30	21 Mar (80)	2 Mon	77 0146	518 1725	254 5958	4839	
29 Mar (88)	4 Wed.	14 35 0	10 Mar (69)	6 Fri	0952 0979	365 4172	223 7720	4840	
29 Mar (88)	5 Thur	20 47 30	29 Mar (88)	5 Thur	0987 3376	301 4008	275 1017	4841	
29 Mar (89)	0 Sat	3 0 0	17 Mar (77)	2 Mon.	0863 0209	148 6356	244 2579	4842	
29 Mar (88)	1 Sun.	9 12 30	7 Mar (66)	0 Sat	77 3362	31 1620	216 1717	4843	
29 Mar (88)	2 Mon	15 25 0	26 Mar (85)	6 Fri	111 9758	968 1455	267 4815	4844	
29 Mar (88)	3 Tues.	21 37 30	15 Mar (74)	3 Tues	0987 6592	815 3803	236 6576	4845	
29 Mar (89)	5 Thur	3 50 0	4 Mar (64)	1 Sun	201 9744	698 9068	208 5707	4846	

TABLE

CONCURRENT YEAR								INTERCALATED (<i>adhikā</i>) and SKIPPED (<i>lāghavā</i>) LUNAR MONTHS (true)
Kali	Saka	Chaitradī Vikrama	Mr̥shādī solar year in Bengal	Kollam	A D	JUVIAN SAMVATSARA		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4847	1668	1803	1152	920 21	1745 46	59 Krōdhana	9 Yavan	1 Chaitra 6 Bahudhānya
4848	1669	1804	1153	921 22	1746 47	60 Kshaya	10 Dhatrī .	
4849	1670	1805	1154	922 23	1747 48	1 Prabhava	11 Isvara	
4850	1671	1806	1155	923 24	1748 49	2 Vibhava	12 Bahudhānya	
4851	1672	1807	1156	924 25	1749 50	3 Sukla	13 Pramāthun	
4852	1673	1808	1157	925 26	1750-51	4 Pramōda	14 Vikrama	

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COMMENCEMENT OF THE								
Solar Year			LUNAR YEAR (MEAN LIST OF DAY ON WHICH CHAITRA SIKH 1 F. DFT)					hal
Day and Month A.D.	Week day	Total no. of Days	Day and Month A.D.	Week day	a	b	c	
15	14	13	19	20	23	24	25	1
22 Mar (58)	6 Fri	10 2 30	23 Mar (62)	0 Sat	236 6140	674 8002	230 8812	1817
29 Mar (63)	0 Sat	16 15 0	12 Apr (71)	4 Wed	112 2974	482 1250	220 0075	1818
29 Mar (64)	1 Sun	22 27 30	1 Mar (63)	1 Sun	0087 6860	320 3500	108 2335	1819
29 Mar (65)	2 Tues	4 40 0	19 Mar (70)	0 Sat	22 6204	265 7134	240 5443	1820
26 Mar (66)	4 Wed	10 52 20	8 Apr (67)	4 Wed	0828 5938	112 5782	210 7104	1821
29 Mar (68)	6 Thurs	17 6 0	27 Mar (66)	3 Tues	0032 0044	48 5017	270 0202	1822

TABLE LXII

NAMES OF MONTHS AND NAKSHATRAS

(Corresponding to Table II, Part II, "Indian Calendar")

LUNAR MONTHS			SOLAR MONTHS					
No	Usual name.	Tamil name	No	Sign name	Bengal name	Tamil name	Malayālam name	Orissa name
1	2	3	4	5	6	7	8	9
1	Chaitra	Paggu	1	M̄śha	Vaisākha	Chittirai	M̄dām	Baisāk
2	Vaisākha	Bēsa	2	V̄rishabha	Jyēshtha	Vaikāsi ¹	Edavam	Joishthō
3	Jyēshtha	Kārtelu	3	Mithuna	Āshādha	Āni	Midunam	Assar
4	Āshādha	Āti	4	Karka	Śrāvana	Ādi	Karkadagam	Sawun
5	Śrāvana	Sōna	5	Simha	Bhādrapada	Āvan	Chungam	Phādrol
6	Bhādrapada	Nirnāla	6	Kanyā	Āsvina	Purattāsi ²	Kanni	Āssin
7	Āsvina	Bontolu	7	Tulā	Kārttika	Āppasi ³	Tulām	Kārttik
8	Kārttika	Jardo	8	V̄rischika	Mārgasira	Kārttigai	V̄rischukam	Āghrān.
9	Mārgasira	Perārdo	9	Dhanus	Pausha	Mārgai	Dhanu	Paus
10	Pausha	Pūntolu	10	Makara	Māgha	Tai	Makaram	Mācha
11	Māgha	Māyi	11	Kumbha	Phālguna	Māsi	Kumbham	Falgun
12	Phālguna	Suggi	12	Mina	Chaitra	Panguni	Mīnam	Chaitro

¹ or Vayāsi² or Purattāsi.³ or Āppisi, or AppisiNAKSHATRAS ¹

No	Name	Tamil name	Deity	No	Name	Tamil name	Deity
1	Āsvinī	Āsvatī	Āsvin	15	Svātī	Sōdi	Vāyu
2	Bharanī	Bharaṇī	Yama.	16	Viśākhā	Viśākham	Indrāgnī
3	Kṛittikā	Kiruttigai	Agni.	17	Anurādhā	Anusham, or Anilum	Mitra.
4	Rohinī	Rohinī	Prajāpati	18	Jyēshthā	Kēttai	Indra.
5	Mṛigasira	Mirugasiram	Sōma	19	Mūla	Mūlam	Nirriti
6	Ārūrā	Ārudra, or Tiruvādrāi	Rudra	20	Purva Ashādhā	Pūrādam	Āpah
7	Punarvasu	Punarpūsam	Aditi	21	Uttara-Ashādhā	Uttirādam	Visvadeva.
8	Pushya	Pūsam	Bṛhaspati	22	Ahhujit		Brahman
9	Āślēshā	Āyilyam	Sarpāh	23	Śrāvana	Tiruvōnam	Vishnu.
10	Maghā	Magham	Pitarah	24	Dhanishthā or Śrāvishthā	Avittam	Vasavah
11	Pūrva-Phalgunī	Pūram	Bhāga.	25	Satāhhishaj or Satatārakā	Sadayam	Varuna.
12	Uttara-Phalgunī	Uttiram	Āryaman	26	Pūrva-Bhadrāpadā	Pūratattādi	Aja Ēkapād
13	Hastā	Hastam or At-tam.	Savitri	27	Uttara Bha drapadā	Uttirattādi	Ahi Budhnyā.
14	Chitrā	Chittirai	TVashtri		Rēvatī	Rēvatī	Pūshan.

¹ Tamil names and those of Deities are borrowed from Dewan Bahadur L. D. Swamikannu Pillai's "Indian Chronology"

TABLE LXIII A

(Corresponding to Table III, Part I, "Indian Calendar")

COLLECTIVE DURATION OF MEAN LUNAR MONTHS

LUNI SOLAR YEAR (CHAITRĀDI)				
Serial number	Name of month.	COLLECTIVE DURATION FROM BEGINNING OF YEAR TO END OF EACH <i>mean</i> LUNAR MONTH.		
		Exactly in Tithis.	In civil days	
			Approximate.	Exact
1	2	3	3a	3b
1	Chaitra . .	30	30	29 53
2	Vaiśākha .	60	59	59 06
3	Jyēṣṭha . .	90	89	88 59
4	Āshāḍha . .	120	118	118 12
5	Śrāvaṇa . .	150	148	147 05
6	Bhādrapada . .	180	177	177 18
7	Āśvina . .	210	207	206 71
8	Kārttika .	240	236	236 24
9	Mārgaśīra . .	270	266	265 77
10	Pauṣa . . .	300	295	295 30
11	Māgha . . .	330	325	324 83
12	Phālguna . .	360	354	354 36
	In intercalary years	390	384	383 80

TABLE

DURATION AND COLLECTIVE DURATION OF FIFTY-SIX MONTHS, WITH INCREASE

The value of c is $H - D$ - Hour day a in 10,000 Paces

(This Table supersedes Table VIII A, "L. diem

Luni solar months ending at the second of the two solar Samkrāntis with which it is connected	At the true solar Samkrānti	Collective duration in days, hours, etc. by the solar increase of a from time Mēsha Samkrānti to each true Samkrānti								
1	2	D	A	D	H	M	S	a	b	c
		3						4	5	6
1 Chaitra	Mīna (of previous year)									
2 Vaisākha	Mēsha samkr	0	(0)	0	0	0		0	0	0
3 Jyēṣṭhā	Vṛṣhabha samkr	39	(2)	22	11	6	99	171 9831	122 2961	54 6843
4 Āshādhā	Mithuna samkr	62	(0)	7	47	13	65	1107 1673	261 8682	170 6319
5 Śrāvana	Karkka samkr	93	(2)	22	22	0	37	1808 1720	108 9426	257 1654
6 Bhādrapada	Simha samkr	125	(0)	0	34	40	10	2464 1251	550 9358	343 5157
7 Āśvina	Kanyā samkr	156	(2)	10	24	21	88	2973 1105	677 2297	428 2817
8 Karttika	Tulā samkr	186	(1)	21	21	37	82	3286 9182	782 3419	511 6648
9 Mārgaśīrṣa	Vṛśchika samkr	216	(6)	19	2	13	11	3413 2057	867 7898	593 5344
10 Pausa	Dhanus samkr	246	(1)	7	15	59	08	3405 9677	938 7268	674 9243
11 Māgha	Makara samkr	275	(2)	15	41	4	81	3315 0707	10135	754 6804
12 Phālguna	Kumbha samkr	305	(4)	2	39	12	57	3320 1612	72 9570	835 3275
1 Chaitra (of following year)	Mīna samkr	334	(5)	22	4	5	29	3414 4196	154 7719	916 9379
	Mēsha samkr (of following year)	365	(1)	6	12	30	0	3688 2315	255 8299	1000 0

NOTE

EXACT VALUE OF " c " AND OF "EQUATION c " AT THE SEVERAL TRUE SAMKRĀNTIS IN EACH YEAR

Samkrānti	c	Eqn c
1 Mēsha samkr	277 4558	0 9119
2 Vṛṣhabha samkr	362 1201	14 2168
3 Mithuna samkr	448 0877	40 5619
4 Karkka samkr	534 6212	72 5193
5 Simha samkr	620 7715	100 7366
6 Kanyā samkr	705 7375	117 0626
7 Tulā samkr	789 1206	117 5601
8 Vṛśchika samkr	870 9302	102 9215
9 Dhanus samkr	951 7801	77 4872
10 Makara samkr	32 1362	47 7147
11 Kumbha samkr	112 7833	20 8518
12 Mīna samkr	194 3937	3 6236

LXIII B

OF a , b , c , AT EACH SAMKRĀNTI BY THE FIRST ĀRYA-SIDDHANTA

fixed by M de Ries

of circle, b and c in 1,000ths

Chronography," p. 132, and "Indian Calendar," Table III, Part II

At true solar samkrānti	Length of month preceding each true samkrānti and increase of a , b , c , between each true samkrānti					
	D	WD	H	M	S	
7	8					
Mēśha samkr	0	0	0	0	0	0
Vṛ̥ṣhabha samkr	30	(2)	22	11	6 99	471 9831
Mithuna samkr	31	(3)	9	36	36 00	633 1822
Karka samkr	31	(3)	14	34	17 32	703 1867
Simha samkr	31	(3)	11	12	40 02	655 7731
Kanyā samkr	31	(3)	0	49	44 48	509 2854
Tulā samkr	30	(2)	10	57	12 94	313 5077
Vṛ̥ṣchika samkr	29	(1)	21	41	5 52	126 2905
Dhanus samkr	29	(1)	12	13	15 74	9992 7590
Makara samkr	29	(1)	8	25	5 73	9939 1030
Kumbha samkr	29	(1)	10	58	7 76	9975 0905
Mīna samkr	29	(1)	19	24	52 72	94 2584
Mēśha-samkr (of following year)	30	(2)	8	8	24 71	273 8119

TABLE LXIV

INCREASE OF a , b , c IN DAYS OF 24 HOURS EACH BY THE FIRST ĀRYA-SIDDHANTA WITH LALLA'S
BIJA

a in 10,000ths, b and c in 1,000ths of circle

This Table corresponds to Table IV, "Indian Calendar."

Increase in	a	b	c
One day . . .	338 631873982	36 291623738	2 737785720
One year of 365 days . . .	3600 634003430	246 442664370	999 291787800
One year of 366 days . . .	3939 265877412	282 734288108	2 029573520
One century of 36,525 days . . .	8529 197184659	551 557045243	997 623429986
One century of 36,526 days . . .	8867-829058641	587 848668981	0 361215706

DAYS OF 24 HOURS EACH

No	Week day	a	b	c	No	Week day	a	b	c
1	2	3	4	5	1	2	3	4	5
1	1	338 6319	36 2916	2 7378	31	3	497 5881	125 0403	84 8714
2	2	677 2637	72 5832	5 4756	32	4	836 2200	161 3320	87 6091
3	3	1015 8956	108 8749	8 2134	33	5	1174 8518	197 6236	90 3469
4	4	1354 5275	145 1665	10 9511	34	6	1513 4837	233 9152	93 0847
5	5	1693 1594	181-4581	13 6889	35	0	1852 1156	270 2068	95 8225
6	6	2031 7912	217 7497	16-4267	36	1-	2190 7475	306 4985	98 5603
7	0	2370 4231	254 0414	19 1645	37	2	2529 3793	342 7901	101 2981
8	1	2709-0550	290 3330	21 9023	38	3	2868 0112	379 0817	104 0359
9	2	3047-6889	326 6246	24 6401	39	4	3206 6431	416 3733	106 7736
10	3	3386 3187	362 9162	27 3779	40	5	3545 2750	451 6649	109 5114
11	4	3724 9506	399 2079	30 1156	41	6	3883 9068	487 9566	112 2492
12	5	4063 5825	435-4995	32 8534	42	0	4222 5387	524 2482	114 9870
13	6	4402 2144	471 7911	35-5912	43	1	4561 1706	560 5398	117 7248
14	0	4740 8462	508 0827	38 3290	44	2	4899 8025	596 8314	120 4626
15	1	5079 4781	544 3744	41 0668	45	3	5238 4343	633 1231	123 2004
16	2	5418 1100	580 6660	43 8046	46	4	5577 0682	669 4147	125 9381
17	3	5756 7419	616 9576	46 5424	47	5	5915 6981	705 7063	128 6759
18	4	6095 3737	653 2492	49 2801	48	6	6254 3300	741 9979	131 4137
19	5	6434-0056	689 5409	52 0179	49	0	6592 9618	778 2896	134 1515
20	6	6772 6375	725 8325	54 7557	50	1	6931 5937	814 5812	136 8893
21	0	7111 2694	762 1241	57 4935	51	2	7270 2256	850-8728	139 6271
22	1	7449 9012	798 4157	60 2313	52	3	7608 8574	887 1644	142 3649
23	2	7789 5331	834 7073	62 9691	53	4	7947 4893	923 4561	145 1026
24	3	8127 1650	870 9990	65 7069	54	5	8286 1212	959 7477	147 8404
25	4	8465 7968	907 2906	68 4446	55	6	8624 7531	996-0393	150 5782
26	5	8804-4287	943 5822	71 1824	56	0	8963 3849	32 3309	153 3160
27	6	9143-0606	979 8738	73 9202	57	1	9302 0168	68 6226	156-0538
28	0	9481 6925	16 1655	76-6580	58	2	9640 6487	104 9142	158 7916
29	1	9820 3243	52 4571	79 3958	59	3	9979 2806	141 2058	161 5294
30	2	155 9562	85 7487	82 1336	60	4	317 9124	177 4974	164 2671

TABLE LXIV—Contd

Days—Contd

No	Week day	a	b	c	No	Week day	a	b	c
1	2	3	4	5	1	2	3	4	5
61	5	656 5443	213 7890	167 0019	111	6	7588 1380	28 3702	303 8912
62	6	995 1762	250 0807	169 7427	112	0	7926 7699	64 6619	306 6320
63	0	1333 8081	286 3723	172 1805	113	1	8265 4018	100 9535	309 3698
64	1	1672 4399	322 6639	175 2183	114	2	8604 0336	137 2451	312 1076
65	2	2011 0718	358 9555	177 9561	115	3	8942 0655	173 5367	314 845*
66	3	2349 7037	395 2172	180 6939	116	4	9281 2074	209 8284	317 5831
67	4	2688 3356	431 5388	183 4316	117	5	9619 0293	246 1200	320 3209
68	5	3026 9674	467 8704	186 1694	118	6	9958 5611	282 4116	323 0587
69	0	3365 5993	504 1220	188 9072	119	0	297 1930	318 7032	325 7905
70	0	3701 2312	510 4137	191 6450	120	1	635 8249	354 9018	328 5343
71	1	4042 8631	576 7053	194 3828	121	2	974 4568	391 2865	331 2721
72	2	4381 4919	612 9969	197 1206	122	3	1313 0886	427 5781	334 0099
73	3	4720 1268	649 2885	199 8584	123	4	1651 7205	463 8697	336 7476
74	4	5058 7587	685 5801	202 5961	124	5	1990 3524	500 1613	339 4854
75	5	5397 3905	721 8718	205 3339	125	6	2328 9842	536 4530	342 2232
76	0	5736 0224	758 1634	208 0717	126	0	2667 6161	572 7446	344 9610
77	0	6074 6543	794 4550	210 8095	127	1	3006 2480	609 0362	347 6988
78	1	6413 2862	830 7467	213 5473	128	2	3341 8799	645 3278	350 4366
79	2	6751 9160	867 0383	216 2851	129	3	3683 5117	681 6195	353 1744
80	3	7090 5499	903 3299	219 0229	130	4	4022 1436	717 9111	355 9121
81	4	7429 1818	939 6215	221 7606	131	5	4360 7755	754 2027	358 6499
82	5	7767 8137	975 9131	224 1984	132	6	4699 4074	790 4943	361 3877
83	6	8106 1456	12 2048	227 2362	133	0	5038 0392	826 7560	364 1255
84	0	8445 0774	48 4964	229 9710	134	1	5376 0711	863 0776	366 8633
85	1	8783 7093	84 7880	232 7118	135	2	5715 3030	899 3692	369 6011
86	2	9122 3412	121 0796	235 4496	136	3	6053 9349	935 6608	372 3389
87	3	9460 9730	157 3713	238 1874	137	4	6392 5667	971 9525	375 0766
88	4	9799 6049	193 0629	240 9251	138	5	6731 1986	8,2441	377 8144
89	5	138 2367	229 9345	243 6629	139	6	7069 8305	41 5357	380 5522
90	6	476 8687	266 2461	246 4007	140	0	7408 4624	80 8273	383 2900
91	0	815 5005	302 5378	249 1385	141	1	7747 0842	117 1189	386 0278
92	1	1154 1324	338 8294	251 8763	142	2	8085 7261	153 4106	388 7656
93	2	1492 7643	375 1210	254 6141	143	3	8424 3580	189 7022	391 5034
94	3	1831 3962	411 4126	257 3519	144	4	8762 9899	225 9938	394 2411
95	4	2170 0280	447 7043	260 0896	145	5	9101 6217	262 2854	396 9789
96	5	2508 6599	483 9959	262 8274	146	6	9440 2536	298 5771	399 7167
97	6	2847 2918	520 2875	265 5652	147	0	9778 8855	334 8686	402 4545
98	0	3185 9237	556 5791	268 3030	148	1	117 5173	371 1603	405 1923
99	1	3524 5555	592 8708	271 0408	149	2	456 1492	407 4519	407 9301
100	2	3863 1874	629 1624	273 7786	150	3	794 7811	443 7436	410 6679
101	3	4201 8193	665 4540	276 5164	151	4	1133 4130	480 0352	413 4056
102	4	4540 4511	701 7456	279 2541	152	5	1472 0448	516 3268	416 1434
103	5	4879 0830	738 0372	281 9919	153	6	1810 6767	552 6184	418 8812
104	6	5217 7149	774 3289	284 7297	154	0	2149 3086	588 9101	421 6190
105	0	5556 3408	810 6205	287 4675	155	1	2487 9405	625 2017	424 3568
106	1	5894 9786	846 9121	290 2053	156	2	2826 5723	661 4033	427 0946
107	2	6233 6105	883 2037	292 9431	157	3	3165 2042	697 7849	429 8324
108	3	6572 2424	919 4954	295 6809	158	4	3503 8361	734 0766	432 5701
109	4	6910 8743	955 7870	298 4186	159	5	3842 4680	770 3682	435 3079
110	5	7249 5061	992 0786	301 1564	160	6	4181 0998	806 6598	438 0457

TABLE LXIV—Contd

DAYS—Contd

No	Week day	a	b	c	No.	Week day	a	b	c
1	2	3	4	5	1	2	3	4	5
161	0	4519 7317	842 9514	440 7835	211	1	1451 3254	657 5326	577 6728
162	1	4858 3616	879 2430	443 5213	212	2	1789 9772	693 8212	580 4106
163	2	5196 9955	915 5347	446 2591	213	3	2128 5892	729 1159	583 1484
164	3	5535 6273	951 8263	448 9969	214	4	2467 2210	766 4075	585 8861
165	4	5874 2592	988 1179	451 7346	215	5	2805 8529	802 6991	588 6239
166	5	6212 8911	24 4095	454 4724	216	6	3144 4848	838 9907	591 3617
167	6	6551 5230	60 7012	457 2102	217	0	3483 1167	875 2821	594 0995
168	0	6890 1545	96 9928	459 9480	218	1	3821 7485	911 5740	596 8373
169	1	7228 7567	133 2844	462 6858	219	2	4160 3804	947 8656	599 5751
170	2	7567 4186	169 5760	465 4236	220	3	4499 0123	984 1572	602 3129
171	3	7906 0505	205 8677	468 1613	221	4	4837 6442	20 4488	605 0506
172	4	8244 6523	242 1593	470 8991	222	5	5176 2760	56 7405	607 7884
173	5	8583 3142	278 1509	473 6369	223	6	5514 9079	93 0321	610 5262
174	6	8921 9461	314 7425	476 3747	224	0	5853 5398	129 3237	613 2640
175	0	9260 5779	351 0342	479 1125	225	1	6192 1716	165 6153	616 0018
176	1	9599 2098	387 3258	481 8503	226	2	6530 8035	201 9070	618 7396
177	2	9937 8417	423 6174	484 5881	227	3	6869 4354	238 1986	621 4774
178	3	276 4736	459 9090	487 3259	228	4	7208 0673	274 4902	624 2151
179	4	615 1054	496 2006	490 0636	229	5	7546 6991	310 7818	626 9529
180	5	953 7373	532 4923	492 8011	230	6	7885 3310	347 0735	629 6907
181	6	1292 3692	568 7839	495 5392	231	0	8223 9629	383 3651	632 1285
182	0	1631 0011	605 0755	498 2770	232	1	8562 5948	419 6567	635 1663
183	1	1969 6329	641 3671	501 0148	233	2	8901 2266	455 9483	637 9041
184	2	2308 2648	677 6588	503 7526	234	3	9239 8585	492 2400	640 6419
185	3	2646 8967	713 9504	506 4904	235	4	9578 1901	528 5316	643 3796
186	4	2985 5286	750 2420	509 2281	236	5	9917 1223	564 8232	646 1174
187	5	3324 1604	786 5336	511 9659	237	6	255 7541	601 1148	648 8552
188	6	3662 7923	822 8253	514 7037	238	0	594 3860	637 4064	651 5930
189	0	4001 4242	858 1169	517 4415	239	1	933 0179	673 6981	654 3308
190	1	4340 0561	895 4085	520 1793	240	2	1271 6498	709 9897	657 0686
191	2	4678 6879	931 7001	522 9171	241	3	1610 2816	746 2513	659 8064
192	3	5017 3198	967 9918	525 6549	242	4	1948 9135	782 5729	662 5441
193	4	5355 9517	4 2834	528 3926	243	5	2287 5454	818 6446	665 2819
194	5	5694 5836	40 5750	531 1304	244	6	2626 1773	855 1562	668 0197
195	6	6033 2154	76 8666	533 8682	245	0	2964 8091	891 1178	670 7575
196	0	6371 8473	113 1583	536 6060	246	1	3303 4410	927 7394	673 4953
197	1	6710 4792	149 4499	539 3438	247	2	3642 0729	964 9311	676 2331
198	2	7049 1110	185 7415	542 0816	248	3	3980 7047	0 1227	678 9709
199	3	7387 7429	222 0331	544 8194	249	4	4319 1366	39 6113	681 7086
200	4	7726 3748	258 3247	547 5571	250	5	4657 9685	72 9059	684 1464
201	5	8065 0067	294 6161	550 2949	251	6	4996 6604	109 1976	687 1842
202	6	8403 6385	330 9080	553 0327	252	0	5335 2122	145 4892	689 9220
203	0	8742 2704	367 1996	555 7705	253	1	5673 8641	181 7088	692 6598
204	1	9080 9023	403 4912	558 5083	254	2	6012 1960	218 0724	695 3976
205	2	9419 5342	439 7829	561 2461	255	3	6351 1279	254 3841	698 1354
206	3	9758 1660	476 0745	563 9839	256	4	6689 7597	290 1777	700 8731
207	4	96 7979	512 3661	566 7216	257	5	7028 3916	326 4475	703 6109
208	5	435 4298	548 6577	569 4594	258	6	7367 0235	362 5193	706 3487
209	6	774 0617	584 9494	572 1972	259	0	7705 6554	398 1905	709 0865
210	0	1112 6935	621 2410	574 9350	260	1	8044 2872	434 3822	711 8243

TABLE LXIV—Con'd

DAYS—Contd

No	Week day	a	b	c	No	Week day	a	b	c
1	2	3	4	5	1	2	3	4	5
261	2	8382 9191	472 1138	711 5621	311	3	5814 5128	286 6950	851 1514
262	3	8721 5310	508 1034	717 2999	312	4	5673 1446	322 9866	851 1891
263	4	9060 1829	544 6970	720 0376	313	5	5991 7766	359 2782	856 9269
264	5	9398 8147	580 9887	722 7751	314	6	6330 4054	395 5699	859 6647
265	6	9737 4466	617 2803	725 5132	315	0	6669 0403	431 8615	862 4025
266	0	76 0785	653 5719	728 2510	316	1	7007 6722	468 1531	865 1493
267	1	414 7104	689 8635	730 9888	317	2	7346 3041	504 4447	867 8781
268	2	753 3422	726 1572	733 7266	318	3	7631 9359	510 7363	870 6159
269	3	1091 9741	762 4465	736 1644	319	4	8023 5678	577 0280	873 3536
270	4	1430 0660	798 7354	739 2021	320	5	8362 1997	613 3196	876 0914
271	5	1769 2378	835 0300	741 9399	321	6	8700 8315	649 6112	878 8292
272	6	2107 8697	871 3217	744 6777	322	0	9039 4634	685 9028	881 5670
273	0	2446 5016	907 613	747 4155	323	1	9378 0953	722 1945	884 3048
274	1	2785 1135	943 9049	750 1533	324	2	9716 7272	758 4861	887 0426
275	2	3123 7653	979 1665	752 8911	325	3	55 3500	794 7777	889 7804
276	3	3462 3972	16 4882	755 6289	326	4	394 9900	831 0693	892 5181
277	4	3801 0291	52 7798	758 3666	327	5	732 6228	867 3610	895 2759
278	5	4139 6610	89 0714	761 1044	328	6	1071 2547	903 6526	897 9937
279	6	4478 2928	125 3639	763 8422	329	0	1409 8865	939 0442	900 7315
280	0	4816 9247	161 6546	766 5800	330	1	1748 5184	976 2358	903 4693
281	1	5155 5566	197 9463	769 3178	331	2	2087 1503	12 5275	906 2071
282	2	5494 1895	234 2379	772 0556	332	3	2425 7822	48 8191	908 9449
283	3	5832 8203	270 5205	774 7934	333	4	2764 4140	85 1107	911 6826
284	4	6171 4522	306 8211	777 5311	334	5	3103 0459	121 4023	914 4204
285	5	6510 0841	343 1128	780 2689	335	6	3441 0778	157 6940	917 1582
286	6	6848 7160	379 4044	783 0067	336	0	3780 3097	193 9856	919 8960
287	0	7187 3478	415 6960	785 7445	337	1	4118 9415	230 2772	922 6338
288	1	7525 9797	451 9876	788 4823	338	2	4457 5734	266 5688	925 3716
289	2	7864 6116	488 2793	791 2201	339	3	4796 2053	302 8604	928 1094
290	3	8203 2435	524 5709	793 9579	340	4	5134 8372	339 1521	930 8471
291	4	8541 8773	560 8625	796 6956	341	5	5473 4690	375 4437	933 5849
292	5	8880 5072	597 1541	799 4334	342	6	5812 1009	411 7353	936 3227
293	6	9219 1391	633 4158	802 1712	343	0	6150 7328	448 0269	939 0605
294	0	9557 7710	669 7374	804 9090	344	1	6489 3646	484 3186	941 7982
295	1	9896 4028	706 0290	807 6408	345	2	6827 9965	520 6102	944 5361
296	2	235 0347	742 3206	810 3846	346	3	7166 6284	556 9018	947 2739
297	3	573 0666	778 6123	813 1224	347	4	7505 2603	593 1934	950 0116
298	4	912 2084	814 9039	815 8601	348	5	7843 8921	629 4851	952 7494
299	5	1250 9303	851 1955	818 5979	349	6	8182 5240	665 7767	955 4872
300	6	1589 5622	887 4871	821 3357	350	0	8521 1559	702 0683	958 2250
301	0	1928 1941	923 7787	824 0735	351	1	8859 7878	738 3599	960 9628
302	1	2266 8259	960 0704	826 8113	352	2	9198 4196	774 6516	963 7006
303	2	2605 4578	996 3620	829 5491	353	3	9537 0515	810 9432	966 4384
304	3	2944 0897	32 6536	832 2869	354	4	9875 6834	847 2348	969 1761
305	4	3282 7216	68 9452	835 0246	355	5	214 3153	883 5264	971 9139
306	5	3621 3534	105 2369	837 7624	356	6	552 9471	919 8181	974 6517
307	6	3959 9853	141 5285	840 5002	357	0	891 5790	956 1097	977 3895
308	0	4298 0172	177 8201	843 2380	358	1	1230 2109	992 4013	980 1273
309	1	4637 2491	214 1117	845 9758	359	2	1568 8428	28 6929	982 8651
310	2	4975 8809	250 4034	848 7136	360	3	1907 4746	64 9845	985 6029

TABLE LXIV—*Concl'd*DAYS—*Concl'd*

No	Week day	a	b	c	No	Week day	a	b	c
1	2	3	4	5	1	2	3	4	5
361	4	2246 1065	101 2702	988 3406	376	5	7325 5846	645 6505	29 4074
362	5	2584 7384	137 5678	991 0784	377	6	7664 2165	681 9421	32 1452
363	6	2923 3703	173 8594	993 8162	378	0	8002 8484	718 2338	34 8830
364	0	3262 0021	210 1510	996 5540	379	1	8341 4802	754 5254	37 6208
365	1	3600 6340	246 4427	999 2918	380	2	8680 1121	700 8170	40 3586
366	2	3939 2659	282 7343	2 0296	381	3	9018 7440	827 1086	43 0964
367	3	4277 8978	319 0259	4 7674	382	4	9357 3759	863 4003	45 8341
368	4	4616 5296	355 3175	7 5051	383	5	9696 0077	899 6919	48 5719
369	5	4955 1615	391 6092	10 2429	384	6	34 6396	935 9835	51 3097
370	6	5293 7934	427 9008	12 9807	385	0	373 2715	972 2751	54 0475
371	0	5632 4252	464 1924	15 7185					
372	1	5971 0571	500 4840	18 4563					
373	2	6309 6890	536 7757	21 1941					
374	3	6648 3209	573 0673	23 9319					
375	4	6986 9527	609 3589	26 6696					

Age	Eqn.	Age	Eqn.	Age	Eqn.	Age	Eqn.
0	60	500	510	60	50	0	60
1	52	490	510	50	40	1	52
2	44	470	510	40	30	2	44
3	38	450	510	30	20	3	38
4	33	430	510	20	10	4	33
5	28	410	510	10	0	5	28
6	24	390	510	0		6	24
7	21	370	510			7	21
8	18	350	510			8	18
9	16	330	510			9	16
10	14	310	510			10	14
11	13	290	510			11	13
12	11	270	510			12	11
13	10	250	510			13	10
14	9	230	510			14	9
15	8	210	510			15	8
16	7	190	510			16	7
17	6	170	510			17	6
18	5	150	510			18	5
19	4	130	510			19	4
20	3	110	510			20	3
21	2	90	510			21	2
22	1	70	510			22	1
23	0	50	510			23	0
24		30	510			24	
25		10	510			25	
26		0	510			26	
27			510			27	
28			510			28	
29			510			29	
30			510			30	
31			510			31	
32			510			32	
33			510			33	
34			510			34	
35			510			35	
36			510			36	
37			510			37	
38			510			38	
39			510			39	
40			510			40	
41			510			41	
42			510			42	
43			510			43	
44			510			44	
45			510			45	
46			510			46	
47			510			47	
48			510			48	
49			510			49	
50			510			50	
51			510			51	
52			510			52	
53			510			53	
54			510			54	
55			510			55	
56			510			56	
57			510			57	
58			510			58	
59			510			59	
60			510			60	

TABLE LXVI A

(A) MOON'S "EQUATION b" BY THE FIRST ĀRYA-SIDDHĀNTA, FROM (S MEAN ANOM 0°—500 (0°—180°)

Cols 3, 4—Equation and difference stand for either of the mean anom values in cols 2a, 2b For the 24 base equations see Table LXX

Arg b is (S mean anom in 1,000ths of circle.

Col 3—The equation is (S greatest equation plus the actual equation, in 10,000ths of circle.

Serial No of sine.	Arg b	Equation b	Diff	Arg b	Serial No of sine.	Arg b	Equation b	Diff	Arg b
0	0 0	139 4275	1 8229	1 8148	12	125 0	237 9056	1 2482	375 0
1	0 8	148 5421			13	135 416	244 1464		372 916
2	16 6	157 6162			14	143 75	248 8014		370 83
3	24 4	167 6162			15	151 6	247 6376		368 75
4	32 2	177 2227			16	159 583	246 4739		366 6
5	40 0	187 2227			17	167 5	245 3102		364 583
6	47 8	197 2227			18	175 416	244 1464		362 5
7	55 6	207 2227			19	183 3	243 8983		360 4
8	63 4	217 2227			20	191 25	241 6501		358 3
9	71 2	227 2227			21	199 16	240 4019		356 25
10	79 0	237 2227			22	207 083	239 1537		354 16
11	86 8	247 2227			23	215 0	237 9056		352 0
					24	222 916	236 6574		350 0
						230 83	235 4094		347 916
						228 75	234 1614		345 83
						226 6	232 9132		343 75
						224 5	231 6651		341 6
						222 416	230 4170		339 583
						220 33	229 1688		337 5
						218 25	228 9206		335 416
						216 16	227 6724		333 3
						214 8	226 4242		331 25
						212 0	225 1760		329 16
						210 0	224 9278		327 083
						208 0	223 6796		325 0
						206 0	222 4314		322 916
						204 0	221 1832		320 83
						202 0	220 9350		318 75
						200 0	219 6868		316 6
						198 0	218 4386		314 583
						196 0	217 1904		312 5
						194 0	216 9422		310 416
						192 0	215 6940		308 3
						190 0	214 4458		306 25
						188 0	213 1976		304 16
						186 0	212 9494		302 083
						184 0	211 7012		300 0
						182 0	210 4530		297 916
						180 0	209 2048		295 83
						178 0	208 9566		293 75
						176 0	207 7084		291 6
						174 0	206 4602		289 583
						172 0	205 2120		287 5
						170 0	204 9638		285 416
						168 0	203 7156		283 3
						166 0	202 4674		281 25
						164 0	201 2192		279 16
						162 0	200 9710		277 083
						160 0	200 7228		275 0
						158 0	200 4746		272 916
						156 0	200 2264		270 83
						154 0	200 9782		268 75
						152 0	200 7300		266 6
						150 0	200 4818		264 583
						148 0	200 2336		262 5
						146 0	200 9854		260 416
						144 0	200 7372		258 3
						142 0	200 4890		256 25
						140 0	200 2408		254 16
						138 0	200 9926		252 083
						136 0	200 7444		250 0
						134 0	200 4962		247 916
						132 0	200 2480		245 83
						130 0	200 9998		243 75
						128 0	200 7516		241 6
						126 0	200 5034		239 583
						124 0	200 2552		237 5
						122 0	200 9570		235 416
						120 0	200 7088		233 3
						118 0	200 4606		231 25
						116 0	200 2124		229 16
						114 0	200 9642		227 083
						112 0	200 7160		225 0
						110 0	200 4678		222 916
						108 0	200 2196		220 83
						106 0	200 9714		218 75
						104 0	200 7232		216 6
						102 0	200 4750		214 583
						100 0	200 2268		212 5
						98 0	200 9786		210 416
						96 0	200 7304		208 3
						94 0	200 4822		206 25
						92 0	200 2340		204 16
						90 0	200 9858		202 083
						88 0	200 7376		200 0
						86 0	200 4894		197 916
						84 0	200 2412		195 83
						82 0	200 9930		193 75
						80 0	200 7448		191 6
						78 0	200 4966		189 583
						76 0	200 2484		187 5
						74 0	200 9502		185 416
						72 0	200 7020		183 3
						70 0	200 4538		181 25
						68 0	200 2056		179 16
						66 0	200 9574		177 083
						64 0	200 7092		175 0
						62 0	200 4610		172 916
						60 0	200 2128		170 83
						58 0	200 9646		168 75
						56 0	200 7164		166 6
						54 0	200 4682		164 583
						52 0	200 2200		162 5
						50 0	200 9718		160 416
						48 0	200 7236		158 3
						46 0	200 4754		156 25
						44 0	200 2272		154 16
						42 0	200 9790		152 083
						40 0	200 7308		150 0
						38 0	200 4826		147 916
						36 0	200 2344		145 83
						34 0	200 9862		143 75
						32 0	200 7380		141 6
						30 0	200 4898		139 583
						28 0	200 2416		137 5
						26 0	200 9934		135 416
						24 0	200 7452		133 3
						22 0	200 4970		131 25
						20 0	200 2488		129 16
						18 0	200 9506		127 083
						16 0	200 7024		125 0
						14 0	200 4542		122 916
						12 0	200 2060		120 83
						10 0	200 9578		118 75
						8 0	200 7096		116 6
						6 0	200 4614		114 583
						4 0	200 2132		112 5
						2 0	200 9650		110 416
						0 0	200 7168		108 3
							200 4686		106 25
							200 2204		104 16
							200 9722		102 083
							200 7240		100 0
							200 4758		97 916
							200 2276		95 83
							200 9794		93 75
							200 7312		91 6
							200 4830		89 583
							200 2348		87 5
							200 9866		85 416
							200 7384		83 3
							200 4902		81 25
							200 2420		79 16
							200 9938		77 083
							200 7456		75 0
							200 4974		72 916
							200 2492		70 83
							200 9510		68 75
							200 7028		66 6
							200 4546		64 583
							200 2064		62 5
							200 9582		60 416
							200 7100		58 3
							200 4618		56 25
							200 2136		54 16
							200 9654		52 083
							200 7172		50 0
							200 4690		47 916
							200 2208		45 83
							200 9726		43 75
							200 7244		41 6
							200 4762		39 583

TABLE LXVII A

(A) SUN'S "EQUATION c " BY THE FIRST ĀRYA-SIDDHĀNTA FROM \odot 'S MEAN ANOMALY $C=500$ ($0^\circ-180^\circ$)

Cols 2, 4—Equation and Difference stand for either of the mean anom values in cols 2a, 2b.
For the 24 base equations see Table LXVII, above Vol XIV

"Arg c " is \odot 's mean anomaly in 1,000ths of circle

Col 3—The equation is \odot 's greatest equation minus the actual equation, in 10,000ths of circle

Serial No. of sine	Arg c	Equation c	Diff	Arg c	Serial No. of sine	Arg c	Equation c	Diff	Arg c
1	2a	3	4	2b	1	2a	3	4	2b
0	00	59 6875	0 7797	500 0	12	125 0	17 4826	0 5347	375 0
	2 083	58 9078		497 916		127 083	16 9479		372 916
	4 16	58 1281		495 83		129 16	16 4132		370 83
	6 25	57 3484		493 75		131 25	15 8785		368 75
	8 3	56 5687	0 7793	491 6		133 3	15 3438	0 4965	366 6
1	10 416	55 7890		489 583	13	135 416	14 8090		364 583
	12 5	55 0096		487 5		137 5	14 3125		362 5
	14 583	54 2303		485 416		139 583	13 8160		360 416
	16 6	53 4510	0 7708	483 3		141 6	13 3194	0 4549	358 3
	18 75	52 6717		481 25		143 75	12 8229		356 25
2	20 83	51 8924		479 16	14	145 83	12 3264		354 16
	22 916	51 1215		477 083		147 916	11 8715	0 4132	352 083
	25 0	50 3507	0 7604	475 0		150 0	11 4167		350 0
	27 083	49 5799		472 916		152 083	10 9618		347 916
	29 16	48 8090		470 83		154 16	10 5069		345 83
3	31 25	48 0382	0 7465	468 75	15	156 25	10 0521	0 3681	343 75
	33 3	47 2778		466 6		158 3	9 6389		341 6
	35 416	46 5174		464 583		160 416	9 2257		339 583
	37 5	45 7569		462 5		162 5	8 8125	0 3229	337 5
	39 583	44 9965	0 7465	460 416	16	164 583	8 3993		335 416
4	41 6	44 2361		458 3		166 6	7 9861		333 3
	43 75	43 4896		456 25		168 75	7 5718		331 25
	45 83	42 7431	0 7292	454 16		170 83	7 2500	0 2743	329 16
	47 916	41 9965		452 083		172 916	6 8819		327 083
	50 0	41 2500		450 0		175 0	6 5139		325 0
5	52 083	40 5035		447 916	17	177 083	6 1458	0 2257	322 916
	54 16	39 7743	0 7118	445 83		179 16	5 8220		320 83
	56 25	39 0451		443 75		181 25	5 5000		318 75
	58 3	38 3160		441 6		183 3	5 1771	0 1771	316 6
	60 416	37 5868	0 6910	439 583	18	185 416	4 8542		314 583
6	62 5	36 8576		437 5		187 5	4 5313		312 5
	64 583	36 1458		435 416		189 583	4 2569		310 416
	66 6	35 4340		433 3		191 6	3 9826	0 1285	308 3
	68 75	34 7222	0 6032	431 25	19	193 75	3 7083		306 25
	70 83	34 0104		429 16		195 83	3 4340		304 16
	72 916	33 2986		427 083	20	197 916	3 1597		302 083
7	75 0	32 6076	0 6042	425 0		200 0	2 9340	0 0756	300 0
	77 083	31 9167		422 916		202 083	2 7083		297 916
	79 16	31 2257		420 83		204 16	2 4826		295 83
	81 25	30 5347		418 75		206 25	2 2569	0 1285	293 75
8	83 3	29 8438	0 6032	416 6	21	208 3	2 0312		291 6
	85 416	29 1806		414 583		210 416	1 8542		289 583
	87 5	28 5174		412 5		212 5	1 6771		287 5
	89 583	27 8542	0 6354	410 416	22	214 583	1 5000	0 0251	285 416
	91 6	27 1910		408 3		216 6	1 3229		283 3
	93 75	26 5278		406 25		218 75	1 1458		281 25
	95 83	25 8924		404 16		220 83	1 0174	0 0756	279 16
	97 916	25 2569	0 6042	402 083	23	222 916	0 8889		277 083
	100 0	24 6215		400 0		225 0	0 7604		275 0
	102 083	23 9861		397 916		227 083	0 6319		272 916
10	104 16	23 3507	0 5694	395 83	24	229 16	0 5035	0 0251	270 83
	106 25	22 7465		393 75		231 25	0 4279		268 75
	108 3	22 1424		391 6		233 3	0 3522		266 6
	110 416	21 5382		389 583		235 416	0 2766	0 0251	264 583
	112 5	20 9341	0 5694	387 5		237 5	0 2010		262 5
	114 583	20 3299		385 416		239 583	0 1254		260 416
	116 6	19 7604		383 3		241 6	0 1003		258 3
	118 75	19 1910	0 5694	381 25		243 75	0 0752	0 0251	256 25
	120 83	18 6215		379 16		245 83	0 0502		254 16
	122 916	18 0521		377 083		247 916	0 0251		252 083
					24	250 0	0 0		250 0

TABLE LXVII A—Contd.

(B) SUN'S "EQUATION c " BY THE FIRST ARYA-SIDDHANTA FROM \odot 'S MEAN ANOMALY 500—1000 (180°—360°)Col 3—The equation is \odot 's greatest equation p plus the actual equation, in 10,000ths of circle

Serial No. of sine.	Arg c	Equation c	Diff.	Arg c	Serial No. of sine	Arg c	Equation c	Diff.	Arg c
1	2a	3	4	2b	1	2a	3	4	2b
0	500 0	59 6875	0 7797	1000 0	12	625 0	101 8924	0 5347	875 0
	502 083	60 4672		997 916		627 083	102 4271		872 916
	504 16	61 2469		995 83		629 16	102 9618		870 83
	506 25	62 0266		993 75		631 25	103 4965		868 75
	508 3	62 8063	0 7793	991 6		633 3	104 0312	0 4965	866 6
1	510 416	63 5860		989 583	13	635 416	104 5660		864 583
	512 5	64 3654		987 5		637 5	105 0625		862 5
	514 583	65 1447		985 416		639 583	105 5590		860 416
	516 6	65 9240	0 7708	983 3		641 6	106 0556	0 4549	858 3
	518 75	66 7033		981 25		643 75	106 5521		856 25
2	520 83	67 4826		979 16	14	645 83	107 0486		854 16
	522 916	68 2535		977 083		647 916	107 5035		852 083
	525 0	69 0243	0 7604	975 0		650 0	107 9583	0 4132	850 0
	527 083	69 7951		972 916		652 083	108 4132		847 916
	529 16	70 5660		970 83		654 16	108 8681		845 83
3	531 25	71 3368		968 75	15	656 25	109 3229	0 3681	843 75
	533 3	72 0972	0 7465	966 6		658 3	109 7361		841 6
	535 416	72 8576		964 583		660 416	110 1493		839 583
	537 5	73 6181		962 5		662 5	110 5265		837 5
4	539 583	74 3785	0 7292	960 416	16	664 583	110 9767	0 2743	835 416
	541 6	75 1389		958 3		666 6	111 3889		833 3
	543 75	75 8954		956 25		668 75	111 7569		831 25
	545 83	76 6319		954 16		670 83	112 1250	0 3229	829 16
	547 916	77 3785	0 6910	952 083		672 916	112 4931		827 083
	550 0	78 1250		950 0		675 0	112 8611		825 0
5	552 083	78 8715		947 916	17	677 083	113 2292		822 916
	554 16	79 6007	0 7118	945 83		679 16	113 5521	0 2257	820 83
	556 25	80 3299		943 75		681 25	113 8750		818 75
	558 3	81 0590		941 6		683 3	114 1979		816 6
	560 416	81 7882		939 583		685 416	114 5208	0 1771	814 583
6	562 5	82 5174	0 6354	937 5	18	687 5	114 8438		812 5
	564 583	83 2292		935 416		689 583	115 1181		810 416
	566 6	83 9410		933 3		691 6	115 3924		808 3
	568 75	84 6528		931 25		693 75	115 6667	0 1285	806 25
	570 83	85 3646	0 6042	929 16		695 83	115 9410		804 16
7	572 916	86 0764		927 083	19	697 916	116 2153		802 083
	575 0	86 7674		925 0		700 0	116 4410		800 0
	577 083	87 4583	0 6032	922 916		702 083	116 6667	0 0756	797 916
	579 16	88 1493		920 83		704 16	116 8924		795 83
	581 25	88 8403		918 75		706 25	117 1181		793 75
8	583 3	89 5312		916 6	20	708 3	117 3438	0 0251	791 6
	585 416	90 1944	0 5694	914 583		710 416	117 5208		789 583
	587 5	90 8576		912 5		712 5	117 6979		787 5
	589 583	91 5208		910 416		714 583	117 8750		785 416
	591 6	92 1840	0 6354	908 3		716 6	118 0521	0 0251	783 3
9	593 75	92 8472		906 25	21	718 75	118 2292		781 25
	595 83	93 4826		904 16		720 83	118 3576		779 16
	597 916	94 1181		902 083		722 916	118 4861	0 0756	777 083
	600 0	94 7535	0 6042	900 0		725 0	118 6146		775 0
	602 083	95 3889		897 916		727 083	118 7431		772 916
	604 16	96 0243		895 83	22	729 16	118 8715		770 83
	606 25	96 6285	0 5694	893 75		731 25	118 9471	0 0251	768 75
	608 3	97 2326		891 6		733 3	119 0228		766 6
	610 416	97 8368		889 583		735 416	119 0984		764 583
	612 5	98 4410		887 5		737 5	119 1740		762 5
11	614 583	99 0451	0 5694	885 416	23	739 583	119 2496	0 0251	760 416
	616 6	99 6146		883 3		741 6	119 2747		758 3
	618 75	100 1840		881 25		743 75	119 2998		756 25
	620 83	100 7535		879 16		745 83	119 3248		754 16
	622 916	101 3229		877 083	24	747 916	119 3499		752 083
						750 0	119 3750		750 0

TABLE LXVIII.

INDICES OF TITHIS, KARANAS, YOGAS AND NAKSHATRAS.

Indices of yugas "(y)" are numerically the same as those of nakshatras "(n)"

This Table corresponds to Table VIII, "Indian Calendar"

TITHI AND KARANA				YOGA		NAKSHATRA				
Serial number	No in paksha (lunar fortnight)	Tithi index (y).	KARANA.		Name.	No of Yuga or Nakshatra.	Name	Index of Nakshatra ("n") and Yuga ("y") Ordinary (equal-space) system	INDEX OF ENDING POINT OF NAKSHATRA AND YUGA, BY THE EQUAL SPACE SYSTEMS OF	
			First half of Tithi	Second half of Tithi					Garga.	Brahma-Siddhanta
1	2	3	4	5	6		7	8	9	10
1	Sukla 1	1 — 333 ½	Kimstughna*	1 Bava .	Vishkambha	1	Āśvini .	0 — 370 370	370 370	360 0108
2	3	333 ½ — 666 ½	2 Bālava	3 Kaulava	Prati .	2	Bharatī .	370 370 — 740 740	535 5	549 0051
3	3	666 ½ — 1000	4 Taitila	5 Gara .	Āyushman	3	Kṛttikā .	740 740 — 1111 1	925 925	915 0270
4	4	1000 — 1333 ½	6 Vanij .	7 Viśatī	Saambhāgyn	4	Rohini .	1111 1 — 1481 181	1481 181	1464 0432
5	5	1333 ½ — 1666 ½	1 Bava .	2 Bālava	Sōbhana	5	Mṛgaśīras .	1481 181 — 1851 851	1851 851	1930 0540
6	6	1666 ½ — 2000	3 Kaulava	4 Taitila	Atigāṇḍa	6	Ārdra .	1851 851 — 2222 2	2037 037	2013 0594
7	7	2000 — 2333 ½	5 Gara .	6 Vanij .	Sukarman	7	Punarvasu .	2222 2 — 2592 592	2592 592	2592 0756
8	8	2333 ½ — 2666 ½	7 Viśatī	1 Bava	Dhṛtī .	8	Puṣya .	2592 592 — 2962 962	2962 962	2928 0864
9	9	2666 ½ — 3000	2 Bālava	3 Kaulava	Sūla .	9	Āśleṣā .	2962 962 — 3333 3	3148 148	3111 0719
10	10	3000 — 3333 ½	4 Taitila	5 Gara	Gaṇḍa .	10	Mṛghā .	3333 3 — 3703 703	3718 518	3477 1026
11	11	3333 ½ — 3666 ½	6 Vanij .	7 Viśatī .	Vṛddhi .	11	Pūrva-Phalguni	3703 703 — 4074 074	3888 8	3943 1134

12	3666 6—4000	1 Bava	2 Bālava	Dhruva	12	Uttara Phalguni	4074 071—4444 1	4444 4	4392 1290
13	4000 —4333 3	3 Kaulava	4 Tatila	Vyāghatā	13	Hasta	4441 1 —4814 811	4814 811	4758 1404
14	4333 3—4666 6	5 Gara	6 Vany	Harshaṇa	14	Chitrā	4814 814—5185 185	5185 185	5121 1512
15	4666 6—5000	7 Vishṭi	1 Bava	Vojra	15	Śvātī	5185 185—5555 5	5555 5	5307 1560
Krishna									
16	5000 —5333 3	2 Bālava	3 Kaulava	Siddhī†	16	Viśākhā	5333 3 —5025 925	5025 925	5856 1728
17	5333 3—5666 6	4 Tatila	5 Gara	Vyātīpātā	17	Anurādhā	5325 925—6296 296	6296 296	6222 1836
18	5666 6—6000	6 Vany	7 Vishṭi	Var'yas	18	Jyēsthā	6292 296—6666 6	6481 181	6405 1890
19	6000 —6333 3	1 Bava	2 Bālava	Pargha	19	Mūla	6666 6 —7037 037	6832 852	6771 1998
20	6333 3—6666 6	3 Kaulava	4 Tatila	Siva	20	Pūrva Āshādhā	7037 037—7407 107	7222 2	7137 2106
21	6666 6—7000	5 Gara	6 Vany	Siddha	21	Uttara Āshādhā	7407 107—7777 7	7777 7	7686 2269§
22	7000 —7333 3	7 Vishṭi	1 Bava	Sādhyā	22	Abhijit§	7777 7 —8148 148	8148 148	7803 935-§
23	7333 3—7666 6	2 Bālava	3 Kaulava	Śubha	23	Śravana	8148 148—8518 518	8518 518	8169 9400
24	7666 6—8000	4 Tatila	5 Gara	Śukla	24	Dhanishthā§	8518 518—8888 8	8703 703	8535 9568
25	8000 —8333 3	6 Vany	7 Vishṭi	Brahman	25	Satābhishaj†	8888 8 —9259 259	9074 071	8718 9622
26	8333 3—8666 6	1 Bava	2 Bālava	Indra	26	Pūrva Bhādrapadā	9259 259—9629 629	9629 629	9084 9730
27	8666 6—9000	3 Kaulava	4 Tatila	Vaughṛti	27	Uttara Bhādrapadā	9629 629—10,000	10,000	9633 9892
28	9000 —9333 3	5 Gara	6 Vany			Rēvātī			10,000,
29	9333 3—9666 6	7 Vishṭi	8 Kaulava						
30	9666 6—10000	9 Kaulava	10 Tatila						

* or Kṛitaghna

† or Arjū

‡ or Arjū

§ or Arjū

|| or Arjū

¶ or Arjū

|| or Arjū

¶ or Arjū

|| or Arjū

§ The figures given in Col 10 follow the limits of Abhijit as given in the "Indian Calendar," p. 22, viz., from 270° 12' 15" to 280° 56' 30". Professor Jacob and Dr. Burgess, however, give these limits as from 270° 10' to 281° 10' (*Epig Ind I*, p. 440, *Journal R. A. S.*, 1893, p. 755). If they are correct, the figures in Col 10 should be revised accordingly at 70° 55' 15" and ending at 7824 074

¶ or Arjū

|| or Arjū

¶ or Arjū

TABLE LXIX.

SERIAL NUMBER OF DAYS IN A YEAR A.D. FOR TWO CONSECUTIVE YEARS

N B—The numbers given are those in a common year. In Leap-years, after February 29, the day of the month must be reduced by 1. Thus Day 153, in a Leap year, is not June 2, but June 1.

The Table is the same as Table IX, "Indian Calendar"

PART I

Day of month	NUMBER OF DAYS RECKONED FROM 1ST JANUARY OF THE SAME YEAR												Day of month
	Jan	Feb	Mar	April	May	June	July	Aug	Sept	Oct	Nov	Dec	
1	1	32	60	91	121	152	182	213	244	274	305	335	1
2	2	33	61	92	122	153	183	214	245	275	306	336	2
3	3	34	62	93	123	154	184	215	246	276	307	337	3
4	4	35	63	94	124	155	185	216	247	277	308	338	4
5	5	36	64	95	125	156	186	217	248	278	309	339	5
6	6	37	65	96	126	157	187	218	249	279	310	340	6
7	7	38	66	97	127	158	188	219	250	280	311	341	7
8	8	39	67	98	128	159	189	220	251	281	312	342	8
9	9	40	68	99	129	160	190	221	252	282	313	343	9
10	10	41	69	100	130	161	191	222	253	283	314	344	10
11	11	42	70	101	131	162	192	223	254	284	315	345	11
12	12	43	71	102	132	163	193	224	255	285	316	346	12
13	13	44	72	103	133	164	194	225	256	286	317	347	13
14	14	45	73	104	134	165	195	226	257	287	318	348	14
15	15	46	74	105	135	166	196	227	258	288	319	349	15
16	16	47	75	106	136	167	197	228	259	289	320	350	16
17	17	48	76	107	137	168	198	229	260	290	321	351	17
18	18	49	77	108	138	169	199	230	261	291	322	352	18
19	19	50	78	109	139	170	200	231	262	292	323	353	19
20	20	51	79	110	140	171	201	232	263	293	324	354	20
21	21	52	80	111	141	172	202	233	264	294	325	355	21
22	22	53	81	112	142	173	203	234	265	295	326	356	22
23	23	54	82	113	143	174	204	235	266	296	327	357	23
24	24	55	83	114	144	175	205	236	267	297	328	358	24
25	25	56	84	115	145	176	206	237	268	298	329	359	25
26	26	57	85	116	146	177	207	238	269	299	330	360	26
27	27	58	86	117	147	178	208	239	270	300	331	361	27
28	28	59	87	118	148	179	209	240	271	301	332	362	28
29	29	60	88	119	149	180	210	241	272	302	333	363	29
30	30		89	120	150	181	211	242	273	303	334	364	30
31	31		90		151		212	243		304		365	31
	Jan	Feb	Mar	April	May	June	July	Aug	Sept	Oct	Nov	Dec	

TABLE LXIX—Contd

SERIAL NUMBER OF DAYS IN A YEAR A D FOR TWO CONSECUTIVE YEARS

N. B.—When the previous year was a Leap-year, the days of the month must all be reduced by 1, and so all those after February 29, when the given year is a Leap-year

PART II

Day of month	NUMBER OF DAYS RECKONED FROM 1 JANUARY OF THE PRECEDING YEAR												Day of month
	Jan	Feb	Mar	April	May	June	July	Aug	Sept	Oct	Nov	Dec	
1	366	397	425	456	486	517	547	578	609	639	670	700	1
2	367	398	426	457	487	518	548	579	610	640	671	701	2
3	368	399	427	458	488	519	549	580	611	641	672	702	3
4	369	400	428	459	489	520	550	581	612	642	673	703	4
5	370	401	429	460	490	521	551	582	613	643	674	704	5
6	371	402	430	461	491	522	552	583	614	644	675	705	6
7	372	403	431	462	492	523	553	584	615	645	676	706	7
8	373	404	432	463	493	524	554	585	616	646	677	707	8
9	374	405	433	464	494	525	555	586	617	647	678	708	9
10	375	406	434	465	495	526	556	587	618	648	679	709	10
11	376	407	435	466	496	527	557	588	619	649	680	710	11
12	377	408	436	467	497	528	558	589	620	650	681	711	12
13	378	409	437	468	498	529	559	590	621	651	682	712	13
14	379	410	438	469	499	530	560	591	622	652	683	713	14
15	380	411	439	470	500	531	561	592	623	653	684	714	15
16	381	412	440	471	501	532	562	593	624	654	685	715	16
17	382	413	441	472	502	533	563	594	625	655	686	716	17
18	383	414	442	473	503	534	564	595	626	656	687	717	18
19	384	415	443	474	504	535	565	596	627	657	688	718	19
20	385	416	444	475	505	536	566	597	628	658	689	719	20
21	386	417	445	476	506	537	567	598	629	659	690	720	21
22	387	418	446	477	507	538	568	599	630	660	691	721	22
23	388	419	447	478	508	539	569	600	631	661	692	722	23
24	389	420	448	479	509	540	570	601	632	662	693	723	24
25	390	421	449	480	510	541	571	602	633	663	694	724	25
26	391	422	450	481	511	542	572	603	634	664	695	725	26
27	392	423	451	482	512	543	573	604	635	665	696	726	27
28	393	424	452	483	513	544	574	605	636	666	697	727	28
29	394	425	453	484	514	545	575	606	637	667	698	728	29
30	395		454	485	515	546	576	607	638	668	699	729	30
31	396		455		516		577	608		669		730	31
	Jan	Feb	Mar	April	May	June	July	Aug	Sept	Oct	Nov	Dec	

TABLE LXX

CONVERSION OF TITHI-PARTS AND INDICES OF TITHIS, NAKSHATRAS AND YOGAS INTO TIME.

(Corresponding to Table X, "Indian Calendar.")

The "Argument" unit $1=4^m 25.24$ (a trifle over $4\frac{1}{4}$ minutes of time), in the case of the tithi-index (t), and $4^m 38.31$ in the case of the nakshatra-index (n)

Argument.	TIME EQUIVALENT OF				Argument	TIME EQUIVALENT OF				Argument	TIME EQUIVALENT OF			
	Tithi parts.	Tithi index (t)	Nakshatra index (n)	Yōga-index (y)		Tithi parts.	Tithi index (t)	Nakshatra index (n)	Yōga-index (y)		Tithi parts.	Tithi index (t)	Nakshatra index (n)	Yōga-index (y).
	H M	H M	H M	H M		H M	H M	H M	H M		H M	H M	H M	H M
1	0 1	0 4	0 4	0 4	41	0 58	2 54	2 41	2 30	76	1 48	5 23	4 59	4 38
2	0 3	0 9	0 8	0 7	42	1 0	2 59	2 45	2 34	77	1 49	5 27	5 3	4 42
3	0 4	0 13	0 12	0 11	43	1 1	3 3	2 49	2 37	78	1 51	5 32	5 7	4 46
4	0 6	0 17	0 16	0 15	44	1 2	3 7	2 53	2 41	79	1 52	5 36	5 11	4 49
5	0 7	0 21	0 20	0 18	45	1 4	3 11	2 57	2 45	80	1 53	5 40	5 15	4 53
6	0 9	0 26	0 24	0 22										
7	0 10	0 30	0 29	0 28	46	1 5	3 16	3 1	2 48	81	1 55	5 44	5 19	4 57
8	0 11	0 34	0 31	0 29	47	1 7	3 20	3 5	2 52	82	1 56	5 49	5 23	5 0
9	0 13	0 38	0 35	0 33	48	1 8	3 24	3 9	2 56	83	1 58	5 53	5 27	5 4
10	0 14	0 43	0 39	0 37	49	1 9	3 28	3 13	2 59	84	1 59	5 57	5 30	5 7
					50	1 11	3 33	3 17	3 3	85	2 0	6 1	5 34	5 11
11	0 16	0 47	0 43	0 40										
12	0 17	0 51	0 47	0 44										
13	0 18	0 55	0 51	0 48	51	1 12	3 37	3 21	3 7	86	2 2	6 6	5 38	5 15
14	0 20	1 0	0 55	0 51	52	1 14	3 41	3 25	3 10	87	2 3	6 10	5 42	5 18
15	0 21	1 4	0 59	0 55	53	1 15	3 45	3 29	3 14	88	2 5	6 14	5 46	5 22
					54	1 17	3 50	3 32	3 18	89	2 6	6 18	5 50	5 26
16	0 23	1 8	1 3	0 59	55	1 18	3 54	3 36	3 21	90	2 8	6 23	5 54	5 29
17	0 24	1 12	1 7	1 2										
18	0 26	1 17	1 11	1 6										
19	0 27	1 21	1 15	1 10	56	1 19	3 58	3 40	3 25	91	2 9	6 27	5 58	5 33
20	0 28	1 25	1 19	1 13	57	1 21	4 2	3 44	3 29	92	2 10	6 31	6 2	5 37
					58	1 22	4 7	3 48	3 32	93	2 12	6 35	6 6	5 40
21	0 30	1 29	1 23	1 17	59	1 24	4 11	3 52	3 36	94	2 13	6 40	6 10	5 44
22	0 31	1 34	1 27	1 21	60	1 25	4 15	3 56	3 40	95	2 15	6 44	6 14	5 48
23	0 33	1 38	1 30	1 24										
24	0 34	1 42	1 34	1 28										
25	0 35	1 46	1 38	1 32	61	1 26	4 19	4 0	3 43	96	2 16	6 48	6 18	5 51
					62	1 28	4 24	4 4	3 47	97	2 17	6 52	6 22	5 55
26	0 37	1 51	1 42	1 35	63	1 29	4 28	4 8	3 51	98	2 19	6 57	6 26	5 59
27	0 38	1 55	1 46	1 39	64	1 31	4 32	4 12	3 54	99	2 20	7 1	6 29	6 2
28	0 40	1 59	1 50	1 42	65	1 32	4 36	4 16	3 58	100	2 22	7 5	6 33	6 6
29	0 41	2 3	1 54	1 46										
30	0 43	2 8	1 58	1 50										
					66	1 34	4 41	4 20	4 2	200	4 43	14 10	13 7	12 18
31	0 44	2 12	2 2	1 53	67	1 35	4 45	4 24	4 5	300	7 5	21 16	19 40	18 12
32	0 45	2 16	2 6	1 57	68	1 36	4 49	4 28	4 9	400	9 27	28 21		
33	0 47	2 20	2 10	2 1	69	1 38	4 53	4 31	4 13	500	11 49	35 26		
34	0 48	2 25	2 14	2 4	70	1 39	4 58	4 35	4 16	600	14 10	42 31		
35	0 50	2 29	2 18	2 8										
36	0 51	2 33	2 22	2 12	71	1 41	5 2	4 39	4 20	700	16 32	49 37		
37	0 52	2 37	2 25	2 15	72	1 42	5 6	4 43	4 24	800	18 54	56 42		
38	0 53	2 42	2 30	2 19	73	1 43	5 10	4 47	4 27	900	21 16	63 47		
39	0 55	2 46	2 33	2 23	74	1 45	5 15	4 51	4 31	1000	23 37	70 52		
40	0 57	2 50	2 37	2 26	75	1 46	5 19	4 55	4 35					

TABLE LXXII

VALUE OF a , b , c AT BEGINNING OF CENTURIES OF THE KALIYUGA BY THE FIRST ĀRYA-SIDDHĀNTA
AT MEAN SUNRISE ON DAY OF OCCURRENCE OF MEAN MESHA-SAMKRANTI, WHICH IS THE
MOMENT WHEN MEAN SUN REACHES LONGITUDE 0°

Century	Week-day	a .	b	c
36	0	7177 6056	135 4688	279 9111
37	0	6045 4346	723 3175	280 2723
38	0	4913 2637	311 1661	280 6336
39	0	3781 0927	899 0148	280 9948
40	0	2648 9218	486 8635	281 3560
41	0	1516 7509	74 7121	281 7172
42	0	384 5799	662 5608	282-0784
43	6	8913 7771	214 1179	279 7019
44	6	7781 6062	801 9665	280 0631
45	6	6649 4352	389 8152	280 4243
46	6	5517 2643	977 6639	280 7855
47	6	4385 0933	565 5125	281 1467
48	6	3252 9224	153 3612	281 5079

N B—The value of b , the \odot 's mean anomaly, is given as estimated by Professor Jacoby. The present author estimates its value as less than the given amount by 3 6. In a very close case both valuations may be tried.

TABLE LXXIII

MEAN SUNRISE VALUE OF a , b , c FOR YEARS OF THE K Y CENTURY BY THE ĀRYA-SIDDHĀNTA.

* Years thus marked are years of 366 days, the rest of 365 each

Year	W-d	a	b	c	Year	W d.	a	b	c
0	0	0	0	0	50	0	4433 9145	793 9243	0 1806
1	1	3600 6340	246 4427	999 2918	51	1	8034 5485	40 3670	999 4724
*2	2	7201 2680	492 8853	998 5836	*52	2	1635 1825	286 8097	998 7642
3	4	1140 5339	775 6196	0 6131	53	4	5574 4484	569 5439	0 7938
4	5	4741 1679	22 0623	999 9049	54	5	9175 0824	815 9866	0 0855
5	6	8341 8019	268 5049	999 1967	55	6	2775 7164	62 4293	999 3773
*6	0	1942 4359	514 9476	998 4885	*56	0	6376 3504	308 8719	998 6691
7	2	5881 7018	797 6819	0 5181	57	2	315 6163	591 6062	0 6987
8	3	9482 3358	44 1246	999 8099	58	3	3916 2503	838 0489	999 9905
9	4	3082 9698	290 5672	999 1017	59	4	7516 8843	84 4916	999 2823
*10	5	6683 6038	537 0099	998 3934	*60	5	1117 5183	330 9342	998 5741
11	0	622 8697	819 7442	0 4230	61	0	5056 7842	613 6685	0 6036
12	1	4223 5037	66 1868	999 7148	62	1	8657 4182	860 1112	999 8954
*13	2	7824 1377	312 6295	999 0066	63	2	2258 0522	106 5538	999 1872
14	4	1763 4035	595 3638	1 0362	*64	3	5858 6862	352 9965	998 4790
15	5	5364 0375	841 8065	0 3280	65	5	9797 9521	635 7308	0 5086
16	6	8964 6716	88 2491	999 6197	66	6	3398 5861	882 1735	999 8004
*17	0	2565 3056	334 6918	998 9115	67	0	6999 2201	128 6161	999 0921
18	2	6504 5714	617 4261	0 9411	*68	1	599 8541	375 0588	998 3839
19	3	105 2054	863 8687	0 2329	69	3	4539 1200	657 7931	0 4135
20	4	3705 8394	110 3114	999 5247	70	4	8139 7540	904 2357	999 7053
*21	5	7306 4734	356 7541	998 8165	*71	5	1740 3880	150 6784	998 9971
22	0	1245 7393	639 4884	0 8460	72	0	5679 6539	433 4127	1 0267
23	1	4846 3733	885 9310	0 1378	73	1	9280 2879	679 8554	0 3184
24	2	8447 0073	132 3737	999 4296	74	2	2880 9219	926 2980	999 6102
*25	3	2047 6413	378 8164	998 7214	*75	3	6481 5559	172 7407	998 9020
26	5	5986 9072	661 5506	0 7510	76	5	420 8217	455 4750	0 9316
27	6	9587 5412	907 9933	0 0428	77	6	4021 4557	701 9176	0 2234
28	0	3188 1752	154 4360	999 3346	78	0	7622 0897	948 3603	999 5152
*29	1	6788 8092	400 8786	998 6263	*79	1	1222 7238	194 8030	998 8070
30	3	728 0751	583 6129	0 6559	80	3	5161 9896	477 5372	0 8365
31	4	4328 7091	930 0556	999 9477	81	4	8762 6236	723 9799	0 1283
32	5	7929 3431	176 4982	999 2395	82	5	2363 2576	970 4226	999 4201
33	6	1529 9771	422 9409	998 5313	*83	6	5963 8916	216 8652	998 7119
34	1	5469 2430	705 6752	0 5609	84	1	9903 1575	499 5995	0 7415
35	2	9069 8770	952 1179	999 8526	85	2	3503 7915	746 0422	0 0332
36	3	2670 5110	198 5605	999 1444	86	3	7104 4255	992 4849	999 3259
*37	4	6271 1450	445 0032	998 4362	*87	4	705 0595	238 9275	998 6165
38	6	210 4109	727 7376	0 4658	88	6	4644 3254	521 6618	0 6484
39	0	3811 0449	974 1801	999 7576	89	0	8244 9594	768 1045	999 2352
40	1	7411 6789	220 6228	999 0494	90	1	1845 5934	14 5471	999 2256
*41	2	1012 3129	467 0655	998 3412	*91	2	5446 2274	260 9898	998 5215
42	4	4951 5788	749 7998	0 3707	92	4	9385 4933	543 7241	0 5512
43	5	8552 2128	996 2424	999 6625	93	5	2986 1273	790 1668	998 5431
*44	6	2162 8468	242 6851	998 9543	94	6	6586 7613	36 6094	999 1342
45	1	6092 1126	525 4194	0 9839	*95	0	187 3953	283 0521	998 4227
46	2	9692 7466	771 8620	0 2757	96	2	4126 6612	565 7864	0 4261
47	3	3293 3806	18 3047	999 5675	97	3	7727 2952	812 2290	998 7431
*48	4	6894 0147	264 7474	998 8592	*98	4	1327 9292	58 6717	998 6271
49	6	833 2805	547 4817	0 8888	*99	5	4928 5632	305 1144	998 6712
					100	0	8867 8291	587 8497	0 0212

TABLE LXXIV

DAILY VALUES OF a , b , c FROM 0 MINA TO 2 MĒSHA.

For calculation of their value at mean sunrise on the day Chaitra Sukla 1

Interval of days from true Mēsha samkranti.	Day of Solar month.	Week day	a	b	c
1	2	3	4	5	6
30	Mina 0	3	9163 7800	838 6681	912 3908
29	" 1	4	9502 4119	874 9597	915 1286
28	" 2	5	9841 0438	911 2513	917 8604
27	" 3	6	179 6768	947 5429	920 6042
26	" 4	0	518 3075	983 8345	923 3420
25	" 5	1	856 9394	20 1262	926 0798
24	" 6	2	1195 5713	56 4178	928 8176
23	" 7	3	1534 2032	92 7094	931 5554
22	" 8	4	1872 8350	129 0010	934 2931
21	" 9	5	2211 4669	165 2927	937 0309
20	" 10	6	2550 0988	201 5843	939 7687
19	" 11	0	2888 7306	237 8759	942 5065
18	" 12	1	3227 3625	274 1675	945 2443
17	" 13	2	3565 9944	310 4591	947 9821
16	" 14	3	3904 6263	346 7508	950 7199
15	" 15	4	4243 2581	383 0424	953 4576
14	" 16	5	4581 8900	419 3340	956 1954
13	" 17	6	4920 5219	455 6256	958 9332
12	" 18	0	5259 1538	491 9173	961 6710
11	" 19	1	5597 7856	528 2089	964 4088
10	" 20	2	5936 4175	564 5005	967 1466
9	" 21	3	6275 0494	600 7921	969 8844
8	" 22	4	6613 6813	637 0838	972 6221
7	" 23	5	6952 3131	673 3754	975 3599
6	" 24	6	7290 9450	709 6670	978 0977
5	" 25	0	7629 5769	745 0586	980 8355
4	" 26	1	7968 2088	782 2503	983 5733
3	" 27	2	8306 8406	818 5419	986 3111
2	" 28	3	8645 4725	854 8335	989 0489
1	" 29	4	8984 1044	891 1251	991 7866
	Mēsha 0	5	9322 7363	927 4168	994 5244
	" 1	6	9661 3681	963 7084	997 2622
	" 2	0	0	0	0

The figures for Mēsha 0 are those for mean sunrise on the day when true Mēsha-samkranti occurred, i.e., on the day when true sun reached long 0°

The table serves equally for calculation from the day of mean Mēsha samkranti by noting the interval of days

TABLE LXXV

MOON'S EQUATION OF CENTRE BY THE FIRST ĀRYA-SIDDHĀNTA

(For equation of sun's centre see Table XLVII, Vol XIV above)

Serial No of sine	Moon's mean anomaly		SINE OF MPAN ANOM ANGLE		EQUATION			Moon's mean anomaly		Serial No of sine
			Value in mi- nutes	Diff- erence	Equation in degrees	Diff per minute of anom	Equation in 10,000th of circle			
1	2		3	4	5	6	7	8		1
0	0° 0'	180° 0'	0'	225	0° 0' 0"	"	0	180° 0'	360° 0'	0
1	3 45	176 15	225	224	0 19 41 25	5 250	9 114583	183 45	356 15	1
2	7 30	172 30	449	222	0 39 17 25	5 180	18 188657	187 30	352 30	2
3	11 15	168 45	671	219	0 58 42 75	5 110	27 181713	191 15	348 45	3
4	15 0	165 0	890	215	1 17 52 5	5 016	36 053240	195 0	345 0	4
5	18 45	161 15	1105	210	1 36 41 25	4 900	44 762730	198 45	341 15	5
6	22 30	157 30	1315	205	1 55 3 75	4 783	53 269675	202 30	337 30	6
7	26 15	153 45	1520	199	2 13 0 0	4 643	61 574074	206 15	333 45	7
8	30 0	150 0	1719	191	2 30 24 75	4 456	69 635415	210 0	330 0	8
9	33 45	146 15	1910	183	2 47 7 5	4 270	77 372684	213 45	326 15	9
10	37 30	142 30	2093	174	3 3 8 25	4 060	84 785878	217 30	322 30	10
11	41 15	138 45	2267	164	3 18 21 75	3 926	91 834490	221 15	318 45	11
12	45 0	135 0	2431	154	3 32 42 75	3 5947	98 478009	225 0	315 0	12
13	48 45	131 15	2585	143	3 46 11 5681	3 3516	104 718890	228 45	311 15	13
14	52 30	127 30	2728	131	3 58 45 6696	3 0603	110 537572	232 30	307 30	14
15	56 15	123 45	2859	119	4 10 16 4900	2 7979	115 867978	236 15	303 45	15
16	60 0	120 0	2978	106	4 20 44 0290	2 4844	120 710099	240 0	300 0	16
17	63 45	116 15	3064	93	4 30 3 0134	2 1797	125 023250	243 45	296 15	17
18	67 30	112 30	3177	79	4 38 13 4431	1 8416	128 807432	247 30	292 30	18
19	71 15	108 45	3256	65	4 45 10 0446	1 5234	132 021949	251 15	288 45	19
20	75 0	105 0	3321	51	4 50 52 8179	1 1953	134 066803	255 0	285 0	20
21	78 45	101 15	3372	37	4 55 21 7634	0 8672	136 742001	258 45	281 15	21
22	82 30	97 30	3409	22	4 58 36 8804	0 5156	138 247533	262 30	277 30	22
23	86 15	93 45	3431	7	5 0 32 8962	0 1641	139 142717	266 15	273 45	23
24	90 0	90 0	3438		5 1 9 8103		139 427548	270 0	270 0	24

No 15—SRIRANGAM PLATES OF HARIHARA-RAYA UDAIYAR (III)
SAKA 1336.

BY

THE LATE T A GOPINATHA RAO, M.A., TRIVANDRAM, AND VARAKHEDI BAPU ACHARYA, B.A.,
MADRAS

This set of copper-plates belongs to the Śrīranganātha Temple at Śrīrangam. The temple authorities kindly allowed us a loan, for a few days, of the original copper-plates, from which ink-impressions, on which the accompanying facsimile plates are based, were taken under our supervision.¹

The set consists of five plates, which are engraved on both sides and are 7" × 4½" in size. In the middle of the left margin of each plate there is a hole to take in the binding ring, which, when the plates were lent to us, was not found with the set. Most probably the binding ring has been lost. The inscription is in an excellent state of preservation. The plates are marked serially with Telugu-Kannada numerals—one to five—near the ring-holes. The alphabet is Telugu and the language Kannada. But the first five lines, which contain an invocation to Viṣṇu in his Beṇi incarnation, are written in Sanskrit verse, similarly, lines 92-98 contain the usual imprecatory verses in Sanskrit. The Kannada employed in the record is far from literary and is distinctly faulty; it sounds more like the dialect spoken in the Coimbatore, Salem and Trichinopoly Districts than the pure Kannada of Mysore.

A number of orthographical and graphical peculiarities are worth noting. The chief among them is the universal use of the *anusvāra* before a consonant in the place of nasals: it would be impossible to correct them all, and they are therefore left as found in the inscription. The necessary doubling of consonants is in many instances omitted: e.g., in *kota* in ll 13, 24 and 27, in *grāmanū* in l 17 [the accusative termination *anū* is correct, see Kittel's *Kannada Grammar*, p 43—H K S], in *hotina* in l 32, in *oba* in ll 40 and 77, etc. The use of vowels at the end and in the middle of words, where there ought to be sonant consonants, is also a common feature of this document: e.g., *nāu* for *nāvu* in ll 13, 18, 57 and 89, *nīu* for *nīvu* in ll 48, 58 and 87, *koteu* for *kottevu* in l 24, *°dvadeseu* for *dvādaśiyū* in l 19, *māḍisuvadakkēu* for *māḍisuvadakkū* in ll 35-6, *Naruḷru* for *Naruvūru* in ll 15, 26 and 60-1, *Ohēvūrakōṭe* for *Ohēvūrakōṭe* in l 20. The consonant *nau* is used in some instances for *navū*, e.g., *pratiḍṇau* for *pratiḍṇavū* in ll 28 and 67; similarly *daṇ* is used for *dalō* (*davū*—*dalū*) in *dravyaḍimḍau* for *dravyaḍimḍalō* in ll 62 and 63. The secondary *e*-symbol is in many instances added at the bottom instead of the top as in other inscriptions and in modern Telugu: e.g., in *lē* in *°halēbaraḥ* in l 2, in *khe* in *°śākheya* in ll 11 and 17, *lē* in *kālē* in l 95. The consonants with secondary *e* are hardly distinguishable from those with the secondary *e*. Two different forms of the consonant *va* is employed, one resembling the English letter *s* and the other the common one. The former type occurs also in conjunctions, e.g., *vo* in *vomḍu* in l 32.

The record belongs to the reign of Vīra-Harihara-Rāya Udayar (III), son of Vīra-Pratāpa-dēva-Rāya II of the first Vijayanagara Dynasty. That Vīra-Pratāpa-dēva-Rāya had a son named Vīra-Harihara-Rāya is known from a solitary record of the latter at Vijayamangalam,—No 596 of the Madras Epigraphist's collection for 1905,—dated Śaka 1334. Harihara-Rāya seems to have ruled as a viceroy over the country lying on the banks of the Bhavānī river² (that is, a portion of the Coimbatore District, as it is at present constituted). He appears to have ended his life only as a governor and never to have occupied the position of king of Vijayanagara.

¹ [They have been already noticed by the Madras Epigraphist in his *Annual Report* for 1905-6, Appendix A, No 27—Ed.]

² [See *Arch Surv Rep* for 1907 8, p 246.—Ed.]

The subject matter of the record is the grant of the village of Naruvūru, situated in Kīlangu-nādu of the Rāyarāpura-*vēnthēya* (district), to Uttamanambī, son of Uttamanambī, of the Ranganātha temple at Śrīrangam, on Friday, the first day of the dark fortnight of the month Bhādrapada in the cyclic year Jaya, which corresponded to the Saka year 1336. The inscription further states that the same village was originally granted to one Appannangalu, son of Ichappa, by Vira-Harihara-Rāya Udayar, on Monday, the twelfth day (Śravana-Dvādaśī) of the bright fortnight of the month of Bhādrapada of the same year, *i.e.*, four days earlier than the previous date, at Chēvūrakōte, in the presence of the god Mādhava, on the banks of the Bhavānī river, for the propitiation of the god Tiyambaka. It is also understood that Uttamanambī, who received the gift from Appannangalu, was to hold a subordinate position (*idiriḍu*) to the latter with reference to the grant. It is not possible to explain why in such a short period as four days the gift should have changed hands. It was perhaps that Appannangalu could not at a distance manage the charity as effectively as a native of the place, and therefore handed over the management of the same to the charge of Uttamanambī.

The deed of gift to Uttamanambī stipulated —

- 1 that the village of Naruvūru should thenceforward be designated Ranganāthapuram,
- 2 that a daily service with every detail of offerings to the god Ranganātha should be maintained,
- 3 that a flower-garden should be kept up for the special service known as Padinettāmpaḍi-Śērvai (?),
- 4 that a *Sattrā*, or feeding house for Brāhmanas, should be constructed within the walls of the Ranganātha temple, and twelve Brāhmanas fed daily, and
- 5 that four mā of land should be granted to each of eight Brāhmanas residing at Naruvūru, free of taxes.

The prince Harihara-Rāya Udayar expresses his desire that, since this was a charity primarily by him, it should be conducted without remissness and diminution. Who the person called Appannangalu was, is not patent from the inscription, he appears to have been a highly placed man, wielding some influence with the prince Harihara-Rāya Udayar, and to have induced the prince to grant the village with the distinct intention of giving it over to Uttamanambī. The family of the Uttamanambis is an ancient one in Śrīrangam, the Uttamanambis were very influential, and there is still a current proverb, *ūr pāḍi Uttamanambī pāḍi*, "the town is one-half and Uttamanambī the other half," meaning that the members of the family were as good as the whole town put together. These are Brāhmanas of the *Pūrva-sikhā* sect and have done very much towards the enriching of the temple of the god Ranganātha of Śrīrangam. A detailed account of these will be found in an article on the Śrīrangam Plates of Dēvaiyāra II to be edited by one of us in this journal. The Uttamanambis are one of the hereditary trustees of the temple of Ranganātha and enjoy certain rights and duties in it.

The places, etc., mentioned in this record are Rāyarāpura-*vēnthē*, Kelangu or Kīlangu-nādu, Kāvēri, Naruvūru, Chēvūrakōte, Bhavānī and Śrīrangam. Of these the Kāvēri and the Bhavānī are two rivers, the latter a tributary of the former. Naruvūru is evidently the modern Nerūr, situated on the bank of the river Kāvēri in the Karūr *tāluka* of the Coimbatore District. It is famous as the place where the great Sadāsiva Paṭābrahman, a modern Yōgin of great powers and devotion, died and is interred. Chēvūrakōte may be identified with Śēvūr in the Palladam *tāluka* of the same district. There are three places called Rāyarāpālayam, Rāvarāpuram and Rāyapuram, in the Erode, the Udampalpēt, and the Karūr *tālukas* all of them sound like Rāyarāpuram, but since Nerūr, the village granted, is in the same *tāluka* as Karūr, we may perhaps identify Rāyarāpura of the *vēnthē* of the same name with Rāyapuram in the Karūr *tāluka*. Whether Kīlangu-nādu takes its name from Kīlāngundal in the Dhārāpuram *tāluka* would be hard to say.

TEXT.¹

[Metres v. 1, Śārdūlavikrīḍita, v 2, Anushtubh, v 3, Śālini]

First Plate First Side.

- 1 ० शुभमस्तु [॥*] पातु त्रीणि जगति सततमकू-
- 2 पाराक्षरामुद्धरन्² क्रोडाक्रोडकलेवरः स भगवां
- 3 न्यस्यैकदौष्टाकुरे³ [॥*] कूर्मः कदति नाकति द्वि-
- 4 सनः पत्रंति दिग्दतिनो मेरुः कोशति मेदिनी जल-
- 5 जति व्योमापि रोरवति⁴ [॥*] स्वस्ति श्रीसाकवाहन-⁵
- 6 शकवरुष⁶ १३३६ संदु वर्तमान जयस-
- 7 वत्सरद भाद्रपद व १ शु तु⁷ श्रीममहारा⁷-
- 8 जाधिराज राजपरमेश्वर श्रीवीरप्रतापदेवराय-
- 9 महारायर कुमार श्रीमन्महामण्डकेश्वर⁸
- 10 श्रीवीरहरिहररायवोडेयर⁹ श्रीरगना-

First Plate Second Side.

- 11 थदेवर स्थानद काश्यपगोत्रद रकुशाखेय¹⁰
- 12 उत्तमनंवियर मककु उत्तमनंवियरि-
- 13 गे कीट¹¹ धर्मशासनद¹² क्रमवैतेंदरे [॥*] नाउ¹³
- 14 नंम¹⁴ रायरापुरदवैठेयद केकंगुना-
- 15 ङ कावेरिय तीरद न¹⁵ऊऊर¹⁵ अ कालुवकि
- 16 सह वर्तमान हदिनाल्लु ह्रीनिन¹⁶ कुळद
- 17 ग्रामवन¹⁷ भारहाराजगोत्रद¹⁸ यल्लुशाखेय¹⁹ इच-
- 18 प्यगळ मककु अप्पण्णकिने²⁰ ना[उ]¹³ जयसवष्टसरद²¹
- 19 भाद्रपद शुद्ध श्रवणहृदसेउ²² सोमवार पुंण्यका-²³
- 20 [ल]दलु नाउ¹³ आकुव राज्यद चेऊरकीटेलु²⁴ भवानि-

Second Plate First Side

- 21 य तीरद माधवदेवर संनिधियलु²⁵ त्रियंब-
- 22 कदेवर²⁶ प्रीतियागि एकभोगवागि हिरंख्यो-²⁷

¹ From inked estampages prepared under the supervision of one of us² Omit the anusvāra on ra³ Read भगवान्यस्यैकदष्टाकुरे.⁴ Read रोलवति⁵ Read शालिवाहन⁶ Read वरुष.⁷ [i.e. Śākravāradaḥ — H K S]⁸ Read श्रीमन्महा.⁹ Omit the anusvāra on ma in श्रीम¹⁰ Read श्रीवोडेयर¹¹ Read ऋकुशाखेय.¹² Read कीट¹³ Read धर्म¹⁴ Read नाउ¹⁵ Read नम्मा¹⁶ Read न¹⁶ऊऊर¹⁷ Read ह्रीनिन¹⁸ Read ग्रामवन्.¹⁹ Read भारहाराज.²⁰ Read यल्लुशाखेय.²¹ Read अप्पण्ण²² Read सवत्सरद²³ Read श्रवणियु²⁴ Read पुं²⁵ Read चेऊरकीटेलु²⁶ Read संनिधियलु.²⁷ Read देवर²⁸ Read हिरं

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యనుమాదిశిష్టవనాయడిండరామమడికాం
 డులవరుదారీయసేట్రుడుకాడ్డజయసంప
 వ్రరడబాడకకబగమోడలగియరంగనాథ
 దివరిగేట్రుడిపాణామమరవాసిల్లుపడకడ్డ
 మరియాడియలులరడపరివాకడలుగ్గి
 డ్విడిశపండాడిగంధమచ్చమరికడపడి
 గంబాలాడిపాణామమడిగిచాంకనగిలుడి

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కాలడడండసయ్యువ్వరవనూకబ్బడి
 దివరిగేట్రుడుపడలుపడిసండుమడిసగ్గి
 గేయలుమరియిల్లుగుగియడ్రుడండ
 వనూకమడిపరియిల్లుడండపల్లవనూక
 రిగిపాణామమడిగిచాంకనగిలుడి
 పడకడ్డగియలగిపండువ్రడమసియ
 నూకడ్డగియలగిపండువ్రడమసియ
 ముమాడికాణామమడికాణామమడికాణామ
 పిట్టలుమసియలులరడపరివాకడలుగ్గి
 పిట్టలుమసియలులరడపరివాకడలుగ్గి

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కాలడడండసయ్యువ్వరవనూకబ్బడి
 దివరిగేట్రుడుపడలుపడిసండుమడిసగ్గి
 గేయలుమరియిల్లుగుగియడ్రుడండ
 వనూకమడిపరియిల్లుడండపల్లవనూక
 రిగిపాణామమడిగిచాంకనగిలుడి
 పడకడ్డగియలగిపండువ్రడమసియ
 నూకడ్డగియలగిపండువ్రడమసియ
 ముమాడికాణామమడికాణామమడికాణామ
 పిట్టలుమసియలులరడపరివాకడలుగ్గి
 పిట్టలుమసియలులరడపరివాకడలుగ్గి

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కాలడడండసయ్యువ్వరవనూకబ్బడి
 దివరిగేట్రుడుపడలుపడిసండుమడిసగ్గి
 గేయలుమరియిల్లుగుగియడ్రుడండ
 వనూకమడిపరియిల్లుడండపల్లవనూక
 రిగిపాణామమడిగిచాంకనగిలుడి
 పడకడ్డగియలగిపండువ్రడమసియ
 నూకడ్డగియలగిపండువ్రడమసియ
 ముమాడికాణామమడికాణామమడికాణామ
 పిట్టలుమసియలులరడపరివాకడలుగ్గి
 పిట్టలుమసియలులరడపరివాకడలుగ్గి

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- 23 दकदानधारापूर्वकवागि धारेयने००दु¹
 24 कोटेज² [॥*] आ आप्यंगकु³ नम⁴ कय्यलु⁵ प्रति-
 25 ग्रहिसि श्रीरंगनाथदेव⁶ प्रीतियागि
 26 आ न००७रग्रामके⁷ श्रीरंगनाथपुर-
 27 वेंव नामवनु⁸ माडिकोटु⁹ श्रीरंगनाथ-
 28 देवरिगे प्रतिदिनौ¹⁰ नडसुव¹¹ कटकेय विवर [॥*]
 29 सोपस्करवागि परडु हरिवाणद कटकेय-
 30 लुक्क¹² नैवेद्य दीप नंदादीप गंध पु[ष्य]मा-

Second Plate Second Side.

- 31 ले घूप दीप तांबूलादि सहितवह सांगो-
 32 पांगवाद वोंदु¹³ होतिन¹⁴ अवसरव नडसु-
 33 वदकेज¹⁵ देवरिगे आ श्रीरंगस्थानदलु¹⁶ हदि-
 34 नेंदु मेष्टिन गकेय कटकेयलु न००यि-
 35 प्तु¹⁷ गुकिय क्षेत्रद नंदनवनवनू¹⁸ मा-
 36 डिसुवदकेज¹⁹ आ श्रीरंगस्थानद पौकिय वो-²⁰
 37 कगे वोंदु²¹ क्खवद²² मनेयनू²³ कटिसि आ क्व-²⁴
 38 द पाकयन्नके²⁵ तक्क द्रव्यवनू²⁶ संपादिसि कोहु
 39 आ मनेयलु²⁵ हनेरडुमदि²⁶ ब्राह्मरिगे²⁷
 40 पाकयन्नके²⁵ ओव²⁸ ब्राह्मणनू²⁹ माडिकोटु

Third Plate First Side

- 41 प्रतिदिनौ¹⁰ ब्रीहितंडुलांन³⁰ सूप आन्य नाल्लु
 42 शाक तक्र तांबूल सहितवागि ब्राह्मणभो-
 43 जनद कटकेय दसव²² नडसुवदकेज¹⁵ आ
 44 न००७रग्रामदलु⁷ एंटुमंदि²⁷ ब्राह्म-

¹ Read ०ने००३दु.

⁴ Read नम

⁷ Read न००७र

¹⁰ Read प्रतिदिनवू.

¹² Read ओदु

¹⁶ Read ०स्थानदलु

⁹ Read ०दकु

²² Read क्व

²⁵ [Perhaps पाकयन्न was intended.—H K. S.]

²⁸ Read ०लु

²⁷ Read ब्राह्मणरिगे. [ब्राह्म is used more often in popular language than ब्राह्मण —H K S]

²⁶ Read ०न्न.

² Read कोटिवु.

³ Read कय्यलु.

⁶ Read नामवनु

¹¹ Read नडसुव

¹⁴ Read होतिन

¹⁷ Read ०पु

²⁰ Read ओ

²³ Read ०नू

²⁴ Read ०नू

²⁶ Read हनेरडु.

²⁹ Read ब्राह्मणनू.

⁸ Read आप्यंग.

⁵ Read ०देवर

⁹ Read माडिकोटु.

¹³ Read कटकेयलु

¹⁵ Read नडसुवदकु.

¹⁸ Read ०नू.

²¹ Read ओदु

²⁴ Read ०नू

²⁶ Read ०नू

²⁹ Read ०न्न.

- 45 रिगे प्रत्येकरिगे नाल्कु माउ¹ गद्देय म-
 46 रियादेयलु² सर्वमान्यवागि³ को-
 47 हु नडसुवदकीज⁴ मेले आ ऊरलु⁵ एनु हु-
 48 द्विदनु⁶ नोउ⁷ सर्वमान्यवागि³ अनुभविसुवद-
 49 केज⁸ आ ग्रामवनु⁹ हिरण्यौदक¹⁰ दानधारा-
 50 पूर्वकवागि सर्वमान्यवागि³ धारेयने००-

Third Plate Second Side

- 51 हु कोहु यी¹¹ अर्थके¹² दानशासनपत्रवनू¹³ कोटु¹⁴ अ¹⁵
 52 ग्रामद चतुस्त्रीमेयलु¹⁶ शंखचक्रद कल्ल नडिसि को-
 53 हु अचिणि आगामि निधि निक्षेप जल पाषाण सिद्ध
 54 साध्य अष्टभोगतेजस्वाम्य¹⁷ सर्वप्राप्ति समस्तव-
 55 कि सहित अनुभविसुवहागि सद्यः परिध्वस्तद-¹⁸
 56 वागि अ¹⁵ अप्पणगकु देवर¹⁹ ब्राह्मणर²⁰ धं-²¹
 57 म्मेकार्यगकिगे कोट्टरागि अट्ट नाउ²² माडि-
 58 द धर्मवादकारण²¹ नोउ²³ अप्पणगकिगे ओडं-
 59 वट्ट कोट्ट यिदिरेदे²⁴ मर्यादेयलु²⁵ आ केळगुना-
 60 ड कावेरिय तीरद श्रीरंगनाथपुरवाद न००-

Fourth Plate First Side

- 61 ऊर²⁶ कालुवळि सह ग्रामदलु²⁷ केळे कदे²⁸ कालुवेय-
 62 नु²⁹ अप्पणगकु निमगे कोट्टया द्रव्यदिदौ³⁰ निं-
 63 म³¹ कैय³² द्रव्यदिदौ³⁰ कट्टिसिकीडु तोट गद्दे-
 64 यनू³³ माडिसि व्यवसायदिद रूपु माडिकीं-
 65 ड अवरु धारेयने००डु कोट्ट जयस[व]-

¹ Read मावु

⁴ Read नडसुवदकु

⁶ Read ०८ [There is no necessity for this correction — H K S]

⁸ Read ०दकु.

¹¹ Read ई

¹⁴ Read ०६.

¹⁷ Read ०तेजस्वाम्य

²⁰ Read ब्राह्मणर

²³ Read नीवु

²⁶ Read न०० वूर

²⁹ Read हु

³³ Read य

² Read ०कु

⁵ Read ०कु

⁹ Read ०नु

¹² Read ०के

¹⁵ Read आ,

¹⁸ Read परिध्वस्तद

²¹ Read धं

²⁴ Read एदिरीडु

²⁷ Read ०कु

³⁰ Read ०दिदली or दिदल

³³ Read ०नू

³ Omit the anusvāra on मां

⁷ Read नीवु

¹⁰ Read हिरण्यौदक

¹³ Read ०नु

¹⁶ Read ०स्त्रीमेयलु

¹⁹ Read देवर

²² Read नावु

²⁵ Read ०६.

²⁸ Read न्य

- 66 क्षरद¹ भाद्रपद ष १ मोदखाणि श्रीरगनाथ-
 67 देवरिगे प्रतिदिनौ² सोपस्करवाणि ³अस्थानद कट्के
 68 मरियादेयलु⁴ एरडु हरिवाणदलु⁵ नैवे-
 69 य दीप नंदादीप गंध पुष्पमाले धूप दीप तां-
 70 बूलादि सहितवह सांगोपांगवाणि उदे⁶

Fourth Plate Second Side

- 71 यकालद एरडनेय अवसरवनू⁷ तप्पदे नड⁸
 72 सि देवरिगे ⁹अ स्थानदलु हदिनेटु मेट्टिनगळ्ळेय
 73 [क]ट्केयलु¹⁰ नूळयिप्पतु¹¹ गुळिय चेत्रद नंदनव-
 74 नवनू¹² माडिसि अलि आदया पुष्पफलवनू¹³ दे[व]-
 75 रिगे समर्पिसुवहागे कट्केय माडि आ स्था-
 76 नद पौळिय ओळगे ओदु क्षत्रद¹⁴ मनय-
 77 नू¹⁵ कट्टिसि आ क्षत्रद¹⁴ पाकयलळे वीव¹⁶ ब्राह्मण-
 78 नू¹⁷ माडि आ पाकयलळे तळ द्रव्यवनू¹⁸ सपादि-
 79 सि कोट्टु अ⁹ मनियलु¹⁹ प्रतिदिनौ² हनेरडु²⁰ म-
 80 दि ब्राह्मरिगे²¹ ब्रीहितडुलात्र²² सूप आज्य

Fifth Plate First Side

- 81 नाल्लु शाक तळ तांबूल सहितवाणि ब्राह्म-
 82 णभोजनके²³ नेनु[ळ] कट्केय क्षत्रवनू²⁴ नड⁸सि
 83 आ नळुऊर ग्रामदलु²⁵ एटु मदि ब्राह्म-
 84 रिगे²¹ प्रलै²⁶करिगे नाल्लु माउ²⁷ गदे²⁸य मर्यादे-
 85 यलु¹ सर्वमान्यवाणि²⁹ कोट्टु नड⁸सि मेले
 86 आ ऊरलु³⁰ एनु हट्टिदनु³¹ आनुभविस-

¹ Read °सुवसरद⁴ Read °लु⁷ Read त्रु¹⁰ Read °लु¹³ Read पुष्पफलवनू¹⁸ Read °लु¹⁹ Read सनेग्रलु² Read नःगरिगे See above, p 225 note 27²³ Read °के²⁶ Read °ट्टे²⁹ Omit the anuvāra on मां,² Read प्रतिदिनव⁵ Read °दलु⁸ Read °लु¹¹ Read °लु¹⁴ Read क्षत्रद¹⁷ Read ब्राह्मणन²⁰ Read हनेरडु²⁴ Read क्षत्रवनू²⁷ Read माउ³⁰ Read °लु³ Read आस्था⁶ Read द⁹ Read आ¹² Read °लु¹⁵ Read न¹⁸ Read त्रु²² Read °लात्र²⁵ Read नळुऊरु ग्रामदलु²⁸ Read °ट्टे³¹ Read रु. See above, p 225 note 27

- 87 वेवेदु¹ नीउ² आप्पणगळिगे ओडंवट्टु कोट यि-
 88 दिरे[डि]³ मर्यादेयलु⁴ तप्पदे नड⁵सि सुखदि
 89 भोगिसूदु⁶ ॥ नाउ⁷ यी⁸ धर्मवनु⁹ सर्वमा-
 90 न्यवागि आचद्राक्ष्णायियागि तप्पदे नड⁵सि-

Fifth Plate Second Side.

- 91 वहिवेदु ओडंवट्टु¹⁰ कोट¹¹ धर्मशासन¹² [॥*]
 92 स्वदत्ता परदत्तां वा यो हरेत वसुं-
 93 धरा [॥*] षष्टिःर्वृषसहस्राणि¹³ विष्टाया
 94 जायते क्रिमि. ॥ [२*] सामान्योय ध-¹⁴
 95 र्मसेतुर्नुपाणा¹⁵ काले काले पाल-
 96 नोयो भवद्भिः । सर्वानितां¹⁶न्माविनः (।)
 97 पार्दिवंद्रान्¹⁷ भूयो भूयो या-
 98 चते रामचद्रः ॥ [३*] श्रीगोरदेवरा-
 99 य [॥*]

ABSTRACT OF CONTENTS

(Ll 1-5) Adoration to Vishnu in his Bear incarnation

(Ll 5-13) In the Śālivāhana Śaka year 1336, corresponding to the cyclic year Jaya on the first tithi of the dark fortnight of the month Bhādrapada, on a Friday, Mahā-*mandalēśvara* Vira-Harihara-Raya Odeya, son of Vira-Pratapa-dēva-Rāya Mahārāya, who possessed the titles Mahārājādhirāja and Rājaparamēśvara, gave to Uttamanambi, son of Uttamanambi, of the Kāśyapa gōtra and the Rik sākhā, (a servant) of the temple¹⁸ of Śrī-Ranganātha, a deed of a charitable gift, the terms of which are as follows —

(Ll 14-24) "In the presence of the god Mādhavadēva of Chēvūrakōte in our kingdom, which is situated on the river Bhavānī, We, for the propitiation of the god Tryambaka, granted to Appannagalu, son of Ichappagalu, of the Bhāradvāja gōtra and the Yajñ sākhā, on the Śrāvana-Dvādaśī tithi of the bright fortnight of the month Bhādrapada of the year Jaya, the village of Naruvūru, situated on the bank of the river Kāvērī, in Kelangu nādu of the Rāyarāpura vēntheya (circuit or district) with all its appurtenances (?) (kāluvali) — a village which yields at present fourteen *hons*, as an *ēkabhōga* (village) by the pouring of gift-water (on the hands of the donee) together with gold

(Ll 24-28) "This Appannagalu, having received it from our hands, gave the village of Naruvūru the name of Śrīranganāthapura and established a course of offerings, etc, to be made daily to the god Śrīranganātha, which is as follows —

¹ Read अमुम°.

⁴ Read °लु

⁷ Read नावु.

¹⁰ Read °दु

¹³ Read षष्टिर्वृष°

¹⁶ Read °ता°

² Read नीवु

⁵ Read °डु°.

⁸ Read ई

¹¹ Read °ट्टु

¹⁴ Read ध°

¹⁷ Read पार्दिवेन्द्रान्

³ Read एदिरौडु

⁶ Read °भोगिसुदु

⁹ Read धर्मवनु

¹² Read व°

¹⁵ Read °नृपाणां

¹⁸ [Śhāna throughout this inscription seems to be used in the sense of temple; cf *sthānīka*, a worshipper — H K S]

(Ll 29-33) "Two plato-offerings with necessary equipments consisting of food, waving lights, perpetual lights, sandal paste, flower-garland, incense, light (of camphor to be waved in front) and betel-leaves and nuts, together with all concomitants, are to be offered once a day,¹

(Ll 33-36) "A flower garden (of the extent) of one hundred and twenty *kuḷis* of land is to be cultivated (for the supply of flowers to make garlands to be worn by the image of the god) on the occasion of the service (called) *padinettāmpadī* (²)² in the temple of Śrīranga

(Ll 36-43) "A house being built within the enclosure of the temple of Śrīranga, to serve as a *chhatra* and necessary money to conduct the feeding being procured arrangements should be made to appoint a Brāhmaṇa servant to cook for the feeding of twelve Brāhmaṇas daily with rice, dhāl, ghee, four vegetable curries, butter-milk, together with betel leaves and nuts.

(Ll 44-47) "Eight Brāhmaṇas in the village of Naṟuvūru should each be given rent-free four *mā* of wet land

(Ll 47-49) "And the remaining produce of the village, after meeting all these expenses he may enjoy as rent-free

(Ll 49-57) "With these objects in view he, Appanna, granted the village (to you) by the pouring of water, together with gold, as a freehold, and, having executed this deed of a charitable grant, fixed on the boundaries of this village stones bearing the *sankha* and the *chakra* (the emblems of Viṣṇu, to whom the village is granted), so that you might enjoy the village with the eight kinds of enjoyment (enumerated), all income and all taxes and conduct the charitable acts towards the god and the Brāhmaṇas

(Ll 57-89) "And, since this is an act of charity which We (*ie* prince Harihara) have (first) instituted, you (Uttamanambī) should conduct the charities (which are once again repeated completely, as in ll 28-56) according to the bond (*edirēdi*) you have given in your turn to Appannagala with your consent, (besides this), you should dig tanks, wells and canals in the village of Naṟuvūru³ either from the money given to you by Appannagala or from your own pocket, convert the land into gardens and paddy fields, improve the agricultural prospects in it and conduct the charity from the said first *tithi* of the dark fortnight of the month of Bhādrapada of the year Jaya

(Ll 89-93) "This is the charity deed given (to you) by Us with the firm faith that you (Uttamanambī) will conduct the charities as long as the moon and the sun exist"⁴

(Ll 93-98 contain the usual imprecatory verses)

(Ll 98-99 bear the signature of the king Virā-dēva-Rāya)

¹ [In repeating for the second time these stipulations in ll 67 to 87 the inscription states that the service here noted was the second of the morning offerings to the god (l 70 f) —H K S]

² [The Kannada words *hadinenṣu mettū* certainly suggest the well known service called *padinettāmpadī* in the temple of Śrī Ranganātha, but the meaning of *gaḷeya* remains unexplained. Perhaps the author of the inscription used *gaḷeya* in the sense of the genitive plural *gaḷa*, cf. the use of *vēṇṭheya* for *vēṇṭhe* —H K S]

³ Instead of "either from or", we can translate also "both from and." See above, p 226, note 30

⁴ [The translation given does not appear to be correct. The king says that he would of his own free will agree to declare the charities (recorded in the grant) tax-free as long as the moon and sun exist —H K S]

No 16—THE SANCHI INSCRIPTION OF SVAMIN JIVADAMAN THE 13TH YEAR

By R. D. BAYERJI, M.A.

Very little is known about *Svāmin Jivadāman*, the father of the Kshatrapa Rudrasimha II, who ruled over Saurāshtra in the third and the fourth decades of the third century A.D. and who was very probably the ancestor of the Mahā-Kshatrapa *Svāmin Rudrasēna* III. No inscriptions of this period have been discovered, and one has to depend entirely on numismatics for the reconstruction of the history of this period. The line of Chāshtara seems to have come to an end with the Kshatrapa *Viśvasēna* son of the Mahā-Kshatrapa Bhartṛidāman. The latest known date of *Viśvasēna* is Śaka 226=304 A.D.¹ In the following year (Ś 227=305 A.D.) a prince named Rudrasimha strikes coins, therefore it is certain that the reign of the Kshatrapa *Viśvasēna* came to an end either in Ś 226 or in Ś 227. On this point Prof. E. J. Rapson states, 'There is, however, only the possibility of a very small error in regarding *Viśvasēna*'s last known coin date 226, as the actual end of his reign, since his successor, the Kshatrapa Rudrasimha II issued coins in the following year, 227.'² Nothing is known about the origin of this third dynasty of Satraps of Saurāshtra. On the coins of Kshatrapa Rudrasimha II it is stated that he was the son of *Svāmin Jivadāman*. "With Mahākshatrapa Bhartṛidāman and his son, the Kshatrapa *Viśvasēna*, comes to an end the ruling family of Chāshtana. It is succeeded by a family which traces its descent back to a personage *Svāmin Jivadāman* who, like Ghosamotika, the father of Chāshtana, bears none of the titles which may be regarded as distinctly royal in character, 'rājā,' 'mahākshatrapa' or 'kshatrapa'."³ Prof. Rapson is inclined to agree with the late Pandit Bhagwan Lal Indraji in thinking that *Svāmin Jivadāman* was a scion of some younger branch of the family of Chāshtana, because of his title *Svāmin* and the suffix *dāman* to his name.

A stone inscription was discovered in the village of Kānakhēda near Sāūchī in the Bhopal State, by one of the Assistants of Sir John Marshall, Director-General of Archaeology in India, two or three years ago. This record throws some light on the hitherto obscure personality of the ancestor of the third dynasty of the Satraps of Saurāshtra. The inscription is in a very imperfect state of preservation and consists of six lines of writing. The language of the record is Sanskrit and it is partly in prose and partly in verse. The inscribed surface measures 2 1/2 by 6 1/2" and the average length of letters is 1 1/2". The record opens with a number of adjectives and the first line ends with the name of *Jivadāman*. The object of the rest of the inscription is to record the excavation of a well by the Judge or General (*Mahā-Dandanāyaka*) Śrīdharavarman the Scythian (*Śaka*), who was the son of Nanda the Scythian in the kingdom-increasing year 13. The middle of the record has suffered considerably by flaking, and it is impossible to make out any sense at all. The last two lines contain two *pādas* of a verse in the Śārdūlavikīṛita metre, which records the purpose of the inscription, viz. the excavation of a well by Śrīdharavarman. The verse is followed by two numerical symbols and by three or four syllables which are illegible. The adjectives in the first line cannot refer to *Jivadāman*, as they begin with the word *Bhagatatah*. It is probable that some comparison was made between the lord who was the commander of the heavenly hosts, whose names had never been vanquished, the lord *Mahāsēna* (*Shanda* or *Kāntikēya*), and *Jivadāman* but the fragmentary state of the first line prevents us from making any guesses. It is quite certain, however, that the line ends with the word *Jivadāman*, the case-ending being illegible. It is also quite certain that the word *Jivadāman* is a proper name, and not an adjunct of any other name. The connection between the first line and the second line cannot be made out. It begins with the word *dharmma-ujjayāna*, which is an adjunct of the subject *Śrīdharavarmanā*. It contains a phrase the exact meaning of which is not apparent.

¹ Rapson, *B. M. Cat.*, col. 166² *Ibid.*, col.³ *Ibid.*, col.

Sia-rājya-ābhitriddhi-karē vaijayikē samvatsarē means "in the kingdom-increasing victorious year" This phrase is quite intelligible, if it is used in connection with a reigning sovereign, but its meaning becomes dubious when it is used in the case of a royal officer. In this record it is used in the case of a *Mahā-Dandanūyaka*, a judge or at best a commander of forces. Now what can be the kingdom of a judge or a general? Yet the prefix *sia* shows clearly that the adjective must refer to the subject immediately preceding it, *i.e.* *Śrīdharavarmanā*. It is quite possible that in the troublesome times which saw the end of the first dynasty of Satraps in Western India a judge or a general may have practically obtained independence, but the use of regnal years in the case of a prince who for some reason or other had refrained from openly proclaiming his royalty is very unusual. Śrīdharavarman does not claim any royal titles therefore it is extremely improbable that the year 13 mentioned in line 2 was a year of his reign. Most probably it is a regnal year of the reign of his master or suzerain who is mentioned in the previous line.

The other interesting feature of this record is the numerical symbols which have been incised after the last verse. The reason for putting the numerical figures at the end of the record without an explanatory word is not apparent. They are two in number. There is no doubt about the reading of the second symbol. It is a symbol for the unit and is used commonly in Kushan records and Western Satrap records and coins. The other symbol is less easily recognisable. It resembles to some extent the Kushan symbol for 70. But it seems that it is the Western Kshatrapa symbol for 200 written at one stroke. It is a modified form of the symbol for 100 commonly used on Kshatrapa coins, which consists of two semicircles placed horizontally side by side, with the right end produced downwards and then made to curve towards the left. The symbol for two hundred has a short horizontal line attached to middle of the right vertical limb, to its right. In the Sāñchi record we have a modified form of this symbol, which resembles the English letter Y written in the current hand. The symbol for 200, as used on the coins, has been modified in the inscription, because in this case the scribe attempted to write it, and in fact wrote it, at one stroke of the pen. Here we have two possible equivalents for the first numerical symbol, *i.e.* 70 and 200. We do not know what this number, 71 or 201, indicates. It is not preceded by any such word *varshē* or *samvatsarē*. Yet there is but one way of explaining the presence of the symbols, *i.e.* it is a date. The qualifying word seems to have been omitted through negligence. The Śaka era is almost universally used in the inscriptions and on the coins of the Western Satraps, and the prefix *Svāmin* and the affix *°dāman* indicate that the master or suzerain of the *Mahā-Dandanūyaka* Śrīdharavarman was descended from some younger branch of the family of Chāshtana. Therefore it is extremely probable that the date used in the Sāñchi inscription is a Śaka date. Now, considering the form of the characters used in the record, it is absolutely impossible to admit that the numerical symbols at the end stand for 71. The difference in the forms of the characters used in the Junigadh inscription of Rudradāman, which was incised shortly after the year 72 of the Śaka era, and those of this from Sāñchi is very great, and therefore it is quite certain that the Sāñchi inscription could not have been incised in the Śaka year 71. On the other hand, the alternative suggested gives a fitting explanation to all the points raised by the newly discovered inscription. The record mentions Svāmin Jivadāman in the first line. We know from coins that the Kshatrapa Rudrasamha II had acquired the country of Saurāshtra in Ś 227=305 A.D. Therefore it is quite possible that his father was alive and was ruling in Ś 201=279 A.D.

The Sāñchi inscription, therefore, furnishes us with three different items of hitherto unknown information about Svāmin Jivadāman, it furnishes us with (1) his date, (2) minimum extent of his reign, and (3) the locality of his principality.

It is now almost certain that the date of the record is Ś 201=279 A.D., and the association of Jivadāman's name with it shows that he was reigning in that year. It is also extremely

probable that the kingdom-increasing and victorious reign of the Mahā-Dandanāyaka Śrīdhara-varman is really the 13th year of Jivadāman's reign. The accession of Jivadāman can therefore be placed tentatively in \dot{S} 201—13=188=266 A.D. Jivadāman could not have been the ruler of Saurāshtra in \dot{S} 188=266 A.D., because we find an almost unbroken series of dated coins of the Mahā-Kshatrapa Rudrasēna II and his sons the Mahā-Kshatrapas Viśvasimha and Bhartṛdāman from \dot{S} 187 to \dot{S} 201. It is therefore almost certain that Svāmīn Jivadāman had no control over Saurāshtra during this period. The conclusion is, therefore, that he had begun his career as the ruler of Mālava, in which country the first record of his reign has been discovered.

As no coins of Jivadāman have been found, we are not in a position to discuss the extent of his reign. The Sāñchi inscription proves that he had ruled over Mālava for at least thirteen years. Twenty-five years after the date of the Sāñchi inscription the line of Chāshtana came to an end. The latest coin of the Kshatrapa Viśvasēna was issued in \dot{S} 226=304 A.D. He was succeeded by the Kshatrapa Rudrasimha II, whose earliest coin was struck in the Śaka year 227=305 A.D. The interval between the two reigns seems to have been exceedingly small. We do not know how the reign of the Kshatrapa Viśvasēna ended, nor do we know how Rudrasimha II, the son of Svāmīn Jivadāman, came to succeed him. Either Viśvasēna was defeated by Rudrasimha II and driven out of his ancestral dominions or he died without issue and Rudrasimha II succeeded as the next-of-kin. The text is edited from the original stone.

TEXT

- 1 Siddham¹ || Bhagavatas=trīdaśa-gana-sēnāpatōr=ajita-sēnasya svāmī-Mahāsēna-
mahātēja s=āditya-vīrya-Jivadāma
- 2 dharmma-vijayēna Śaka-Nanda-putrēna mahā-dandanāyakēna Śakēna Śrīdhara-
va[rmma]nā Varmma sīā(śm)ya² sva-iāgy ābhivṛddhi-karē vījayaikē
sa[m]vatsarē trayōdaśam[ē]
- 3 Śravana-bahulasya dasamī-pūrvvakam=ētad=divasam kalyān-ābhivudaya-vṛddhy-
artham=akshaya svaiḥg-āvāptim=e(?)tad-dharmma-yaśō-rītham dharmm-ās-sambud-
dhayā³ śīāddha
- 4 Śākhāte chatuh-satva tukō=yam 1 -m-āpī kāpī[n]cha
ma sanlah sarv-ādhyagmyah sādā
- 5 satvānā[m] prya-dāsanō gya-mdhū=ddharmm-āmalah gatah py
prāchy-ā
- 6 kū[pah] Śrīdhara-varmanā gunavatā khānāpitō=yam śubhah 200, 1
s stu

TRANSLATION

1 Perfection¹ Of the Lord, who is the commander of the heavenly hosts, whose army has never been vanquished, the Lord Mahāsēna, the valiant, Jivadāma whose prowess is like that of the sun.

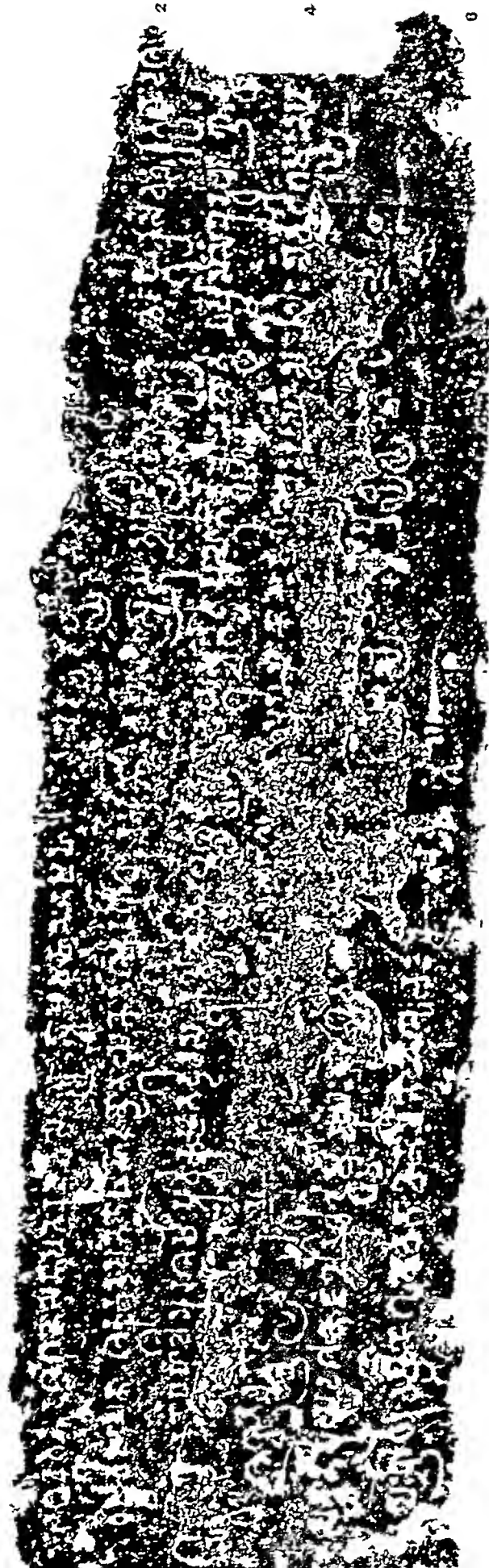
2 By the mahā-dandanāyaka Śrīdhara-varman the Śaka, son of Nanda the Śaka, the conqueror through dharmma¹ the goddess of fortune (?) of the Varmmans² in the thirteenth year of his kingdom-increasing and victorious reign,

¹ Incised on the left margin of the record on the level between ll 3 4

² [It looks rather as if the reading in the stampage were *varshāha-sahasrāya*—F W T]

³ Or *samvṛddhaya* ⁴ Cf. *Dharmavijayō* in the sense used in the Aśoka inscriptions, Ea XIII

⁵ [But see note 2, above—F W T]



3 On the tenth day of the dark half of Śrāvana, on this date for the increase of his welfare and prosperity, for the eternal obtainment (i.e. enjoyment) of heaven, thus, for obtaining *dharma* and fame, for the increase of the sword (in the form) of *dharma*

4 , of which the , water which is accessible to all, at all times,

5 Sweet to the sight of all created beings, a reservoir of water puṣe

6 (This) auspicious well was caused to be excavated by the virtuous Śrīdhavarman.
(The year) 201

NO 17—THREE KSHATRAPA INSCRIPTIONS

BY RAKHALDAS BANERJEE AND VISHNU S. SUKTHANAR

These three Kshatrapa inscriptions, which are now exhibited in the Watson Museum of Antiquities at Rājōt, have been published before, at different times and different places, but are here re-edited in order to have them properly illustrated and render them easily accessible. A comparison of the originals with the facsimiles of the same inscriptions published in the Bhavnagar *Collection of Prakrit and Sanskrit Inscriptions* made us feel the special need of placing before scholars reliable facsimiles obtained by purely mechanical means. These, it is hoped, will enable even those scholars who are not in a position to examine the stones personally to reconsider the previous readings, which, in our opinion, are in many respects defective. Our transcripts, which were in the first instance prepared from ink-impressions and squeezes, were subsequently compared with the originals.

I—Gundā Inscription of the time of the Kshatrapa Rudrasīmha the year 103

The inscription was first edited, with a translation, in 1881, by Georg Buhler in *Ind Ant*, Vol X, pp 157 f, from an eye-copy and a transcript prepared by Pandit Vallabhāchārya Haridatta of Kāthiāvad and submitted to Buhler by Major Watson for publication. Nine years later Buhler published some corrections in *Sitzungsber Wien Akad Wiss, Phil Hist Kl*, Vol CXXII, No XI, p 46, note 2, which publication was unfortunately not accessible to the writers of this article. The posthumous papers of Bhagvanlal Indraji edited by Rapson in the *Jour Roy As Soc* (1890) contain a short note (pp 650 f) on this inscription. In 1895 the text and a translation of this epigraph were republished in the *Collection of Prakrit and Sanskrit Inscriptions*, Bhavnagar, pp 21 f, No 3 and Plate XVII. In 1896 appeared in the *Bombay Gazetteer*, Vol I, Part I, p 42, some corrections proposed by Bhagvanlal Indraji himself in his earlier readings and interpretation, Rapson, in *Jour Roy As Soc*, 1899, p 375, also published some fresh corrections. The *Catalogue of the Coins of the Andhra Dynasty, etc* (1908), of Rapson includes (p 121) a short note on this record, which gives reference to the literature on the subject and briefly summarizes the contents of the inscription. In 1912 Prof Lüders in his *List of Brāhmī Inscriptions* (Appendix to *Epigraphia Indica*, Vol X, No 963) gave a complete bibliography of the inscription, a reading of the date (it cannot be said whether from the published facsimile or directly from an impression of the stone), and a summary of its contents. And finally, in 1915, Prof D R Bhandarkar published some corrections of previous readings and interpretations in *Prog Rep Arch Surv of India, W Circle*, 1914-15, p 67.

The inscription was discovered in 1880 by Major Watson in an old unused well at Gundā in the Hālār District of North Kāthiāvad. It was subsequently removed to the temple of Dvārakānātha at Jāmnagar, where, apparently, it was kept until its transference to the Watson Museum of Antiquities at Rājōt.

The epigraph contains five lines of well-engraved writing, covering a space of about 2 ft 2 in in width by about 9½ in in height. The writing is, on the whole, in an excellent state of preservation, some isolated syllables here and there are, however, seriously damaged. The average size of such letters as *n*, *m*, *p*, and *b* is about $\frac{5}{8}$ "

The characters present an earlier form of the southern variety of the Gupta alphabet than that seen in the well-known inscription of Skandagupta at Junāgadh. It differs in a few minor particulars from the Junāgadh edict of the Mahā-Kshatrapa Rudradāman, to wit, in the form of *y* (subscript as well as uncombined), and in the marking of the medial vowel in *sī* (l. 3), *mi* and *tī* (l. 5). Subscript consonants, excluding *j*, are expressed by the ordinary full forms of the letters. No final consonants occur. Of initial vowels the record has only *ā* (l. 4). Medial *ā* has in various instances been left unmarked, evidently through the carelessness of the scribe, when engraved—it is (like *ā* and *ō*) denoted by a short horizontal line appended, generally, to the top of the consonant sign. As an exception we may mention *i(ā)ō* in which the sign of *ō* (which is made up of the signs of *ā* and *ē*) is drawn in continuation of the middle bar of the letter. Noteworthy is the form of the medial long *ī*, in the only certain and clear instance of that sign in this inscription, in *śīhasya* (l. 3). In inscriptions of the same period and locality the long *ī* is generally represented by a crescent-shaped arc, with unequal arms and open at the top. In this instance, however, the free end of the shorter arm is attached to, or rather drawn in continuation of, one of the upright verticals of the *mātrikā*, a peculiarity which gives this letter a somewhat uncommon appearance. This mode of drawing *ī* is probably the origin of the spiral sign of that vowel in the southern alphabets of a later epoch. The medial *u* is marked either by a subscript curved line open to the right, as in *su* of *-suddhā* (l. 3), or by one open to the left, as in *pu* of *-putrasya* (l. 2), or lastly by a short horizontal stroke attached to the lower end of a long vertical as in *ru* of *Rudra*° (l. 2). Line 3 includes the numerical symbols for 100 and 3. No sign of punctuation occurs: the letters are engraved in a continuous succession without a break.

The language of the inscription is a mixed dialect, and the whole is in prose. The Prakritisms are *tri-vāra*- (l. 3), and *bamddhāpita*° (l. 5), and besides, perhaps, such irregularities of spelling as cannot be put down to the negligence of the scribe, the rest is in Sanskrit. In passing it may be observed that the Sandhi constant *y* which we find here inscribed between *tri* and *vāra* serves very often the same purpose in Prakrit, as may be seen by reference to Pischel's *Grammatik der Prakrit-Sprachen*, § 353. [The construction of the genitives is in some cases in all these inscriptions irregular, e.g. *mahā-kshatra[paś]ya*, l. 1 of Inscription No. I—Ed.]—As regards orthography, we may notice the sporadic doubling of the consonant after *r* in *-rūṭṭī* (l. 4), *saṛṇa*- (l. 5), in *sukhāntam* (l. 5) the consonant is not doubled. There is, moreover, no instance of the phonetic doubling in a ligature when *r* forms the second member of the conjunct. The word *bamddhāpita* seems to offer an instance of the doubling of the consonant following upon an *anusvāra*, but the reading of the ligature is not quite certain, and perhaps we have to read the word as *bamddhāpita*, in which case this would be an illustration of the addition of a superfluous *anusvāra* before a nasal of which there are instances to be met with in inscriptions of all periods.

The inscription refers itself to the reign of the king (and) Kshatrapa Lord Rudrasīha (Rudrasimha), and gives the following pedigree of the king—king and Mahā-Kshatrapa Lord Chāshtana, his son king and Kshatrapa Lord Jayadāman, his son king and Mahā-Kshatrapa Lord Rudradāman, his son king and Kshatrapa Lord Rudrasīha (Rudrasimha). This is a genealogical list and not a dynastic one, that is why the names of several princes who intervened between Chāshtana and Rudrasimha, but who were not in the direct line of descent, have been left out. The record is dated on the fifth tithi of the bright fortnight of Varsākha, during the constellation of Rāhini in the year one hundred and three, which number is

expressed both in words and numerical ideograms. There can be little doubt that the era to which the year in this inscription is to be referred is the Śaka era. Accordingly the inscription may be taken to be dated roughly in the year A D 181. It will be remembered that the evidence afforded by the dates and the legends on the coins of Rudrasimha lead us to infer that he ruled first as Kshatrapa in the year 102-3, then as Mahā-Kshatrapa from 103 to 110, then again as Kshatrapa from 110 to 112, and lastly as Mahā-Kshatrapa from 113 to 118 (or 119). According to this scheme the present inscription must be taken to refer to the period when he was reigning as Kshatrapa for the first time. The earliest date we have for his reign is the year 102 on a coin belonging to the Cunningham collection.

The object of the inscription was to record the digging and constructing, at the village of Rasōpadra, of a well by the general (*sēnāpati*) Rudrabhūti, son of the general (*sēnāpati*) Bāpaka, the Ābhīra.

The village of Rasōpadra, which is the only locality mentioned in this record, remains unidentified.

TEXT ¹

- 1 Siddha[m] [||*] Rajñō maha-kshatra[pa]sva svami-Chāshtana-pṛapautṛa[ra] rājñō
kshatrapasya svami-Jayadāma-pautṛasya
- 2 (sy) rājñō maha-kshatrapasya sv[ā]mi-Rudradāma-putṛasya rājñō kshatrapa-
sya svāmi-Rudra-
- 3 sihasya [va]rshē [tri]y-uttara-śatē 100 3 Vaiśākha-śuddhē paṃcham[ī]-dha
[t]iya-tithi Rō[h]ni-naksha-
- 4 tra-muhūrtt[ē] Ābhīrēna sēnāpati-Bāpakasya putiṇa sēnāpati-Rudrabh[ū]tinā
grāmē Rasō-
- 5 [pa]driyē vā[pī] [kha]m[tō] [bamddh]āpitaś=cha sarva-satvānām hita-sukh-
āritam=iti [||*]

Remarks on the Transcript ²

L 1 GB and BI *rājñō mahā-* and *svāmi-*, but in our estampage the sign of length can be made out in none of these words. L 2 Over *ma* in *maha*, to its right, is to be noticed a slanting irregular depression, the nature and significance of which is uncertain. L 3 GB *dry-uttara-śatē sa 100 2*, which is clearly inadmissible, BI and L *tri-uttara-śatē*, differing from our reading in the second syllable, which is, however, unmistakably *yu* and not *u*, on the other hand, it is uncertain whether the first syllable should be read as *tri* or *tia*. GB, BI and L *-suddha* for *suddhē*, but our estampage shows the sign of *ē* quite distinctly. The estampage does not show any clear trace of the sign of the long *i* in *paṃchamī-* as read by GB, BI and L. The projection on the left of the sign of *ha* is abnormal. GB, BI and L *-dhanya-*, but an examination of the back of the estampage removes all doubt as to the correctness of our reading of the second syllable. Most probably we have to correct *dhattya* to *dhanya*, the former gives no sense. Mr Banerji could read *ētya* regarding the latter as equivalent to *asyām* or *ētasyām*, and cognate with the Pkt *ētya* found in Kushan inscriptions. GB *Śraṇa-* for *Rōhini-*. L 5 GB *padrē hrādārttā*, and BI *padrē hradaḥ*, L accepts the sense, adding *hrada* in brackets with a query. DRB speaks of *Rasōpadriya* and *garta* in giving the contents of the inscription. The syllable *vā* is quite clear in the estampage especially on the back of it, *dā* or *dō*, which

¹ From a set of estampages

² Explanation of the abbreviations — GB = Georg Böhler, *Ind Ant*, Vol X, p 157, BI = *Collection of Prakrit and Sanskrit Inscriptions*, Bhavnagar, pp 21 f, L = Lüders, *List of Brahmi Inscriptions*, No 963, DRB = D R Bhandarkar, *Prog Rep Arch Surv of W Circle*, 1911-15, p 67

are made quite differently, are out of the question, cf *dā* in *-Jayadāma-* in l 1, and *-Rudradā-* in l 2. The estampage will also show that the reading *lra* for the first doubtful syllable is utterly impossible. The *anustāra* in *lam*^o is well marked, but it is impossible to say with certainty whether we have to read *°mudhā*^o or *°mudhā*^o; the latter seems to us more probable.

TRANSLATION.

Hail ! On the [auspicious¹] fifth tithi of the bright fortnight of Vaiśākha during the auspicious period of the constellation of Rohini, in the year one hundred and three—100 3—(during the reign) of the king, the Kshatrapa Lord Rudrasīha (Rudrasimha), the son of the king, the Mahā-Kshatrapa Lord Rudradāman (and) son's son of the king, the Kshatrapa Lord Jayadāman, (and) grandson's son of the king, the Mahā-Kshatrapa Lord Chāshtana, the well was caused to be dug and embanked by the general (*śēnāpati*) Rudrabhūti, the son of the general (*śēnāpati*) Bāpaka² the Ābhīra,³ at the village (*grāma*) of Rasōpadra, for the welfare and comfort of all living beings.

II—Gadhā (Jasdan) Inscription of the time of the Mahā-Kshatrapa Rudrasēna the year 127 (or 126)

The inscription was first edited, with a translation and lithograph, prepared probably from an eye-copy, in 1868, by Dr Bhau Daji in *Jour As Soc*, Vol VIII, pp 234 f, and Plate. After that it remained unnoticed till 1883, when Hoernle published a revised transcript and translation of it in *Ind Ant*, Vol XII, pp 32 f. The posthumous papers of Bhagvanlal Indraji, edited by Rapson in *Jour Roy As Soc*, 1890, p 652, contain a short note on it. In 1885 the text and a translation, based upon the *editio princeps* of Dr Bhau Daji, were republished in the *Collection of Prakrit and Sanskrit Inscriptions*, Bhavnagar, pp 22 f, No 4, and Plate XVIII. The *Bombay Gazetteer*, Vol I, Part I, p 43, contains a very short note on it, originating from the pen of Bhagvanlal Indraji. Rapson's *Catalogue of the Coins of the Andhra Dynasty, etc* (p lxi, No 42), includes a short summary of its contents, and a reference to the literature of the subject. Prof Luders in his *List of Brahmi Inscriptions* (Appendix to *Epigraphia Indica*, Vol X), No 967, gives a complete bibliography of the inscription, a reading of the date (it cannot be said whether from the published facsimiles or directly from an impression of the stone), and a summary of its contents. Prof D R Bhandarkar refers to the inscription in *Proc Roy Arch Surv of India*, W. Circle, 1914-15, pp 67-68, and suggests certain corrections.

The inscription is said to have been found at Gadhā, about two miles north of Jasdan, Kāthiāwād, engraved on a thick irregular slab standing upright on the margin of a lake. Subsequently the inscribed stone was transferred to the Watson Museum of Antiquities, Rajkot, where it is now exhibited⁴.

¹ The rendering 'auspicious' presupposes that we have to correct *dhattiya* to *dhanya*, see the remarks on the transcript above.

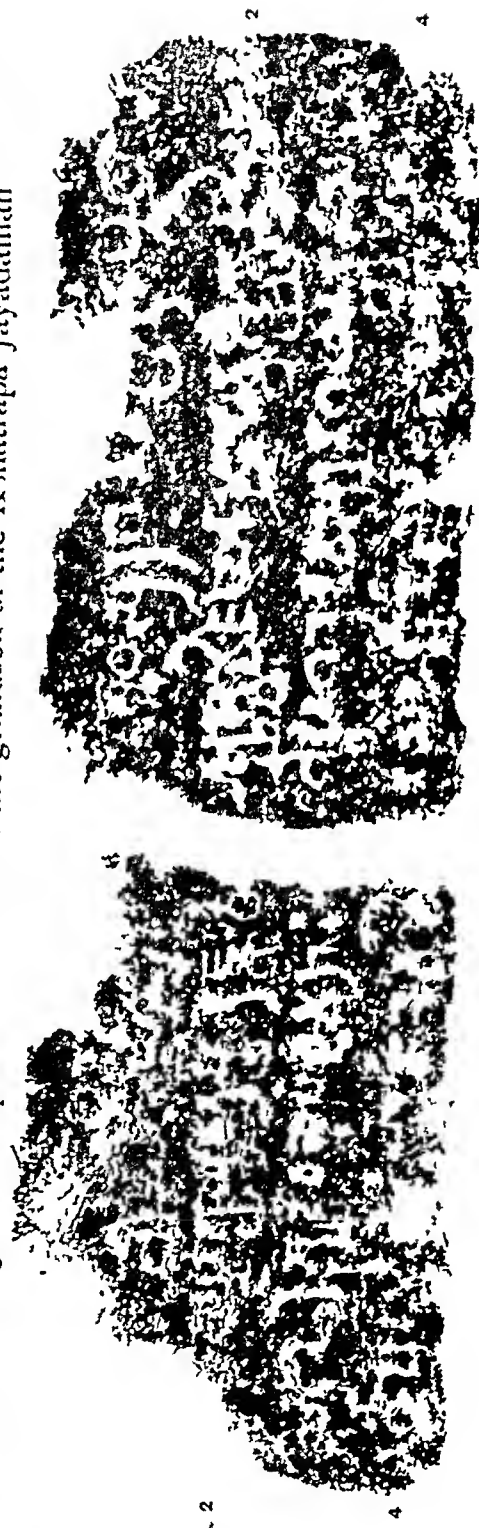
² The form *tri yuttara* is a Prakritism, the *y* is a *sandhi* consonant inserted in order to avoid the hiatus of Pkt. *duyāhēna* (*dryāhēna*), *tiyāhēna* (*tryāhēna*) and others in Fischel's *Prakrit Grammar*, § 353.

³ Bāpaka is a variant of Bappa(ka), which name occurs in a number of later inscriptions.

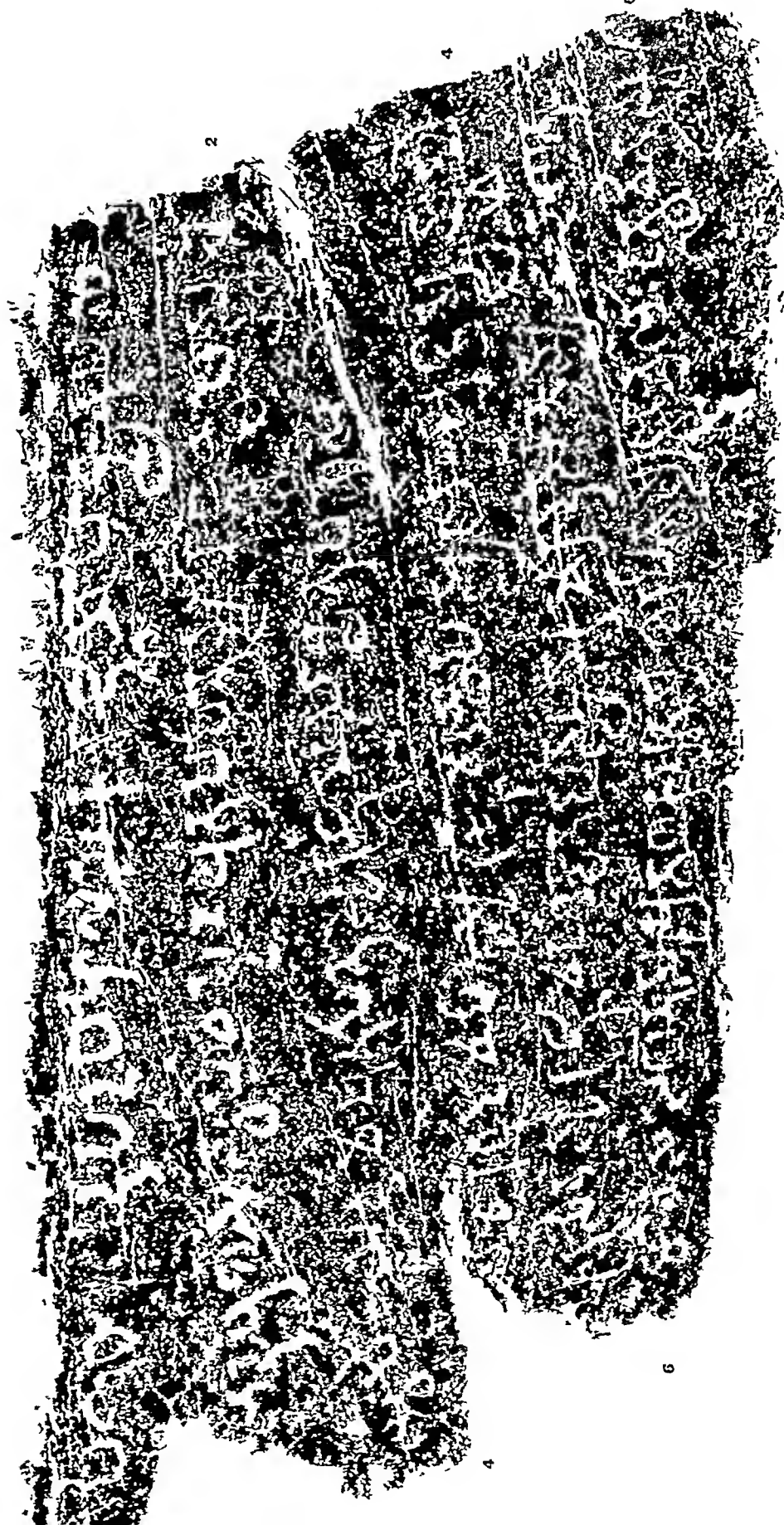
⁴ It is worth noting that the Ābhīras were employed as generals under the régime of the Kshatrapa dynasty. Among the inscriptions in the Pāndu Lēnā at Nāsik we have an inscription referring itself to the reign of the Ābhīra king Śīvara sēna, which shows that some of these generals had eventually succeeded in replacing the sword of the commander by the sceptre of the sovereign.



Junagadh Inscription of the time of the grandson of the Kshatrapa Jayadaman



SCALE ONE-HALF



The inscription contains six irregular lines of varying length and uncouth writing, covering a rhomboidal space of about 3 ft 7 in in width by about 1 ft 10 in in height. The engraving, which is shallow, is on the whole in a fair state of preservation. The average size of such letters as *n*, *m*, *p*, and *b* is about $1\frac{1}{2}$ "

The characters of the inscription are of the same general type as those of other Kshatrapa inscriptions, and the above remarks on the palaeography of the Gundā inscription are, with a few exceptions, applicable to this one also. The letters of this epigraph lack, however, all regularity and finish, they have a decidedly cursive character. Observe, for instance, the form of the uncombined *m*, which is sometimes denoted by the older X-shaped form of the earlier inscriptions and sometimes by a more advanced form which is met with, regularly, only in the records of the Gupta dynasty. The letter *t* appears to have been drawn with prongs of unequal length, both curved, one of them being slightly longer than the other. In *tra* the subscript *r* is marked by drawing the free end of the right prong to a little distance to the left, thus this ligature and the uncombined *t* are indistinguishable from each other when either of them is badly drawn. Of initial vowels the inscription contains *i* (l 5) and *u* (l 6). Subscript consonants, excluding *r* and *y*, are expressed by the ordinary full signs of the letters, as in the Gundā inscription described above. No final consonants appear in this record. Sporadically one notices the flattening out of the *serif* of the letters into a thin horizontal top line, so that in some cases it becomes extremely difficult to say whether the top-stroke is only a *serif* or the sign of *ā*, *ē* or *ō*, which is marked by a slight prolongation of the *serif*. The length in *et* (l 5) is denoted by a distinct spiral, which is a further development of the form which was met with in the Gundā inscription. To judge by the instance of *bhātrabhih* (for *bhrātrabhih*) in line 6, no distinction was made in writing between the subscript *r* and the medial *r*. The diphthong *au* is marked by the addition of an upward stroke, slanting to the right, to the sign of *ō*. On two occasions the engraver has omitted the syllable *tra* in writing *Kshatrapas(y)a*. Lastly it may be observed that the first line of the inscription contains four numerical symbols, 100, 20, 5 and another about the reading of which there is some doubt, it may be either 6 or 7.

The language of the inscription is a mixed dialect. In this specimen the Prakritisms are slightly more numerous than in the Gundā inscription. One may notice the frequent use of *sa* for the termination of the genitive singular in ll 1 and 2 in addition to the verbal form *uttharita[m]* in l 6. The sense of the record, as it stands, is incomplete, and, to judge by the two final syllables *sta[rga]* in l 6, it should seem that a few syllables or words, in an additional line which is now lost, are missing. [Regarding the irregular genitives (e.g. *mahā-kshat[r]apasa*, l 1) see remarks on Inscription No I.—Ed.]—As regards orthography the only point worth drawing attention to is the sporadic doubling of the consonant before *r* in *papau-[t]traśya* in l 2, but it should be added that the reading of the ligature is not absolutely certain. Of words not found in dictionaries the inscription contains one, viz *śatra*, of which, moreover, the meaning is not known. Prof Lüders hesitatingly identifies it with the Prakrit word *sata* in an inscription from the Kanheri caves (Lüders' *List*, No 985), for which he, also doubtfully, suggests the meaning 'seat'.

The inscription refers itself to the reign of the king (and) Mahā-Kshatrapa Lord Rudrasēna and records the erection of a *śatra* (meaning ?) by the brothers of Khara[r]-pattha, the son of Pratāsaka of the Mānasa *gōtra*. Previous editors of the inscription have read in l 6 Pranāthaka instead of Pratāsaka and Khara-pautra instead of Khara[r]pattha. Our reasons for adopting the reading which we have will be found in the remarks on the transcript, below, p 238. The inscription gives the following pedigree: king and Mahā-Kshatrapa *bhadra-mukha* Lord Chāshtana, his son, king (and) Kshatrapa Lord Jayadāman, his son, king and

Mahā-Kshatrpa *bhadra-mukha* Lord Rudradāman, his son, king and Mahā-Kshatrpa *bhadra-mukha* Lord Rudrasīha (Rudrasimha), his son, king and Mahā-Kshatrpa Lord Rudrasēna. This is the longest pedigree of the Kshatrapas of Surāshtra and Mālava contained in a single record. It will be noticed that the title *bhadra-mukha*, 'of gracious appearance,' is added before the names of some of the Mahā-Kshatrapas, but not before the name of the only Kshatrpa mentioned in the record, or before that the last Mahā-Kshatrpa named here, viz. Rudrasēna, in whose reign the inscription was engraved. The reason for the omission in the last case is not apparent, it would seem, however, that the title was used with the names of Mahā-Kshatrapas only. The names of Dāmayasda I and Jivadāman, who had reigned before Rudrasēna, but who were not in the direct line of descent, are not included in this list, which is purely genealogical.

The inscription is dated in the year 127 (or 126) on the fifth tithi of the dark half of the month of Bhādrapada. The era to which the date is to be referred is undoubtedly the Śaka era, accordingly the date of the record may be taken to correspond to 127 (or 126) + 78 = A.D. 205 (or 204).

The record contains no geographical name.

TEXT¹

- 1 [Va]rshē 100 20 [7] [Bhā]drapada-bahulasa 5 [*] R[ā]jñō mahakshat[r]apasa
- 2 bhadra-mukhasa svam[a]-Chāshtana-putra-pīpau[t]trasya rājñō Ksha[tra*]pasa
- 3 svāmī-Jayad[a]ma-putra-pautrasya rājñō maha-Kshatrapasya bhadra-mukhasya
- 4 [sva]mī-Rud[r]adāma-pau[tra]sya rājñō ma[ha]-Ksha[tra*]pasya bhadra-mukhasya
sva[m]i-
- 5 Rudrasīha[-putra*]sya rājñō maha-Kshatrapasya svāmī-Rudrasēnasya [*] idam
satram
- 6 Mānasa-sa-gōt[ī]asya Prī[tā]śaka-putrasya Khara[ī]patthasya bhātrabhūh utthavita[m]
sva[īga]
- 7

Remarks on the Transcript²

L 1 The reading 7 is uncertain, it may be 6. DRB reads 5. L 2 D and H -*mukhasya* svāmī-. The slanting line below the *sa* of the first word is an abrasion and not the subscript *y*. L 3 D and H *Jayadāma* *bhadra-mukhasya* is continued in a slanting direction above the level of the same line. L 4 No trace remains of the *r* in *svāmī*, if it was marked at all. L 5 D and H *mukha*-. DRB Śakri (for *satram*), which is very doubtful. L 6 Hoernle's reading -*māna[m]tu Tungōtras[y]a* is out of the question, and need not be discussed here. D *pranātha* (the previous syllable is read by him as *Su*-), and H *Pratā[ra]thaka* (for *Pratīśaka*), both of which are inadmissible. The second syllable may, perhaps, be *nā*, but the third one cannot be *tha*, as *tha* does not contain the vertical bar in the centre which our letter shows, the shallow stroke at the lower end of the letter is an accidental mark, of which the rock has many. D and H *Khara-pautrasya*, but the fourth syllable is clearly *ttha* and not *tra*, cf. the same ligature in a subsequent word of the same line. DRB *Khara-pitthasya*. D and H *bhātrabhūh* (for *bhā'rubhūh*). It is doubtful if the medial *r* would be marked

¹ From a set of estampages.

² Explanation of abbreviations.—D = Dhanu Daji, *Jour. Bo. Br. Roy. As. Soc.*, Vol. VIII, pp. 234 f.; H = Hoernle, *Ind. Ant.*, Vol. XII, pp. 32 f.; DRB = D. P. Bhandarkar, *Proc. Roy. Arch. Surv. of India*, Pt. 1, 1914-15, pp. 67-8.

differently from the subscript *r* by the writer of this inscription DRB *bhāttrabhkh* D *utthavitāsta* and H *utthavitāst*[*i*] The top of the fourth syllable is no doubt somewhat thick, nevertheless the sign of the length cannot be looked upon as having been marked A part of our bracketed [*rga*] is lost in the crack and not distinguishable on the facsimile DRB ends line 6 with *utthavita sia-*, and then gives an additional (seventh) line, [*rggasukhartha*], which we were not able to trace on the stone

TRANSLATION.

On the fifth (tithi) of the dark fortnight of Bhādrapada in the year 100, 20 [7], (during the reign) of the king, the Mahā-Kshatrapa Lord Rudrasēna, [son*] of the king, the Mahā-Kshatrapa Lord Rudrasīha (Rudrasīmha) of auspicious appearance (*bhadra-mukha*)¹, (and) son's son of the king, the Mahā-Kshatrapa Lord Rudradāman of auspicious appearance (*bhadra-mukha*), (and) grandson of the son of the king, the Kshatrapa Lord Jayadāman, (and) great-grandson of the son of the king, the Mahā-Kshatrapa Lord Chāshtana of auspicious appearance (*bhadra-mukha*),—this *śatra*² was erected by the brothers of Khara[₁]pattha, the son of Pratāsaka of the Mānasa *gōtra* heaven

III —Junāgadh Inscription of the time of the grandson of the Kshatrapa Jayadāman

This inscription was first edited, with a translation and a photograph, in 1876, by Buhler in *Arch Surv West Ind*, Vol II, pp 140 f, and Plate XX, the block is rather small and almost useless for purposes of study In 1895 Bühler's text was republished, with a few minor alterations, accompanied by a facsimile of an inked impression, and a translation of the text in the *Collection of Prakrit and Sanskrit Inscriptions*, Bhavnagar, p 17, No 1, and Plate XV Rapson gives an abridged bibliography of the inscription, and summarizes briefly its contents in his *Catalogue of the Coins of the Andhra Dynasty, etc*, p lxi, No 40 The most recent notice is by Prof Lüders in his *List of Brahmī Inscriptions* (Appendix to *Epigraphia Indica*, Vol X (1912), No 966), where we find a complete bibliography of the inscription, a reading of the date (probably from the facsimile in the Bhavnagar *Collection of Prakrit and Sanskrit Inscriptions*) and a summary of its contents

The inscription was discovered, during excavation, in front of one of the cells of an extensive complex of caves situated to the east of Junāgadh, close to a modern monastery known as Bāvā Pyārā's Math Regarding the mischances that fell to its lot after its discovery we have the following account by Burgess While extracting it, he writes, "the workmen damaged one end of it, but, to add to the misfortune, some one carried it off to the palace in the city, and in doing so seriously injured it at one corner When I went to photograph it, I had a difficulty

¹ *Bhadra-mukha* literally means 'lucky faced,' but is here used specifically as the title of some of the Mahā-Kshatrapas

² This word has not been met with elsewhere and its meaning is uncertain Bhan Dajf renders it with 'tank' without assigning any reason for doing so, the dictionaries do not support this meaning Hoernle suggests that it is a Prakrit form of *śatra*, which denotes 'a kind of expensive Sōma sacrifice extending over many days', to *śatra* of our text he assigns accordingly the derivative meaning of 'liberality, munificence,' which does not convince us It was remarked above that Prof Lüders refers in this connection to the word *sata* (? seat) occurring in a Buddhist Cave inscription Mr R D Banerji looks upon the word as a Prakrit form of *śatra* and would translate it as 'almshouse,' which meaning that word has in most of the modern dialects of North India Mr D R Bhandarkar reads the word as *Śāteri* and, connecting it with the following *-mānasa-*, regards Śākrimānasa as the *gōtra* name, an explanation which does not commend itself to us It may be noted that *utthavita* clearly implies that we have here to deal with a structure that was raised, elevated, erected, and not dug or sunk

in tracing it, at length, however, it was found lying in a verandah in the circle in front of the palace¹ For some time previous to its transference to the Museum the stone used to be kept in the State Printing Press at Jnnāgadh. The misfortunes which have fallen to the lot of this stone since its recovery did not end with those described by Burgess. As a result of some fresh accident, it is now in two halves, probably having split along the fissure which is noticeable in the facsimile published in the Bhavnagar *Collection of Sanskrit and Prakrit Inscriptions*, and referred to in the letterpress accompanying the facsimile.

The inscription is engraved on one of the faces of a dressed slab of soft calcareous stone about 2 feet each way and 8 inches thick. The epigraph contains four lines of writing, covering a space of about 1 ft 9 in in width by about 6 in in height. The average size of such letters as *n*, *m*, *p*, and *b* is about $\frac{1}{4}$ " Much of the writing is seriously damaged. The two middle lines are in a fair state of preservation, but the greater part of line 1 and a good bit of line 4 are illegible. Moreover the inscription is fragmentary. The slab has lost a large fraction of its length, how much it is not possible to say. Buhler assumes that lines 2-4, at their left ends, are almost intact, only a couple of syllables being necessary in each to complete them. This is, however, far from being certain. As far as we can judge, there is nothing to show how much is missing on either side of the preserved portion. We can only say that the lost portion of ll 2 and 3 must have contained, at least, the names of the son and grandson of Jayadāman as well as the year in which the record was dated, expressed possibly both in words and numerical ideograms.

The characters closely resemble those of the Gṛndā inscription of the time of the Kshatrapa Rudrasimha, which have already been minutely described above. It will, therefore, suffice to draw attention here only to a few outstanding features of the alphabet of this inscription. The syllable *mē* in l 3, it will be noticed, shows that the sign of *ē* in *mē* was attached to the constricted part of the letter. The same line offers a specimen of the numerical figure 5. The sign of the medial *u* in *su* (l 1) is seen to open towards the left, in *śu* (l 3), on the other hand, it opens towards the right, of the medial *u* marked by a short horizontal stroke appended to the long vertical of a letter this inscription contains no specimen. We have here only one initial vowel, namely *i* (l 3), it is denoted by three dots, of which two are placed in a vertical line on the left side of the remaining one. In *s* the middle bar, which is attached only at one end, is almost vertical. The letter *y* shows the simple bipartite form. [In regard to the language we may note the irregular genitives (e.g. *kṣha[trapa]śya*, l 2) as in Inscriptions Nos I and II—Ed.]—As regards orthography the only point worth noting is that the inscription offers no instance of the phonetic doubling of consonants.

The inscription must belong to the reign of a Kshatrapa or Mahā-Kshatrapa who was the grandson (or rather son's son) of the king, Kshatrapa Lord Jayadāman, and great-grandson of Chāshtana, the name of the ruling prince is lost with the portion of the record which is missing. This Satrap to whose reign the record referred itself was therefore either Dāmaysada I or Rudrasimha I (the brother and successor of the former). The purport of this fragmentary inscription cannot be determined, as the portion containing the object of the record is lost. It may be added that from the occurrence of the expression *kēvali-jñāna-sam[prāpta]* ('who had arrived at the knowledge of the *kēvalins*') in l 4 it may be surmised that the inscription probably had something to do with the Jainas, since the word *kēvalin* occurs most frequently in Jaina literature.

The inscription is dated on the fifth (5th) day of the light half of Chaitra in a year which, like the purport of the record, cannot be ascertained, as it is lost in a lacuna of the text.

¹ *Arch Surv West Ind*, Vol II, p 140.

The only locality which the record mentions is the well-known Gīri-nagara, which was the ancient name of Junāgadīh. and which survives in that of the adjacent hill of Gīrnār

TEXT.¹

- 1 s-tathā sura-gan[a] . [kshatrū]nām pratha[ina] . . .

 2 Chāshtanasya pra[pau]trasya rājñāh ksha[trapa]sya-svāmi-
 Jayadāma-p[au]trasya rājñō ma[hā]
 3 [Chai]tra-śuklasya divasē pamchamē 5 i[ha] Gīri-
 nagarē dēv-āsura-nāga-ya[ksha]-rā[ksha]s-ē
 4 -thap[u]ram-iva kēvali-[jñā]na-sam . . . nām .
 . . -jarā-maran[a]

Remarks on the Transcript.

L 1 GB reads in the first line . . . *kirī . raga . . . kshatrapa . . .* ;
 BI *stathā suraga . . . kshatrapa* L 2 GB adds *svāmi* in square brackets before
Chāshtanasya. The bracketed syllable in -p[au]trasya has broken away and become illegible
 GB *pōtrasya*, BI *pautrasya* The medial vowel of the first syllable is quite uncertain L 3.
 GB, BI, and L read *palshasya* after °*śukla* The mistake had its origin in Bühler's faulty
 transcript GB, BI, and L read *pañchamē* for *pamchamē*. We do not see the *ñcha*, the sign
 below *cha*, we believe, is only an abrasion, in any case, *ñcha* is by no means certain
 GB and BI °*rākshasēndri* L 4 GB *praka(?) mīta pa*
kēvali-jñāna-samprāptānām jita-jara-maranānam (?)

TRANSLATION.

. : Also the divine hosts the first
 among warriors (*kshatra*) On the fifth (5th) day of the light
 half of Chaitra in the year (during the reign of) king
 Ma[hā-Kshatrapa], son's son of the king Kshatrapa Lord Jayadāman, the
 great-grandson of Chashtana Here in Gīri-nagara the
 gods, asuras, nāgas, yakshas, and rākshasas city (?) who had arrived
 at the knowledge of the *kēvalins* old age and death

No 18—THE PENUGULURU GRANT OF TIRUMALA I, SAKA 1493

By C R KRISHNAMACHARLU, B A., MADRAS

The subjoined inscription is engraved on seven copper-plates which were forwarded,² in 1913, by A H A Todd, Esq, ICS, then Special Settlement Officer, Madanapalli, Chittoor district, Madras Presidency, for examination, to the Assistant Archaeological Superintendent for Epigraphy, Southern Circle It has been briefly reviewed by the latter officer in his *Annual Report* for 1912 13 (No 1 of Appendix A and page 24, para 61) I now edit it for the first time from a set of ink-impressions kindly placed by him at my disposal

¹ From a set of estampages

² This is very probably the set of copper plates noticed by Mr Sewell in his *Lists of Antiquities*, Vol I, p 131, as being in the possession of one Pidatala Chellambhatla in the village Penagaluru in the Pullampet taluka of the Cuddapah district The owner is evidently a descendant of the first in the list of the donees mentioned in the grant See p 258 below

giri-durga and translate the passage 'he took from him the hill-fort of Ādavanī' In agreement with this it is also clearly mentioned in the Telugu poem *Rāmarājīyam*, or *Narapatīvijayamu*, of Andugula Venkayya that Rāma crushed Kāśappudaya, who had hid himself in Ādavanī-durga¹ Ādavanī is the modern Adoni in the Bellary district Kāśappudaya² [=Kāśappa-Udayar—F W T], from whom Rāmarāja took this hill-fort, has not been identified. Rāmarāja conquered also Kamdanavōlu (modern Kurnool), and the *Vasu-charitramu* informs us that he had his residence at that historic town Rāmarāja had according to this latter poem three sons,³ viz Timmarāja, Konda and Śriranga, of whom the inscription mentions only the last

Tirumala's appearance in epigraphical records ranges from about Śaka 1465 to Śaka 1493⁴ In Śaka 1465 (A D 1543) Tirumala was governing the Udayagiri-durga, perhaps as a deputy of his elder brother Rāmarāja, under the name Rāmarāja-Timmayya-dēva-Mahārāja.⁵ Subsequently too he governed the province Udayagiri-rājya till Śaka 1473 In this year it is stated that he was enjoying the *nāyankaram* (lordship) of this province, governing it through his agent Bayacharājayya,⁶ and that he was succeeded in that office by Timmayya-dēva-Mahārāja, son of Kōnētayya-dēva-Mahārāja⁷

From Śaka 1473 to 1477 Tirumala seems to have remained at the capital as the minister of Sadāśiva⁸ From Śaka 1477 to Śaka 1481 he filled the office of the minister⁹ It may be observed that Cœsar Frederic states that during the regency of Rāmarāja his younger brothers, Tirumala and Venkatādiri, were respectively minister and commander-in-chief In Śaka 1488 Tirumala was ruling over the Kondavidu-rājya¹⁰ After the battle of Tālikōta (25-1-1565 A D)¹¹ he became the most important person in the court and kingdom of Vijayanagara owing to the death of Rāmarāja in that battle The period Śaka 1489 to Śaka 1493 (the date of this inscription) is a rather doubtful one, for which we do not find any inscriptions which definitely describe the position of Tirumala In the first of these years Tirumala made a gift in his own name, and in the last, we are told that he was 'ruling the earth' We know also that the latest year for Sadāśiva was Śaka 1492¹² Tirumala thus could only have ruled for three years,

¹ These facts are also mentioned in the *Vasu charitramu*

² Kāśappudaya could be identified with Kāchapa-Nāyaka of Ādavanī or his son Immaḍi Kāchapa Nāyaka mentioned in the Madras Epigraphical Collection for 1917, No 719, see also paragraphs 12 and 69 of *A R* on Epigraphy for 1920 21

³ *Archæological Survey Report* for 1908 9, Table opposite page 200

⁴ Sewell's *Lists of Antiquities*, Vol II, p 76, mentions a record, dated Śaka 1499, which mentions him and his minister Chennappa-Nāyadu The record must be of a time subsequent to the close of Tirumala's reign, see *Archæological Survey Report* for 1911 12, p 184

⁵ *Nellore Inscriptions*, Udayagiri 30

⁶ *Ibid*, Nellore 104

⁷ *Ibid*, Udayagiri 22

⁸ See *Archæological Survey Report* for 1911-12, p 180 Mr Sewell refers to a revolt of Tirumala and his younger brother Venkatādiri against their brother Rāmarāja, about A D 1551 (i.e. Śaka 1473, see *Archæological Survey Report*, 1911 12, p 178) According to Ferishta (Brigg's Translation, Vol II, pp 104 & 105) Rāmarāja and Venkatādiri were busy with Bāhmanī affairs and so absent from the capital just about this time In the Būdhāla plates (*Epigraphia Carnatica*, Vol IX, p 44), dated in Śaka 1473, Tirumala assumes the titles of sovereignty

⁹ See *Nellore Inscriptions*, Nellore 112 and Gudur 113 Probably he was also the titular governor of the Gutti fortress at this time, since he is called Gutti-larṭ Tirumalarāja in No 412 of the Madras Epigraphical Collection for 1911, dated in Śaka 1477 From this year onwards he appears under this name invariably Ferishta too calls him Yeltumraj (Brigg's Translation, Vol III, pp 128, 130, etc)

¹⁰ *Nellore Inscriptions*, Ongole 29

¹¹ Brigg's Translation of *Ferishta*, Vol III, p 414

¹² See *Archæological Survey Report*, 1911 12, p 181 Rāmarāja was 96 years old in A D 1565 (Mr Sewell's *Forgotten Empire*, p 203) Allowing even a decade for the difference in the brothers' ages, Tirumala must then have been 85 and over 90 when he ascended the throne This fact partly explains his short rule and the scanty number of his inscriptions

from about 1-11-1571 A D to about A D 1574, since the inscriptions of his son and successor Śrīranga (II) begin to date from Śaka 1496¹ Tirumala appointed his four sons to the several governorships in the kingdom And in the last days of his life he sought the company of the wise and the learned, leaving the burden of government to his sons²

Tirumala was a lover of learning and even aspired to the fame of authorship He figures as the writer of a commentary called *Śruti-rañjini* on Jayadēva's *Gīta-Gōvinda* (*Annual Report on Epigraphy* for 1890, p. 9) From the colophon to this work we learn that Tirumala's favourite deity was Rāma Probably it was on account of this devotion that he is often praised in the present record as a repository of nectar-like devotion to Hari (*Hari-bhakti-sudhā-nidhi* (l 95) and *Hari-gōchāra-mānasa* (l 82)).

The object of the inscription is to register the grant of the village Penugulūru (l 115) (called also Penalūr, perhaps by mistake for Pengalūr in l 130) *alias* Yellama-rāja-samudram (*Ellama-rājendra-samudram*, ll 113, 130, and *Yellamarājasamudra*, l 274), together with the two hamlets Yelammāpādu-Chennapalli and Kondūru-Chennapalli, made by king Tirumala at the request (*vyñāpti*) of the Matla chief Timmarāja, to a number of Brahmins Penugulūru is said to be situated on the eastern bank of the river Mahābāhu in Pottapa-nādu,³ a division of the Siddhavara-sīmā. The entire village was divided into 128 *vrittis* (l 129) and given to (115) Brāhmanas who were highly learned in the *śāstras* and were masters of the Vēdānta But the actual number of *vrittis* granted comes to 128½ Among the beneficiaries two were poets Besides these, one *vritti* was granted for the study (?) of the *Rig-Vēda*, one for that of the *Yajur-Vēda*, and one each to the local shrines of Viṣṇu and Hari (l 273) Penugulūru is the modern Penagalūru in the Pullampet *tāluka* of the Cuddapah district in the Madras Presidency Of the villages Pottapi, Śrīvaram, Kondūru, Sinkamāla, Tirumalarāju-pēta and Indalū, mentioned among the boundaries of Penugulūru, the first, second, fifth and the sixth are identical with the modern Pottapi, Śrīvaram, Indūru and Tirumalarāzupēta in the same *tāluka* The river Mahābāhu is the Telugu Cheyyēru, which separates Penagalūru from Pottapi The village Kondūru-Chennapalli of the inscription is identical with Kondūru-Chennarāya-samudram, about 2 miles north-east of Penagalūru. Yelammāpādu-Chennapalli seems to have changed its name subsequently and to have been attached to Singanamāla (Sinkamāla of our inscription), being now called Singanamāla-Chennarāya-samudram My thanks are due to E. A. Davis, Esq, Acting Collector of Cuddapah (1914), who very kindly obliged me by furnishing a tracing showing the localities mentioned in the inscription.

Timmarāja, who made to king Tirumala the request for the grant, belonged to the family of Matlas⁴ They were of the Sūrya-vamśa (l 119), the Kāśyapa *gōtra* (l 120) and the Chōla lineage (l 122) The family was known also as the Dēva-Chōda family⁵ It must have taken

¹ *Epigraphia Carnatica*, Vol XII, Ck 8, and *ibid*, Vol VII, Sb 55

² *Vasucharithramu*, *Aśvāsa I*, verses 67-82 Raghannātha, the eldest son, was ruling over the northern part of the kingdom, fighting against the *Malakas* (*Mallicks*, i.e. Muhammadan chieftains), Śrīranga, the second son, was crowned as *Yuvarāja* and remained at the capital Rāmarāja, the third son, was ruling over the Śrīrangapatana province, while Venkata ruled over the Chandragiri province

³ The actual form used in the inscription is Chita-Pottapa nādu Evidently Pottapa-nādu is a mistake for Pottapi nādu The division Siddhavara sīmā, in which Penugulūru was situated, could not have been called after the village Siddhavaram in the Pullampet *tāluka* only 2 miles from Penagalūru, but must be identified with Siddhavata-sīmā in which according to No 436 of the Madras Epigraphical Collection for 1911 Pottapi nādu was situated According to the same inscription Siddhavata sīmā was a subdivision of the Udayagiri *rājya*

⁴ In Telugu literary works the family name is given indifferently as Matla and Math This inscription uniformly has the former

⁵ No. 564 of 1915

its name from Matli, a village in the Rāyachōṭi *tāluka* of the Cuddapah district. This family seems to have been in power during the time of the second and third Vijayanagara dynasties. Inscriptions relating to the chiefs of the family,¹ found in the Madras Epigraphical Reports, show that they were in power till the end of the 17th century A D. Ananta, the younger brother of Timmarāja, was the author of the well-known Telugu poem *Kāhustha-vijayamu*.² The genealogy given in the prologue to this work mentions a Bomma as the founder of the family. Varadarāja, the great-grandson of Bomma, is said to have been the son-in-law of the great Vijayanagara emperor Krishna-Rāja Tirumala (I) is stated to have granted the country of Pottapi-nādu as *amāya-nāyaka* to this Varadarāja (called Varadayya-Dēvachōḍa-Mahārāja). The Matli chiefs were dependants and adherents of Tirumala from the time of his local governorship and ministry. An unpublished Telugu inscription³ in the huge tower of the Gōvindarāja-Pennāl temple at Lower Tirupati (Chittoor district, Madras Presidency) states that the tower was built by the Mahāmaudalēśvara Matla Anantarājayya-Dēvachōḍa-Mahārāja, son of Tirūvengalanātharājayya-Dēvachōḍa-Mahārāja. This Anantarāja must evidently be a grandson of the poet Ananta, since from No 564 of the Madras Epigraphical Collection, 1915, we learn that the poet had a son called Tiruvengalanātha.

The members of the Matla family must have been staunch Vaishnavas. The poet Ananta, in the prologue to his work, invokes the blessings of the god (Vishnu) of Tirupati and his symbols. In the colophon to this same work Ananta calls himself a disciple of the Vaishnava teacher Tirumala Tōlappa-āchārya.⁴

The grant was composed by the poet (*katu*) Svayambhū, the son of Sabhāpati. The latter was a poet at the court of Achyuta-Rāja and composed his Ūnamāñjērī grant.⁵ Likewise Ganapaya-āchārya was the engraver of our inscription, while his father Virana incised the Ūnamāñjērī plates. The offices of composer and engraver seem to have gone by heredity in the Vijayanagara court.

The grant was made in the presence of (the god) Rāmaachandra, evidently the god of that name in a temple at Penugouda. It is to be observed that, though the grant was made in the presence of Rāma and on that account one would expect the sign-manual of the king to consist of the name of that deity, we nevertheless find both in these and in the Tumkur plates⁶ of this king that the sign-manual continues to be Śrī-Virūpāksha, the name of the tutelary deity of the earlier Vijayanagara kings. In the grants of Śrīranga (II), the son and successor of Tirumala, the same sign-manual still continues. But subsequent to him 'Śrī-Virūpāksha' gives place to 'Śrī-Venkatēsa'.⁷ This marks a transition in the devotion and creed of the later Vijayanagara kings.

¹ Nos 430, 434 and 436 of 1911 and Nos 3 and 4 of Appendix A to the Annual Report of 1908. Mr Sewell (*Lists of Antiquities*, Vol I, p 130) states that the present Chitvel rāja is a descendant of the Matlas.

² *Annual Report on Epigraphy*, 1912, page 88, para 70. This inscription (No 564 of 1915) from Siddhout attributes to him other literary works also in addition. [This important record of Matla Ananta will soon be published in the *Epigraphia Indica* by Mr A Rangaswamy Saraswati, B A, Madras.—H K S.]

³ No 734 of 1916. In the light of this record the inference suggested on p 124 of the *Annual Report on Epigraphy* for 1913, regarding the raising of this *gōpura*, has been altered.

⁴ This family of Vaishnava teachers is one of the well known *āchārya pīthas* (priestly families) of the Vādāgalai sect. Its descendants are now at Lower Tirupati and are related to the well known family of Kōṭikanvalādāśam Tātāchāryas of Conjeeveram, an ancestor of whom was the spiritual preceptor to the Karnāṭa king Venkata I.

⁵ *Epigraphia Indica*, Vol III, pp 151 ff.

⁶ *Epigraphia Carnatica*, Vol XII, Tk 1.

⁷ See *Indian Antiquary*, Vol XLIV, p 225.

TEXT.¹

[Metres vv 1 to 4, 34, 39 to 42, 44 to 64, 66-71, 73-98, 100 to 113, 115, 117-121, 123 to 136, 138 to 176 and 179 to 183, *Anushūbh*, vv 5, 7 and 23-26, *Sārdūlavikrīḍita*, vv 6, 22 and 28, *Sragdharā*, vv 8 and 33, *Rathāddhatā*, vv 9 and 14, *Vasantatilakā*, vv 10 and 15, *Prithī*, vv 11 and 20, *Śikharinī*, vv 12 and 32, *Sarlasikhā*, v 13, *Indravajrā*, vv 16, 18 and 30, *Mālīnī*, vv 17 and 31, *Pushpitāgrā*, vv 19, 21, 27 and 29, *Upajāti*, vv 35 to 37, 43, 65, 72, 99, 114, 116, 122, 137, 177 and 178, *Āryā* (*Gītī*), v 38, *Dōdhaka*, v 184, *Sālinī*]

[NOTE — Letters and symbols in round brackets are to be omitted]

First Plate

- 1 श्रीगणाधिपतये नमः । नमस्तुंगशिरसुंवि चंद्रचा-
- 2 मरचारवे । त्रैलोक्यनगरारंभमूलस्तंभाय शंभवे ।[1१*] हरेलीला-
- 3 वराहस्य दद्वादंडस्त^२ पातु वः । हे[मा*]द्रिकलशा यत्र धात्री
कृतमि-
- 4 य^३ दधौ ।[1२*] कल्याणायास्तु तद्वाम प्रत्युहतिमिरापह । यद्गजोप्य-
- 5 गजोद्भूतं (1) पंचास्येनापि लाकित ।[1३*] जयति क्षीरजलधेर्जातं
सव्येक्ष-
- 6 शं हरेः । आलवनं चकोराणाम(1)मरायुष्कर महः ।[1४*] पीतस्तम्भ
पुरु-
- 7 रवा बुधस्तुतस्तस्यायुरस्यात्मजः संजज्ञे नष्टुषो ययातिरभवत्त-
- 8 स्माच्च पूरुस्ततः । तद्वशे भरतो बभूव नृपतिस्तत्संत^४ती शंतनुस्तत्तुर्थी
- 9 विजयोभि[म*]न्युदभूतस्मात्परिचिततः^५ ।[1५*] नंदस्तस्याष्टमोभूत्समजनि
- 10 नवमस्तस्य राज्ञश्चक्रिष्माणस्तदशमम[.*]^६ ओपतिश्चिरम[व*]द्राणपू-^७
- 11 व्यीं नरेद्रः^८ । तस्यासीद्विष्णुकेद्रो^९ दशम इह नृपो वीरहेष्माकिरायस्ता-
- 12 र्त्तीयोको सुरारो^९ कृतनतिरुदभूतस्य मायापुरीषः^{१०} ।[1६*] तत्तुर्थीजनि
- 13 तातपिन्नममहीपालो^{११} निजालोकनवस्तामित्रगणस्ततो जनि हर(1)^{१२}
- 14 दुर्गाणि सप्ताहितात् । अष्टे^{१३}केन स सोमिदेवनृपतिस्तस्यैव जज्ञे सुतो
- 15 वीरो राघवदेवराडिति ततः श्रीपिनमोभूतपः^{१४} ।[1७*] आरवोटिनगरोवि-
- 16 भीरभूदस्य बुद्धधरणीपतिश्भुतः^{१५} । येन साकुवटसिंहराज्यमप्येध[मा]-

¹ From ink-impressions kindly lent to me by the Assistant Archaeological Superintendent for Epigraphy, Southern Circle [Note that verses 2, 4-24, 26-28 recur in the Vellangudi Plates of Venkatapati-dēva-Mahārāja of Śaka 1520, edited by the late Mr T. A. Gopinātha Rao, below, Vol. XVI, pp 298 sqq.—H. K. S.]

² Read °स्य.

³ Read °य

⁴ Read °परिचितत

⁵ Read °समम.

⁶ Read °द्राणपूतो नरेद्रः.

⁷ Read नरेद्रः

⁸ Read °केद्रो

⁹ Read रि [Other plates clearly read रो—H. K. S.]

¹⁰ Read श

¹¹ Read °पिन्नम.

¹² Read हरन

¹³ [The plate has नृ. —H. K. S.]

¹⁴ Read °भूतप.

¹⁵ Read °भुत.

- 17 नमहसा स्थिरीकृतं ।[15*] स्व.कामिनो[*] स्वतनुकातिभिराक्षिपद्भी¹
 बुक्काव-
 18 नीपतिलको बुधकल्पेशाखी । कल्याणिनी कमलनाभ इवाब्धिकन्या²
 19 बल्लविकासुदवहद्दुमान्यशीता ।[16*] सुतेव कलशांबुधैस्सुरभिका³-
 20 शुभ माधवात्कुमारमिव शकरात्कुलमहीभृतः कन्यका । जयंतमम-
 21 रप्रभोरपि शचीव बुक्काधिपाच्छृत⁴ जगति बल्लमालभत रामराजं
 22 सुतं ।[17*] सहस्रैस्सप्तत्या⁵ सहितमपि यस्मिं⁶धुजनुपा सपादस्या-
 नीकां समि-
 23 ति भुजशौर्येण महता । विजित्यादत्ते स्मादवनिगिरि-
 24 दुर्गं विभुतया विधुतेन्द्रः⁷ (i) काशप्पुडयमपि विद्राव्य सहसा ।[18*]

Second Plate, First Side.

- 25 कंदनवोल्दिदुर्गमुरुकंदकदभ्युदयो बाहुबलेन यो
 26 बहुतरेण विजित्य हरेः । सन्निहितस्य तत्र चरणांबुषु भ-
 27 क्ततया ज्ञातिभिर⁸पित सुधयति स्म निशे⁹व्य विष ।[19*] श्रीराम-
 28 राजक्षितिपस्य तस्य चितामणेरर्थिकदंबकानां । लक्ष्मीरि-
 29 वांभोरुहलोचनस्य लकाविकासुय¹¹ महिष्यलासीत् ।[20*] त-
 30 स्याधिकैश्च¹²मम[व]त्तनयस्तपोभिश्चश्रीरंगराजनृपतिश्चशि-
 31 वंशदीपः । आसन्समुल्लसति धामनि यस्य चित्रं नेत्राणि वैरि-
 32 सुदृशां च निरजनानि ।[21*] सतीं तिरुमलांविका चरितलीलया-
 33 रुधतीप्रथामपि तितिक्षया वसुमतीयशो रुधतीं । हिमाशु-
 34 रिव रोहिणी हृदयहारिणीं सद्गुणैरमोदत सधर्मिणीमयम-
 35 वाप्य वीराग्रणीः ।[22*] रचितनयवित्तर रामराज च धीर वरति-
 36 रुमलरायं वेंकटाद्रिचितीश । अजनयत् स एतानानुपूर्व्या कुमा-
 37 [रा]निह तिरुमलदेव्यामेव राजा महीजाः । [23*] सकलभुवनकंटकान-

¹ Read °विपद्भी

² Read क°

³ Read क्षि

⁴ Read °पे

⁵ Read स्य

⁶ Read °कन्या

⁷ Read °च्छृत

⁸ Read °विधुतेन्द्र

⁹ Read °सहस्र

¹⁰ Read °सुय

¹¹ Read सहस्र सप्तत्या

¹² र is a correction from भ

- 38 रातीन्समिति निहत्य¹ स रामराजवीरः । भरतमनुभगीरथादिराज-
 39 प्रथितयशाः प्रशशास चक्रसुर्व्या² ।[1१७*] वितरणपरिपाटीं यस्य विद्याधु-³
 40 रीणां मखरमुखरवीणानादगीतान्निशम्य [1] अनुकलमयमयावा⁴-
 41 लावुविंवापदेशादमरनगरशाखो लज्जया मज्जतीव ।[1१८*] व्यराजत
 42 श्रीवरवैकटाद्रिराजः[*] श्रिया निर्जितराजराजः । ज्याघोषदूरी-
 43 कृतमेघनादः कुर्वन्सुमित्राशयहर्षपोष ।[1१९*] त्रिषु श्रीरगच्छाप-
 44 रिवृ⁵ठकुमारिष्वधिरण विजित्यारिद्धमापास्तिरुमलमहाराय-
 45 नृपतिः । ⁶महौजाशाम्नाय्ये सुमेतिरभिषिक्तो निरुपमे प्रशास्त्युर्वी⁷
 46 सर्वामपि तिसृषु मूर्तिष्विव हरिः ।[1२०*] यशस्विनामशरस्य यस्य
 47 पट्टाभिषेके सति पार्थिवो⁸दोः । दानांबुपूरैरभिषिच्यमाना देवीप-
 48 दं भूमिरिय दधाति ।[1२१*] यस्यातिप्रौढतेजसवितर⁹ विमतध्वात-

Second Plate, Second Side

- 49 मेदिन्युदीत⁷ कीर्त्तिचौरार्णवात[*]स्फुटतरविकसत्पुंडरी-
 50 कोपमस्य । श्वेतश्चक्र[स्य*]⁸ मध्ये कनककलशिका भासते कर्णिका-
 51 भा(1) तस्योपांते मराकटयमिव विचलच्चामरद्वदमास्ते ।[1२२*]
 52 भोगित्वे विदितेपि जिह्वग⁹ इति व्याकाधिराजं लसद्वृत्त-
 53 त्वे(पि) जेकसश्चयीति कमठं दानेपि मदां इति । दिन्नागा-¹⁰
 54 न्भृशमुन्नतौ च कठिना इत्येव हित्वा गिरींस्तत्सङ्गुण(स-
 55 ङ्गुण)सपदेकशरण भूरेति हर्षेण य ।[1२३*] स्वैरं संहृतकट-
 56 कोय सुकृतोत्कृष्टां¹¹ विधायाखिल क्षमाकेदारसुदारदाम-
 57 सलिलासारैश्समापूर्य¹² च [*] सवर्द्धानिघकीर्त्तिसस्यनिव-
 58 ह तत्पालिकां विक्रमश्रीकांतां भुजकायमानशिखरे धत्ते
 59 हि यस्तेजसा ।[1२४*] जिष्णुत्वं शुचितां प्रजासु समतावर्त्तित्वमप्या-
 60 [श्रि]तो वृत्ति पुण्यजनप्रियामधिगत ख्यातः प्रचेता इति ।(1)
 61 प्राप्तस्पर्शनवि¹³भ्रमो धनपतिश्स¹⁴र्वज्ञभावांचितः प्रायो य प्रकटी-

¹ The reference here might be to the fight which Rāmarāja had with Salaka and his victory over him mentioned in verse 44 of the *Vasucharitramu*, *Ātvasa* 1

² Read विद्याधु⁰

³ Read ⁰स्यावाव्ये सुमति⁰

⁴ Read ⁰क्षयस्य

⁵ Read ⁰ट

⁶ Read स्य

⁷ Read अनुकलमयमावा⁰

⁸ Read प्रौढतेजसवितरि

⁹ Read जिह्वग

¹⁰ Read ⁰समापूर्ये च

¹¹ Read ⁰ह

¹² Read ते

¹³ Read दिन्नागा⁰

¹⁴ Read वि

- 62 करोतु¹ भुवने तत्तद्दिगीशांशता ।[124*] हुत्वा मंत्रपुरश्मरं(रिपुर.मर)
 63 रिपुयशोलाजान्प्रतापानले (1) सप्रापेय² पदानि सप्त भुवनेष्टारो-
 64 प्य मेरु[प]लं । प्रीतः कीर्तिमयी³ वधूं परिणयन् सत्कीर्तुकोष्णामिनो
 65 यः[*] सिंहासनमाश्रितो विजयते गृह⁴ द्विजैर्द्राशिष ।[125*] अथात-
 विन्याण-
 66 [न*]कीर्त्तिमान्म सुरष्टमा⁵ यस्य तु लब्धुकामाः । तटे तपश्चति
 विवर्त्तद्विन्या.⁶
 67 प्रवाळकापायपटा जाटासाः⁷ ।[126*] कांचीश्रीरंगश्रीपाचलकनकमभा-
 68 होवळाद्रीशमुख्येष्ठावृत्त्यावृत्त्य सर्वशतनुत विधिवद्वयसे श्रेयसे य. ।
 69 देवस्थानेषु तीर्थेष्वपि कनकतुलापूरुषादीनि नानादानान्धेवोपदा-
 70 नैरपि समसखिलैरागमोक्तानि तानि ।[127*] वारामि¹⁰गाभोर्यविशेष-
 71 धुर्य्यश्रीरासिदुर्गैकविभाक्वर्थ. । पराष्टदियायमन.प्रकामभय-
 72 करणार्द्धधरांतरग. ।[128*] हतरिपुरनिमेषानोकहो याचकाना हो-
 73 सविरुदरगडो रायराहुत्तमिडः । सहितचरितधन्यो¹¹ मन्नि-

Third Plate, First Side.

- 74 यान्द्यासुलादिप्रकटितविरुदश्री.¹² पाटितारातिलोकः ।[129*]
 75 उभयदक्षपितामहो नतानामभयपदार्पणतत्परो रिपू-
 76 ण । अयमवहकुरायमानमर्हत्तिलजिनैरभिधय¹³.
 77 मानधासा ।[130*] ताडवितोदं¹⁴यो विरुदमन्यरगंडतयोद्द-
 78 बलीत्कक्केद्रजयपडितवीरयुतः । चडिमशालिवाहुबल-
 79 दडितवैरि[गणो*] गडरगूक्किमन्यपूक्कि¹⁵मान्यमहावि[रु*]द ।[131*] सार-
 80 वीररमया समुल्लसन्नारवीटिपुरहारनायक¹⁶ । कु¹⁷डलीश्व-
 81 रमहाभुज[*] अय¹⁸मडलीकधरणीवराहतां [132*] ¹⁹वेगत्रिभुवनीम-
 82 ल सख्यचित्तिकलार्जुनः । उरिगोलसुरवाणो हरिगोचरमा-
 83 नसः । राज्ञा वरो रणमुखरामभद्र इति श्रु²⁰त ।[133*] वर्णितविरुदो
 84 ना[ना*]वर्णश्रीमंडलीकगड इति । आत्रेयगीवगानामग्रसरो स्मृभु.

¹ Read ति

² Read स्म

³ Read °पय.

⁴ Read यौ

⁵ Read गृहन्

⁶ Read श्री

⁷ Read °दुसा.

⁸ Read °टिन्या

⁹ Read लटासा

¹⁰ Read शि

¹¹ Read °धन्यो

¹² Read °यसासुलादि° [The Mārēdapalli grant has मन्निगान्यासुलादि as here —H. K. S.]

¹³ Read °रमिधायमान°

¹⁴ Read द

¹⁵ Read सख्यपुलि, as in the Mārēdapalli grant.

¹⁶ Read °सन्नार°

¹⁷ Read कु

¹⁸ Read य

¹⁹ Read वेग° or वेगो° and °मन्नि This verse is composed of three half-verses in the Anuśṭup metre

²⁰ Read श्रु.

- 85 जामुदारयशाः । अतिविरुदतुरगध¹दो मतिगुरुरारदम-
 86 गधमान्यपदः ।[१३५*] श्रुत्यारिनीतिशाली कल्याणपुराधिपः
 87 कलाचतुरः । चाक्किचक्रवर्त्ती माणिकमहाकि[री]टमहनी-
 88 यः ।[१३६*] एविरुदरायराहुतवेश्यैकभुजंगविरुदभरितस्त्री² ।
 89 रम्यतरकीर्त्तिरोड्डि[य*]रायदिशापटविरुदघोषेण ।[१३७*] ओषधि[पत्य*]-
 90 पमाइ³तगडस्तोषणरूपजितासमकांडः । भाष⁴गेत-
 91 प्युवरायरागडः पोषणनिर्भरभूनवखंडः⁵ ।[१३८*] राजाधिरा-
 92 जस्तेजस्वी श्रीराजपरमेश्वरः । सुररायरागडांको मे-
 93 क्लंघियशोभरः ।[१३९*] परदारेषु विमुखः पररायभयंक-
 94 रः ।[१४०*] शिष्टसरक्षणपरो दुष्टशार्दूलमर्दनः । अरोभगंडमे-
 95 रुंडो हरिभक्तिसुधानिधिः⁶ ।[१४०*] इत्यादिविरुदेवैदितत्या नित्य-
 96 मभिष्टुतः । जय जीवेति वादि⁷न्या जनितांजलिबंधया ।[१४१*] कांभी-
 97 जभोजकाकिंगकरहाटादिपार्थिवैः । प्रतीहार-
 98 पद प्राप्ते[ः*] प्र[स्तुत*]स्तुतिघोषण ।[१४२*] सीय सिंहासनस्थः सुगुण-
 तिरुमल-

Third Plate, Second Side

- 99 श्रीमहारायवर्य्य (i) कीर्त्या नीत्या निरस्य⁸ नृगनकन-
 100 हुपानप्यव⁹न्यामथान्यान् । आ सेतोरा सुमेरोरवनि-
 101 सुरनुत[*] स्त्रैरमा चोदयाद्रेरा पाद्यात्याचलातादखिल-
 102 हृदयमावर्ज¹⁰ राज्यं प्रशास्ति ॥[४३*]¹¹ रामग्रहपयोधीदुगणि-
 103 ते शकवत्सरे । प्रजापत्यभिधे वर्षे मासि माघ इति श्रु¹²ते ।[४४*]
 104 पक्षे षष्ठ्ये पु¹³ण्यायां द्वादस्या¹⁴ च महातिथौ । श्रीरामचद्र-

¹ Read च [In other inscriptions too the word occurs only as चट Perhaps it is the same as the Kanarese daffa=a mass, an army —H K. S.]

² Read श्री

³ Read ०यि

⁴ Read ये and ग

⁵ This verse consists of three half-verses in the *Anushtubh* metre

⁶ The last half-verse is preceded in the Tumkur plates by हिरायसुरत्राणचिधुराजगभीरधी

⁷ Read दि

⁸ Read ०स्यन्.

⁹ Read व

¹⁰ Read चयं

¹¹ In place of this verse the Tumkur plates have the following two verses —

(a) परिकुर्वन् कर्नाटककनकसिंहासनमसौ

महामेरु कल्पद्रुम इव बुधानदननिधि ।

महो सर्वा शासनं तिरुमलमहारायनृपति

मनीर्जता नीत्या महितभुजतैजा विजयते ॥

(b) मांघाता महिते स्वयंचसि मङ्गावाप्तीय रुक्मांगदी

रामथारुकुतौ . . पृथुरपि क्लृप्ते सुखे लक्ष्मण ।

चित्रे कर्षविशेष . . इव आभूतां

श्याति याति मङ्गाभुजतिरुमलयीदेवरायप्रभु ॥

¹² Read नु.

¹³ Read पु

¹⁴ Read त्रयां

- 105 देवस्य संनिधौ श्रेयसां त्रिधौ ।[18५*] नानाशास्त्राभिदागोत्रसूत्रे-
 106 भ्यश्चास्त्रवृत्तया^१ ।[18६*] श्रीनिद्वरसीमायां चितपोत्तपनाडु-
 107 के । महाबाहुतरंगिण्याः प्राचीम[1*]शामुपाश्रित ।[18७*] पोत्तपिया-
 108 मतिलकादाग्नेयीं दिशमाश्रित^२ । ऋरीमरोवरादस्मादक्षिणा-^३
 109 शामुपाश्रितं ।[18८*] श्रीवराख्यमहाग्रामानेरुत्वा^४शा समंचित । की-
 110 डूनामकग्रामा[त्*] पश्चिमाशामुपाश्रित ।[18९*] इंडलुग्रामतः[*] प्राप्तं
 वा-
 111 यव्या वसति दिशि । सिंकमानाभिधग्रामादुत्तगाशामुपाश्रि-
 112 त ।[1५०*] पेटात्तिरुमलराजस्य शाभवी (संगत दि)संगति^५ दिशं ।
 श्रीम-
 113 देहमराजेंद्रममुद्रप्रतिनामकं ।[1५१*] कोत्तरिग्राममंप्राप्तखंड-
 114 च्चेवसे^६मेधित । [य]लन्मपाडुकोडूरुचैनपल्लीदयान्वित ।[1५२*]
 115 श्रीमत्पेनुगुलूराख्यग्राममारामशोभितं । सर्वमान्यं चतु[२*]सी-
 116 मासयुतं च सम[त*]तः ।[1५३*] निधिनिक्षेपपापाणमिदशा^७क्लाजलान्वि-
 117 त । अक्षिण्यागामिसयुक्त^{१०} गणभोग्यं सभूरुह । [1५४*] वापीकूपतटाकैश्च
 118 कच्छारामैश्च संयुतं [1*] पुत्रपौत्रादिभिर्भोग्यं क्रमादाचंद्रतात्तक^{११} ।[1५५*] दा-
 119 नाधमनविक्रीतियोग्यं विनि[म*]योचितं । सूर्यव^{१२}शसुधांभोधिसुधांशो[*] सु-
 120 त्तजन्मनः^{१३} ।[1५६*] श्रीमत्कास्य^{१४}पगोत्र[स्य*] ज्ञाघनीयगुणावुधेः । प्रताप-
 वह्निस-
 121 त्त^{१५}मपरिपंक्षिमहीपतेः^{१६} ।[1५७*] ^{१७}शुयश.पूरकर्पूरपूरिताखिलदित्कते ।
 122 चोळवशधुरोणस्य ^{१८}श्रेच्छादानशुभस्थिते ।[1५८*] मट्टकोनचमापालपो-
 123 त्तस्य प्रथितौजसः । येहमक्षितिपालेद्रपुत्रस्यापति^{१९}माकृतेः ।[1५९*]

Fourth Plate, First Side

- 124 वरदक्षितिपालेन चिन्तितमनृपेण च । अनतावनि-
 125 कांतेन मानितस्यानुजन्मभि ।[1६०*] श्रीमत्तिरुमलराज-
 126 स्य विज्ञप्तिसमुपालयन्(:) । परीतः प्रयते^{२०} स्निग्धैः पुरोहि-

^१ Read नि

^२ Read °वित्तया The Tumkur plates show again that the second half-verse omitted in verso No 46 is विद्यातिस्यो हिजेद्रेथी वेदविष्णो विज्ञपत ।

^३ Read चिन्(?)पोत्तपि°

^४ Read °ग्रामात्रैह्यस्याश

^५ Read सा

^६ Read व

^७ Read श्य

^८ Read सु

^९ Read ते

^{१०} Read त

^{११} Read त

^{१२} Read त्ता

^{१३} Read सुतजन्मन [or सुतजन्मन or शुभ? —Ed]

^{१४} Read °रुचतप्त°

^{१५} Read स्वे°

^{१६} Read °दक्षिणा°

^{१७} Read सु

^{१८} Read °तारक

^{१९} Read °परिपथि°

^{२०} Read लेंद्रपुत्रस्यापति

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- 127 तपुरोगमैः । विविधैर्विबुधैः[*] श्रौतपथिकैरधिकैर्गिरा । [१६१*] म-
 128 हाभुजस्तिरुमलमहारायो मनस्विना¹ । महिरण्यपयोधा-
 129 रापूर्वकं दत्तवान्मुदा ॥[६२*] अष्टाविंशतिमयुक्तशतवृत्तिमन्वि-
 130 ते । श्रीमदेक्ष्मराजेंद्रसमुद्रप्रतिनामके । [६३*] [पे]नलूराख्यसद्मा-
 131 मे तिमराजार्पितक्रमात् । नानाशाखाभिधागातसूत्राश्लाख-
 132 विशारदाः । वृत्तिमतो विलिख्यते विप्रा वेदातपारगाः । [६४*]² याजुय-

132 to 272 consist of the names of the donees given on pp 258 ff

Sixth Plate, Second Side

- 273 दात्वेडुयधीमणीः³ । रंग्यजुर्वेदयोवृत्तो द्वे विपु⁴हरयोस्तथा ॥[१७६*]
 274 अस्य [पे]क्ष्मराजसमुद्रेग्रामस्य⁵ दित्तु मर्यादा[१] प्राच्या कु⁶जर[न]दप-
 275 क्षिमभागे वटवृक्षः कूपथ अ[ज्ञे]या⁷ चेन्नारडुवन दक्षिणस्य अस्वत्प⁸त-
 276 टाकः नेरुत्या⁹ अपवोरयतटाकं प्रतीच्या रामलिंगदेवालय, वायव्या¹⁰
 277 शमीवृक्ष, वु¹¹त्तरस्या ताटिपत्तीहृद¹² अयिशान्या¹³ पुन्नागहृदः¹³ ताम-
 278 रसद्वदथ¹⁵ ॥

Seventh Plate

- 279 तदिदं नयधुर्यस्य श्रौतिरुमलरायवयस्य । श्रामनम[ति]वलशा-
 280 सनतरुकरदानस्य गुणनिदानस्य । [१७७*] तिरुमलरायमहोपतिशा-
 281 सनतस्ताम्रशासनञ्चोक्तान [१*] कविश्रामनस्यवभूत्¹⁶रममभाणीत्सभा-
 282 पतेशसु¹⁷नु ॥[१७८*] तिरुमलयोमहारायशासन, दोरणात्मजो¹⁸[१*][श्रीमह]णपया-
 283 चार्यो व्यलिखत्ताम्रशासन । [१७९*] दानपान्नयामहो दानाच्छ्रेयो-
 284 नुपालन । दानात्त्वर्गमवाप्नोति पालनादच्युत पद । [१८०*] स्वदत्ता-
 285 द्वि¹⁹गुण पुण्यं परदत्तानुपालनं । परदत्तापहारेण स्वदत्त निष्प-
 286 ल भवेत् । [१८१*] स्वदत्ता परदत्ता वा यो चरेत् वसुधरा । षष्टिर्वर्ष-
 287 सहस्रा²⁰णि विष्टाया जायते क्रिमिः । [१८२*] एकेव भगिनौ लोके सर्व-
 288 पामेव भूभुजां [१*] न भोग्या न करग्राह्या विप्रदत्ता वसुधरा ॥[१८३*] मा-
 289 मान्योय धर्मसेतु²¹पाणा काले काले पालनोद्यो भवद्विश्व²²र्वा-
 290 नेतान् भाविनः पार्थिवेन्द्रान् भूयो भूयो याचते राम-
 291 चद्रः ॥[१८४*] श्री ॥—॥
 292 श्रीविरूपाक्ष²³

¹ One would expect मानगीयो in place of महारायो to construe properly the word मनस्विना

² This is composed of three half verses in the *Anushtup* metre

³ Read नि

⁴ Read ऋ⁰ and ओ⁰ङ⁰की

⁵ Read विष्णु

⁶ Read ओसमुद्र⁰

⁷ Read कु

⁸ Read भारनेळा

⁹ Read ओश्रामत्रय⁷

¹⁰ Read नेरुत्या

¹¹ Read व्या

¹² Read वृ

¹³ Read ओद्वट

¹⁴ Read ऐशान्या

¹⁵ Read ओद्वटय

¹⁶ Read ऋ⁰

¹⁷ Read ओसू

¹⁸ Read वृ

¹⁹ Read ऋ⁰

²⁰ Read ओसहस्राणि, विष्टाया and क्रिमि.

²¹ Read ओज⁰

²² Read ओसि⁰

²³ The a variables are written in large Telugu annada character

ABRIDGED TRANSLATION

Line 1 Prostration to the blessed Ganādhīpati (i.e. Ganapati).

Verses 1-3¹ Invocations to Śambhu (i.e. Śiva), Varāha (the Boar incarnation of Viṣṇu) and Ganapati

Vv 4-6² The ancestors of the family, viz the Moon, his son, Bṛhadha, his son, Purūravas, his son, Āyuh, his son, Nahusha, his son, Yayāti, his son, Pūru, in his family, Bharata, in his family, Śantanu, fourth from him, Vijaya (i.e. Arjuna), his son, Abhimanyu, his son, Parikṣit, eighth from him, Nanda³, ninth from him, Chalukka, seventh from him, Rājanarēndra, tenth from him, Bijjalēndra, third from him, Vira-Hēmmālī-Rāya, the lord of Māyāpuri

Vv 7-21⁴ Fourth from him (i.e. Vira-Hēmmālī-Rāya) was Tāta-Pinnama, his son, Sōmī-dēva, who captured seven forts in a day, his son, Rāghava-dēvarāt (i.e. Rāghavēndra?); his son, Pinnama, the lord of Āravīdu⁵, his son, Bukka, who helped Śāluva Nṛsiṃha in putting his rule on a firm basis, and married Ballāmbikā or Ballamā, his son, Rāma-Rāja (I), who captured the hill-fort of Ādavanī from Sapāda after having driven away from it the chief Kāsappudaya (Kāsappa-Udayar) and took the fort of Kamdanavōlu. His wife was Lakkāmībikā, and their son was Śrīrangarāja (I), who married Tirumālāmbikā, his three sons were Rāma-Rāja (II), Tirumala-Rāya (I) and Venkatādrī

V 22 When the sun of whose proud valour, that dispels the darkness, viz (his) enemies, has risen, his white parasol looks like the full-blown lotus (growing) in the milk-ocean of his fame, the golden knob (kalasa) at its centre shines like the pericarp (of that lotus), and the pair of fly-whisks like a couple of swans in its vicinity

V 23 Deserting the serpent-king for the reason that he moves with crookedness, though famed for being possessed of happiness (or serpent's body), the tortoise (for the reason) that he takes shelter in laziness (or water), though brilliantly well-behaved (or perfectly round), the elephants of the quarters that they are dull (in walking), though they possess charity (or rut), and the mountains (supporting the earth) that they are cruel (i.e. hard), though they are high-minded (or lofty), the earth seeks earnestly with delight this (king), who is the sole repository of the collection of the good qualities of every one of them

V 24 Who, having completely weeded out the thorns (i.e. destroyed the enemies), having well ploughed and prepared the entire field, the earth (i.e. improved it by good deeds), having filled it with profuse waters of (i.e. poured during) his liberal gifts, and having raised thereon the collection of crops, (his) spotless fame, bears with splendour, on the field-watch-scaffold (kāyamāna) of his shoulder, the lady, viz the goddess of victory, to guard this (field of fame)

V 25 Who practically exhibits, on earth, the parts of the lords of the different quarters (of which he is made up) by possessing conquering capacity (the characteristic of Indra), purity (nature of fire), by adopting equal treatment of all people (the quality of Samavartin, i.e.

¹ These verses are the same as in the Hampi inscription of Kṛṣṇa Rāya (*Epigraphia Indica*, Vol I, pp 361 ff)

² These verses are the same as in the Kūṁyūr plates of Venkata II (*Epigraphia Indica*, Vol III, p 241)

³ The Telugu work *Rāmarājīyam*, which also supplies the ancestry of the kings of the Vijayanagara dynasty, gives interesting and sometimes historically important details concerning Nanda, Chalukya and others. This militates against the supposition that these were fanciful names, poetically introduced into the genealogy with the object of establishing connection with some of the ruling families of ancient India

⁴ These verses are the same as in the Kūṁyūr plates. Verses 11-21 occur also in the Mārēdapalle grant of Śrīranga II (*Epigraphia Indica*, Vol XI, pp 326 ff)

⁵ This is possibly identical with the village Āravēḍu in the Tādapatrī tālukā of the Anantapur district.

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vi b

vi i

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శ్రీనివాసా

the God of death¹) and conduct pleasing to righteous people (like that of Nirṛti pleasing to the *purya-janas*, demons), reputed as a broad-minded one (or Prachētas, i.e. Varuna), having acquired the art of making gifts (or 'of touching and wandering,' as the god of wind), being the lord of wealth (or Dhanapati, i.e. Kubēra), and distinguished by the quality of the Omniscient (or Sarvajña, i.e. Śiva)²

V 26 Who having sacrificed in the fire of (his) valour the fried grain (*lāja*) of (his) enemies' reputation, in accordance with the incantations of counsel, marries with pleasure the bride (of) Fame, who increases the pleasure of the good (or is brilliant with her marriage wrist-band), taking her through the seven steps (*sapta-pāda*) of the seven worlds and helping her to ascend the stone of the Mēru (mountain), and victoriously occupies the throne, receiving the blessings of holy Brahmins³

V 27 Desiring to achieve equality with whose fame of (making) perpetual charities the celestial trees are performing penance on the bank of the river of the heaven⁴ (i.e. the Ganges), having assumed the ochre robe (of their red) tendrils, and the plaited hair (of their) hanging roots

V 28 [This is the same as verse 24 in the Hampi inscription of Krishna-Rāya, except that श्रीमन्मोक्षपाद⁵ and श्रीमन्मोक्ष⁶ of the latter are replaced in our inscription by श्रीमन्मोक्षपाद and श्रीमन्मोक्ष⁷]

V 29 [This is the same as verso 34 of the Kūmyūr plates of Venkaṭa II and verso 35 of the Mārṇḍapallo grant of Ranga II⁸]

V 30 (Tho) destroyer of (his) enemies, a (very) celestial tree to supplicants, the chastizer of chiefs who take new titles (*hosa-birudara-gaṇḍa*), the excellent cavalier of kings (*rāya-rāhulā-miṇḍa*), happy in (his) honoured deeds (*mahita-charita-dhanya*), whose wealth of titles consists of *Manniyam-sāma*, etc., and who has destroyed (his) enemies

V. 31 The grandfather of the two (opposing) armies (*ubhaya-dala-pitāmaha*),⁹ one that is (ever) ready in giving protection to surrendering enemies and whose glory is praised by all people, in the words 'this is the crusher of the prestige of *Avahalu-Rāya*'⁷

V 32 Whose prosperity dances (in mirth), who, being the lord of title-bearing chiefs, possesses a powerful army and is surrounded by heroes expert in the conquest of the king of Utkala (i.e. Orissa), who is fierce (in battle), who chastizes the hosts of enemies with the strength of (his) arm, and who is possessed of lofty and respectable titles like *gandara-gūḥ* and *manya-puḥ*,⁸

¹ Yama, as the god of death, is known as Sama vartin, i.e. one who treats all beings alike.

² The idea seems to be based upon the saying

अष्टाभिः सुरेन्द्राणां सावाभिर्निर्मितो नृप ।

³ The reference is to a ceremony observed in Brahmanical marriages. In this the bride is led by the bridegroom by the hand round the sacrificial fire, treading seven steps, and finally her right big toe is placed by him upon a stone which is called Mēru. The poet here draws a comparison between the king's heroic career and glorious coronation on the one hand and the scene of a marriage performed according to Vedic rites, where *lāja hūma*, *sapta-pāda*, etc., are important ceremonies.

⁴ The Ganges is called *Tripatha gā* for the reason that she flows in the Heaven, on the earth, and in the nether regions.

⁵ *Epigraphia Indica*, Vol XI, p. 333.

⁶ The exact import of this title is not apparent. [Possibly it refers to the position of Vyāsa in relation to the Kauravas and Pāṇḍavas in the Mahābhārata war—F. W. T.] Elsewhere *pitāmaha* occurs in the title '*Āndhra-karita-pitāmaha*' (i.e. the Brahma or Creator of the Āndhra poetry), borne by the great poet Allasāni Peddani of Krishna dēva Rāya's court.

⁷ This expression must be taken to signify 'the lord of Avahalu'. Avahalu-Rāya is not known to be a proper name. Avahalu is perhaps the modern 'Aihole'.

⁸ These titles denote comparison with the proud breeding bull (*gūḥ*) and the tiger (*puḥ*), as in classical Sanskrit poetry, which compares heroes to the *vrishabha* (bull) and the *vyāghra* (tiger).

V 33 The charming lord of the town of Āravīdu,¹ shining with the goddess of heroism and assuming the position of the Boar in raising the earth of the feudatory chiefs (*dharanī-varāha*), and having shoulders as huge as the lord of serpents

V 34 Vēngi-Tribhuvanīmalla,² a (very) Arjuna in the art of (fighting on) the battle-field, the Sultan (*Suratrāna*) of Uṅgōla (i.e. Orugalla),³ who sees Hari (in his) heart, the best of kings famed as a (very) Rāmabhadra (i.e. Rāma) in the front of the battle, who possesses the title 'the lord of the illustrious chiefs of several classes,'

V 35 The foremost of those born in the Ātrēya *gōtra*, of great fame among kings and possessing a cavalry of horses bearing high titles (*atī-bīruda-turaga-dhātta*), who is high-minded and holds a position respected by the Āratta and the Magadha (kings),

V 36 Possessed of the righteous conduct of the Enemy of Śalya (i.e. Yundhishtira), the lord of Kalyānapura, an expert in (all) arts, the Chāhikka (i.e. Chālukya) emperor, glorious in (his) lofty crown of gems,

Vv 37-40 Who possesses the glory (conveyed by) the epithet 'ē-bīruda-rāya-rāhuta-vēśy-arka-bhujanga,'⁴ whose fame is rendered more magnificent by the proclamation of the title *Oḍḍiya-rāya-dāsā patta*,⁵ who is a lord comparable to the moon, who has surpassed even Him of the odd number of arrows⁶ (i.e. Manmatha, the God of Love) by his pleasing form, who is the chastizer of the kings that fail to keep their word (of allegiance), under whose protection the nine divisions of the earth feel happy, who is the glorious suzerain of kings (*rājādhirāja*), the illustrious Paramēśvara among kings (*rāja-paramēśvara*), is entitled the 'lord of the three kings (*mūru-rāyara-gaṇḍa*),'⁷ one whose great fame strides across (even) the Mēru (mountain), who turns away his face from the wives of others, who is a terror to hostile kings, one given to supporting the good, the destroyer of the tigers, viz. the wicked (*men*), (the monster-bird) *gaṇḍa-bīrunda* to the elephants, viz. (his) enemies, and the repository of the nectar of devotion to Hari,

Vv 41-42 Who is constantly praised with titles such as these by crowds of bards (*vaṇḍi*) that proclaim with clasped hands 'Be victorious,' 'Live (long),' and whose praise is loudly sung by the kings of Kāmb(h)ōja, Bhōja, Kālinga, Karahāta, etc., who have assumed the position of door-keepers to him,

V 43 The thus excellent and glorious Tirumala-Mahārāja (I), of good qualities, praised by the Brāhmanas, being seated on (his) throne, rules the kingdom extending from the Sētu (i.e. Rāmēśvaram) to the Sumēru, and from the hill of sunrise in the east to the (other) end of the western mountain (*in the west*), eclipsing in fame and righteousness even (kings like) Nṛiga, Nala, Nahusha and such others on earth, and drawing (unto himself) the minds of all (his subjects)

Vv 44-62 In the Śaka year, counted by Rāmas (3), planets (9), oceans (4) and moon (1)—(i.e. 1493)—in the (cyclic) year called Prajāpati, in the month known as Māgha, in the bright fortnight, on the great and auspicious tithi of Dvādāsī, in the presence of the glorious god Rāmachandra, the treasure-house of all prosperity, complying with the request of the illustrious Tirumala-Rāja, of matchless beauty and of reputed prowess, the grandson of

¹ The word *nāyāla* also means the chief pendant of a necklace

² This title appears elsewhere in earlier times. See Nos 254 and 507 of the Madras Epigraphical Collection for 1906

³ This is now called Warangal

⁴ The sole paramour of the prostitutes of kings, the cavaliers of any (sort of) title

⁵ Causing (his enemy) the Oddiya (i.e. Odhra) king to fly in all directions. In the next attribute [*gaṇḍa* may also mean 'the cheek'—H. K. S.]

⁶ *Kāṇḍa* in the sense of 'an arrow' is found in the *Nānārtha ratnamālā*, see Kittel's *Kaṇḍa English Dictionary*

⁷ The three kings, so far as the South is concerned, are generally supposed to be the Chēra, Chōla and Pāndya. The Asva pati, Nara pati and the Gaja-pati kings may also be meant

king Kōṇa, of the Matla (race), the son of the great king Yellama, respected by (his) younger brothers, (*viz*) princes Varada, China-Timma and Ananta, the moon in the nectar ocean of the Solar race, of pure birth, of the glorious Kāśyapa *gōtra*, an ocean of praiseworthy qualities, who scorches hostile Kinga with the fire of his valour, and fills all directions (*of the earth*) with the camphor, *viz* volumes of (his) pure fame, the foremost of the Chōla family and the prosperous abode of unrestrained charities—the great (king) Tirumala-Mahārāja of powerful arm, (highly) esteemed of wise kings, being surrounded by pious and loving priests (*purohita*) and attendants and by various wise men who follow the ways laid down in the *Vēdas* (*Śruti*) and are highly educated, gave, with pleasure, with libations of gold and water, as a *saiva-mānya* to Brāhmanas of several *sākhās*, names, *gōtras* and *sūtras*, the rich village named Penugulūru with the two (villages called) Yalammapādu-Chennapalli and Kondūru-Chennapalli, beautiful with gardens, bearing the happy second name of the prosperous Ellama-rājendra-samudra, supplemented by the *khandā-kshētra* obtained from the village of Kottari, and situated in Pottapī-nādu, (a sub-division) of the prosperous Siddhavarasīmā, lying on the eastern side of the great Bāhu river, to the south-east of Pottapī, the ornament of villages, to the south of this (*i.e.* the neighbouring) Riri-sarōvara (tank), to the south-west of the great village Śrīvara, to the west of the village named Kondūru, to the north-west of the village Indalū, to the north of the village called Sinkāmāla, and to the north-east of the village Tirumalarāja-pēta, with its boundaries on all the four sides (marked out), with its resources (*udhi*), hidden treasures (*nikshēpa*), stone, realised (*śulha*) and realisable (*sādhyā*) (income), water, together with *akṣhiṇi*, *āyāmi*, and trees, to be enjoyed in community (by all the donee Brahmanas), with (its) descent-wells, draw-wells, tanks, marshes and gardens, enjoyable successively by sons, grandsons and so on, as long as the moon and the stars remain, (and) (if necessary) to be disposed of in charity, mortgage (*ādhamana*), sale, or transfer (*vimaya*)

Vv 63 & 64 The (names of the) Brahmanas of the several *sākhās*, names, *gōtras* and *sūtras*, who are well-versed in (all) the sciences (*sāstras*) and have mastered the Vēdānta, that own shares (*vrittis*) in the excellent village of Penulūru (*i.e.* Penugulūru), which consists of one hundred and twenty-eight shares (*vrittis*) and is otherwise called the prosperous Ellama-rājendra-samudra, are thus enumerated in the order (in which they were) given by Timma-Rāja —

[Vv 65-176 register the names of the recipients as given on pp 258 to 263]

Ll 271-278 (These) are the boundaries in the (several) quarters of this village Yellama-rāja-samudra — In the east, a banyan tree and a draw-well (situated) on the western side of (the river) Kuñjara-nadī, on the south-east, Chennā-Reddī-vanam (*i.e.* the garden of Chennā-Reddī), on the south, the tank with the pipal tree (*Āśvattha-tatāra*), on the south-west, the tank, Apaviraya-tatāra, on the west, the temple of Rāmalinga, on the north-west, the *Śamī* tree, on the north, the Tātuparti-pond, and on the north-east, the Punnāga (*Rottleria tinctoria*) and the lotus ponds

Vv 177-178 This is the edict of the great and illustrious Tirumala-Rāja, distinguished for (his) prudence, the gifts from whose hands excelled (even those) of the tree of Indra (*i.e.* the celestial tree), and who was a (very) fountain of (good) qualities Under the orders of king Tirumala Rāja, Kavi-sāsana Svayambhū, the son of Sabhāpati, composed beautifully the verses of (this) copper (-plate) edict

V 179 By the order of the glorious Tirumala-Mahārāja the illustrious Ganapaya-achārya, the son of Virana, engraved (this) copper (-plate) edict

Vv 180-184 The usual admonitory verses

L 291 Prosperity

L 292 Śrī-Virāpāksha¹

¹ Evidently the sign manual of the king in Telugu-Kannada letters

List of the Donees mentioned in the Inscription.

Line ¹	Name	Father's Name	Family or Village Name	Śākha	Gōtra	Vṛtti	REMARKS
133	Chitṭi Bhatṭa	Tripurari Bhatṭa .	Pudutalarāru	Yajus	Kausika	3†	
134	Ramakrishna	Malla-Bhatṭa	Vēdārtha .	Do .	Kāśyapa	2	Performed a <i>chayana</i>
135	Basava . . .	Yalla Bhatṭa	Villūri	Do .	Kaundinya	1†	An <i>adhīśāin</i> and a <i>vidvān</i>
137	Tanna (i.e. Tammana) .	Krishnārya	Uppuladaḍaya	Do	Śrīvatsa	2	A <i>vāḍapāḍyin</i>
138	Kallam Bhatṭa .	Gaura Avadhānin	Mandagera	Do .	Bhāradvāja	1	
140	Upēndra Sarasvatī	Yajñēsa Yajvan	Shaddarsama	Do .	Do	1	
141	Śūbhādrī	Lakshmana . . .	Kallo .	Do .	Kausika	1†	
143	Venkata Bhatṭa	Somēndra . . .	Peruvah	Do	Kāśyapa .	1†	
144	Trumala .	Kondu Bhatṭa[¹]a . . .	Nivriti	Do	Bhāradvāja	1	A <i>śrautīn</i>
146	Tātaya .	Bharavārya . . .	Do .	Do	Do	1†	
147	Sarvā Bhatṭa .	Pēcha-Avadhānin .	Rekulakunta .	Bahvricha	Kausika	†	
148	Kondu Bhatṭa .	Narayanārya . . .	Jōya .	Yajus	Bhāradvāja	1	<i>Jōya</i> = Skt <i>Jyautika</i> - <i>ka</i> , one learned in astrology
150	Sarva Bhatṭa .	Kesavārya . . .	Mārūpalli .	Do .	Śrīvatsa	1	
151	Prava Bhatṭa (i.e. Basava-Bhatṭa)	Dati Bhatṭa . . .	Do .	Do .	Do	1	
152	Kondu Bhatṭārya	Nṛsimhārya . . .	Rōvanūri .	Do .	Harita	1	
153	Kamā Bhatṭa . . .	Lakshmīpati . . .	Mandagera	Do .	Bhāradvāja .	2	
155	Annam Bhatṭa . . .	Bhīmā Bhatṭa . . .	Sūtra .	Do .	Śrīvatsa .	†	

¹ [The references are to the line of the text containing the beginning of the verse in which the names occur (see the Plate) The verses not being reproduced in the text, pp 247-253 above, a citation of their numbers would have been less convenient - F W T.]

	Chennu Bhatta	Timmā Bhatta	Vishnuśāstri	Bahvrīcha	Kāśyapa	
156	Chennu Bhatta	Timmā Bhatta			Kāśyapa	1
157	Sōmā Bhatta	Aubhāḍa	Avadhana	Yajus	Gārgya	1
158	Viśvanātha Bhatta	Nisambhārya	Mīḍipalli	Do	Kaundinya	1
159	Śālaḍṛi	Peddi Bhatta	Koraṭamaddi	Do	Do	1
160	Demalārya (e malārya)	Dīvarē Bhatta	Cheppalli	Do	Harita	1
161	Appalē Bhatta	Timmā Bhatta	Kāpya	Do	Kaundinya	1
162	Antaricūli	Sarva Yajvan	Kōvūri	Do	Srīvatsa	1
163	Nārāyaṇa	Namban	Alūri	Do	Kāśyapa	1
164	Kondu Bhatta	Gangādhara	Yirruṇi [or Ayan — H K S]	Do	Harita	1
165	Krishnaya	Nāgārya	Mūla	Do	Gautama	1
166	Basavū Bhatta	Mūli Bhatta	Mānava	Do	Srīvatsa	1
167	Kamata	Bharava		Do	Bhāradvāja	2½
168	Rep[ū]	Do		Do	Do	1½
169	Timmārya	Timmaya	Raṅgasamudra	Do	Do	1
170	Luṅgam Bhatta	Rekam Bhatta	Nettila		Harita	1
171	Padmanābhārya	Timmaya	Jalipalli	Yajus	Kāśyapa	1
172	Gangādhara	Do	Andurupādi	Do	Andina (e Kaundinya?)	1
173	Basava Adhvānu	Basava	Pāngulūri	Bahvrīcha	Kūmalāyana Viśvāmitra	1
174	Sūraya	Bhāskara	Vorampāti	Yajus	Kāśyapa	1
175	Tippa Avadhānu	Kāmārya	Pālavūti	Bahvrīcha	Do	1
176	Rāmanab[ā]ndrānu	Dēvarājārya	Cheḍāri	Yajus	Kaśika	1
177	Chennu Bhatta	Timmā-Bhattārya	Hōtūri	Do	Vādūla	1
178	Raghunāthārya	Timmārya	Kōḍugontti	Do	Gautama	1

A. Kāśidra (e e a
great poet)

A. yajvan

A. vādūla

List of the Donees mentioned in the Inscription—*cont'd*

Line	Name	Father's Name	Family or Village Name	Śākṣā	Gōtra.	Plots	REMARKS
184	Bhānu Bhatta	Ananta	Kosangi	Bahvricha	Kapī	1	A <i>sestantia</i> .
185	Purushōttama	Timnaja	Sedimba	Do	Viśvāmītra	1	
186	Bhānu Bhatta	Janārdana	Lakshimpuram	Yajus	Harita	1	
187	Narasaya	Chātanūrya	Vānivāla	Bahvricha	Manu Bhārgava	1	
188	Narasim Bhatta	Basuvā Bhatta	Poddalūri	Do	Bhāradvāja	3	<i>Pragalbha</i>
189	Dēchaya	Brahma Jōya	Ponugo[n]da	Do	Vāsishtha	1½	
190	Lingam Bhatta	Gōvinda	Pulivudala	Do	Mandgalaya	2	
191	Kājappa	Do	Do	Do	Do	1	
192	Chittayāya	Do	Do	Do	Do	½	
193	Viśasha	Mādhava Bhatta	Varakūri [or Chira kūr]	Yajus	Śrīvatsa	1	
195	Nṛsimhaya	Yallam Bhatta	Tummalā	Do	Ātrēya	1	
196	Venkata Bhatta	Timma	Kōnūri	Bahvricha	Kāmakāyana Viśvāmītra	1	
198	Peḍḍi Bhatta	Chandlu Bhatta	Māreṇṇalli	Yajus	Śrīvatsa	1½	
199	Raghupati	Lingam Bhatta	Mudigonda	Do	Do	1	
200	Venkatāya	Yarra-Bhatta	Jakkariya	Do	Bhāradvāja	1	
201	Adonna	Haryappāra		Do	Kaundinya	1	
202	Yallam Bhatta	Amala Bhatta	Vēdānta	Do	Śrīvatsa	1	
203	Basava Bhatta	Lingāya	Yinkulli	Bahvricha	Bhāradvāja	1½	
205	Konda Bhatta	Mallu Bhatta	Mānuva	Yajus	Śrīvatsa	½	
206	Yammā-Bhatta	Do.	Do	Do	Do	½	

207	Nāgā Bhatta	.	.	.	Chirapalli	.	Yajus	.	Kaundinya	.	‡
208	Mntāri	.	.	.	Mahāvōdi	.	Do	.	Gautama	.	1
209	Tammā-Bhatta	.	.	.	Jallipalli	.	Do.	.	Kaśyapa	.	1
210	Kṛṣṇa	.	.	.	Andam	.	Do.	.	Kauśika	.	1‡
212	Aubhala	.	.	.	Mulavāti	.	Do	.	Kaundinya	.	1‡
213	Tinma	.	.	.	.	.	Do.	.	Do	.	1‡
214	Sarvaya	.	.	.	Bedadūri	.	Do	.	Do	.	1‡
216	Peddaya	.	.	.	.	.	Do	.	.	.	2‡
217	Tammā-Bhatta	.	.	.	Sōma	.	Do.	.	Kaundinya	.	1‡
218	Imunaya	.	.	.	Jagannātha	.	Do	.	Mandagalya	.	2‡
220	Appil-Bhatta	.	.	.	Pūchika	.	Do.	.	Kauśika	.	2
221	Bhakrava	.	.	.	.	.	Do	.	Bhāradvāja	.	1
222	Chouma Amātya	.	.	.	Siddha aṭi	.	Bahvricha	.	Mandagalya	.	1
224	Timmārya	.	.	.	Varikonda	.	Do.	.	Vishnupardhana	.	1
225	Chinnaya	.	.	.	Dodda	.	Yajus	.	Kaundinya	.	2‡
226	Rāma	.	.	.	Varra	.	Bahvricha	.	Kauśika	.	1‡
227	Māsa-Avadhānu	.	.	.	Kannam Bhatta (son of Parvata Jōya)	.	Yajus	.	Harita	.	1
228	Tiunmaya	.	.	.	Kōdā Vayjhalu (1 e Kondū-Vayjhalu).	.	Do	.	Bhāradvāja	.	‡
229	Pāpā Bhatta	.	.	.	Lakshmana	.	Rich	.	Do	.	1
231	Venkata	.	.	.	Mallayārya	.	Yajus	.	Paśāra	.	1
232	Kūṭṭaya	.	.	.	Tālvapāka	.	Rich	.	Bhāradvāja	.	2

‡ Perhaps same as Doddā in No 219 below.

List of the Donors mentioned in the Inscription—*concl'd*

Lino	Name	Father's Name	Family or Village Name	Sākṣā	Gōtra	Prithi	Remarks.
233	Iaru Bhatta	Sadāsiva	Yanabandra	Bahvricha	Kausika	1	
234	Venkatārya	Kumāra Bhaṭṭar āchārya	Sumkaśala	Yajus	Harita	2	
235	Preṇḍagaya	Varadārya	Bhāgavata	Do	Lohita	1½	
236	Janardana	Timma	Vemula	Do	Harita	1½	
237	Vahnija	Lakshmana	Nagarapāti	Bahvricha	Kausika	1½	
238	Krishnaya	Tippārya	Nemajjadanna	Do	Agastya	1½	
239	Timmaya	Sirgaya	Machcharla	Yajus	Harita	1	
241	Sarvajārya	"	Bollama Rāja	Do	Śrīvāsa	1	
242	Gōpaya	Rāmā Bhaṭṭa	Tāgūti	Do	Bhāradvāja	1	
243	Yallaya	Bhaskarārya	Tippasamudram	Bahvricha	Do	1	
244	Mallaya	Timmārya	Vaddipāṭi	Śukla-Yajus	Kaṇḍinya	1	
245	Appaya	hokkaya	Chāṭṭūri	Yajus	Kausika	1	
247	Rāmachandra	Gōpā Bhaṭṭa	Manchigattūti	Do	Kāśyapa	1	
248	Chenna Bhaṭṭa	Yalla[ya]	Uddhya	Do	Bhāradvāja	1	
249	Abōbala	Gōpāla Bhaṭṭārya	Doḍū	Do	Kaṇḍinya	2	
250	Timmaya	Mōrya [Nāṅgaya sic Nāṅgaya]	Rachakonda	Do	Gargya	1	
251	Venkaṭa	Chinnayārya	Gangu	Do	Kausika	1	
253	Bālappa	Kāmaya Amātya	Vattalāri	Bahvricha	"	1½	
254	Yalla	Lakshunaya	Teddu	"	"	1½	
255	Appana	"	Paritān (Paritān P)	"	.....	1	

256	Kachehu Bhatta	.	.	.	..	Vāraṇasī	.	Yajus	.	.	1
256	Kṛishnārya	.	.	.		Kavi	.	Do	.	...	1
257	Nāgaya	.	.	.	Añjanārya	Kolaviti	.	Do	.	Kausika	1
258	Timmaya	.	.	.	Gopayārya	Kumpati	.	Yajus	.	Pausanya	1
259	Nūgaya	.	.	.	Gōpa [A]mitya, son of Anaya	Yinavūti	.	Do	.	.	1
261	Annaya	.	.	.		Vina	.	Do	.	.	1
261	Timmaya	.	.	.		Mākarātta	.	Do	.	.	1
263	Saraya	.	.	.	Mallana-Bhatta	[A]ku	.	Yajus	.	Harita	1
264	Kṛishna Bhatta	.	.	.	Putti Bhatta	Rāva	.	Bahvricha	.	Vasishtha	1
266	Singam Bha[ita]	.	.	.	Pōlu Bhatta	Kōvuri	.	Yajus	.	Śivata	1
267	Vengaya	.	.	.		Kāmanūri	.	Do	.	.	1
268	Appaji	.	.	.	Ananta	Kodaguti	.	Bahvricha	.	Harita	1
270	Kondu Bhatta	.	.	.	Mallu Bhatta	Bānala	.	Yajus	.	Śivata	1
271	Nārāyana	.	.	.	Dēvēndra	Śiraguppa	.	Do	.	Harita	1
272	Vajdaya	.	.	.		.	.	Do	.	.	1
273	Rich and Yajus (Vēda)	.	.	.		.	.	Do	.	...	2
273	Vishnu and Hara (Gods)	.	.	.		.	.	Do	.	...	2

No 19—TWO KADAMBA GRANTS FROM SIRSI

By V S SUTTHANKAR, PH D, POONA.

The copper-plates bearing the subjoined inscriptions, which are now edited for the first time, belong to Mr Subbaya Nagappa Hegde of Ajjibal in the Sirsi Taluka of the North Kanara District. They have been in the possession of Mr Hegde's family for a very long time, so long, in fact, that nothing is now known as to when and under what circumstances the plates came into the possession of the family. I obtained them on loan through the good offices of Mr Shankarrao Karnad, High Court Pleader, Bombay, who, at my request, kindly induced his colleague Mr V G Hegde, B A, LL B, Sirsi (a son-in-law of the owner), to send the plates to me for inspection and to allow me to take impressions from them. I am thus editing the grants from the original plates, which were on loan with me for about six months during 1918, and from a set of inked impressions prepared from them in the office of the Superintendent, Archaeological Survey, Western Circle. The annexed facsimiles were subsequently prepared under the supervision of the Government Epigraphist from the impressions supplied by me. The transcript given below has been carefully compared (in manuscript) with the originals before the latter were returned to the owner. My sincere thanks are due to Messrs Karnad and Hegde for this opportunity of offering here a description of these interesting records of the reigns of the Kadamba kings Ravivarman and Krishnavarman of Vajjayanti (Banavāsi). Their chief claim to our attention lies in the regnal years in which they are dated. The grant of Ravivarman was made (if my reading of the date is correct) in the thirty-fifth year of his reign, and that of Krishnavarman in the nineteenth year.

A—PLATES OF RAVIVARMAN · THE [3]5TH YEAR.

These are three copper-plates, the first and last of which are inscribed on one side only, and each of which measures roughly 5½" long by 3" broad. They are quite smooth, their edges being neither fashioned thicker nor raised as rims. Although the plates are fairly thin, the engraving, not being very deep, does not show through on the reverse sides. The letters show evident traces of the working of the engraver's tool. The entire inscribed surface of the first plate is more or less corroded, but only at a few places has the engraving thereby been so far affected as to have become quite illegible. The second plate is, in a sense, in a worse condition, as three of its edges are eaten away, and with them the greater part of l 6, about a third of l 17, and some syllables in ll 11 and 16 are completely lost. The third plate is fortunately quite untouched, and the engraving on it is in an almost perfect state of preservation. The most deplorable part of the havoc wrought on these plates by the destructive agency is that in line 11 some of the letters comprising the words expressing the date are damaged in such a manner that the reading of the date (which is by far the most important element of the record) has to be based on a conjectural restoration from which the element of uncertainty cannot entirely be eliminated. Of no great consequence is, on the other hand, the damage to line 6, for from the preserved fragments of letters we may, I think, safely conclude that the line contained nothing more than a eulogistic phrase or two, which, even if restored, would have added nothing of importance to our stock of knowledge concerning the history of the Kadambas. The plates are pierced by a circular hole so as to receive the ring and seal which are attached. The weight, including the ring and seal, is 38½ tolas. The ends of the ring are securely soldered on to the back of the seal. About an eighth of an inch of the edge of the latter is raised, so as to form a rim, the recessed space, which is oblong in shape, is devoid of legend or emblematic design.

The characters, which show great uniformity throughout, belong to the southern variety, and have close affinities with those of other grants of the Kadamba kings, especially with the

Halsi¹ plates of the Kadamba Ravivarman, published by the late Dr Fleet. The letters *t* and *n*, alike whether used singly or in conjunction with other consonants, are devoid of loops nevertheless they are clearly distinguishable from each other. For in *n* the right limb of the letter is regularly drawn in continuation of the slanting (or vertical) stroke, whereas in *t* the upright stroke is much shorter and distinct from the lower part of the letter, which forms a horse-shoe (sometimes with unequal arms), and to which the short vertical stroke is attached at the top. It may be added that owing to this characteristic even the upper half of the letter *t* is sharply distinguished from the corresponding portion of *v*, in which the vertical stroke is regularly drawn in continuation of the right limb (as in *n*), a fact whose importance will be apparent when we shall turn our attention to the subject of the reading of the date of the record. The difference between the forms of *t* and *v* may be studied in the following examples: *Hārītī*² and *pratikrīti*³ in line 3, *pati-pratīmaḥ* l 7, *tithau* l 12, *raṁshatī* l 19, *bhavatī* l 20, and *vinaya*⁴ l 1, *vipula*⁵ l 8, and *vinaya*⁶ and *visāda* l 9. In ll 7 and 10 occurs an initial 'a', in ll 10, 12 ā, in l 20 u, in l 19 final k, in l 14 final t, and in ll 17, 21 final m. For final consonants, as is usual in these records, the full forms are used in reduced size, written on a slightly lower level than the rest of the letters of the line. The medial vowel in *nā* is written by bending back the last downward stroke in an upward direction, e.g. in lines 2, 3, etc. — The language of the inscription is Sanskrit, and, with the exception of the imprecatory and admonitory verses at the end (ll 20-23), the text is in prose. The document, it may be added, begins and ends somewhat abruptly. The grant proper is couched in very terse language. The preamble does not mention any of Ravivarman's ancestors, and the epithets coupled with the name of Ravivarman himself, which are of the stereotyped form, are, relatively speaking, few in number. They contain no new historical information regarding the royal donor. In its brevity the record resembles closely the Nilambūr³ plates of the Kadamba king of the same name. — The orthography does not call for any particular remarks.

The inscription is one of the *Dharma-Mahārāja* Ravivarman of the Kadamba family. We have already the Halsi and Nilambūr plates of a Kadamba Ravivarman. The highest regnal year recorded in these grants is the eleventh. The present grant records (ll 10-19) that on the fifth tithi of the bright half of the month of Kārttika in a specified regnal year (the reading of which is uncertain and will be discussed later on) Ravivarman granted to the Mahādēvī temple of his beloved physician, the *dēs-āmātya* Nilākantha,³ four *nivātanās* of land in the village of Sārē (or Sāra), of which further specifications will be found in the appended translation. In this portion of the record (ll 16, 17) there is a *lacuna*, in which some further details of the donation are lost.

The genealogy of Ravivarman is not given. But, as the writing of the present record does not differ in any essential points from that of the Halsi and Nilambūr grants of the Kadamba king of the same name, we may on palæographic grounds tentatively identify him with Ravivarman, the son of Mrigēśavarman and grandson of Śāntivarman.

The reading of the regnal year is, as stated above, uncertain. The year is expressed in words only (as in all the records of this dynasty that have come under my notice), which I read as *pañcha-[-trīṁśat-]tamē*, 'in the thirty-fifth'. The compound indubitably contains the element *pañcha*, which is clear, and another word, expressing a multiple of ten, which is obliterated. The second syllable of this partly defaced word contains again unquestionably a ś. The choice, therefore, lies between *-vīmśē* and *-vīmśatitāmē*, or *-trīṁśē* and *-trīṁśattāmē*. As, moreover, the sign of ē does not appear to have been added to ś, the intended *akṣhara* must be taken to be śa. This circumstance further reduces the possible alternatives at our disposal to *-vīmśatitāmē*.

¹ *Ind. Ant.*, Vol. VI, pp. 25 ff.

² Above, Vol. VIII, p. 147, and Plate.

³ See below, p. 268, foot note 10.

and *-trimsattamē*. Further, the remnant of the *akshara* after *sa* appears most to resemble a deformed *t*, very faint, indeed, but still distinguishable on the plate, a conclusion which is in harmony with the above supposition that the longer form of the ordinal (*vimsatitama* or *trimsattama*) has been used here, and not the shorter (*vimsa*, *trimsa*). Let us now turn our attention to the syllable preceding *sa*. The preserved portion appears to consist of the medial *r* and a short vertical stroke added at the top of a mutilated horse-shoe. Therefore, from what I have said above regarding the shapes of *r* and *t*, it follows that this defaced *akshara* can only represent a *vr* and not *tr*. This result also fits in with our former observation that the third missing syllable is a deformed *ta* (and not *ti*), for an initial *t* requires the restoration *-trimsattamē* (containing *ta* in the third syllable), while an initial *v* would necessitate the reconstruction, *-vimsatitamē* (with *ti* in the third syllable). I have, therefore, for my part, no hesitation in reading the preserved portion of the first damaged *akshara* as *tr*, and supplementing the lost subscript *r* under it. The second syllable is, as already remarked, *sa* beyond doubt. Then I read *t[ti]a*, after which there is just sufficient space for the inclusion of *mē*, which syllable, however, is completely obliterated. The complete restored regnal year would, therefore, be *pañcha-trimsattamē*,¹ 'in the thirty-fifth year'. It may be added that, if the reading proposed by me is not accepted, the only possible alternative is *pañcha-vimsatitamē*, which in my opinion is extremely doubtful.

The village *Sārē* (or *Sāra*), which is the object of the grant and which is mentioned without any specification of its whereabouts, remains unidentified.

TEXT²

[Metre of two verses in 11 20-23 *Śloka* (*Anuṣṭubh*)]

First Plate

- 1 स्वस्ति ॥ श्रीविजयवैजयन्त्या स्वामिमहासेन-
- 2 मातृगणानुधाता(ना?)भिषिक्ताना (॥) मानव्यस[गोत्रा]-
- 3 णा हारितीपुत्राणां प्रतिकृतिस्त्रा[ध्या]-
- 4 यचर्चापराणाम³ कदम्बानां श्रीरवि[वर्त्म]⁴-
- 5 धर्ममहाराजः प्रतापप्रणतस[कल] .⁵

Second Plate, First Side

- 6⁶ [अशस्त्रविज्ञानादिदत्त]
- 7 कदम्बमहासेनापतिप्रतिमः⁷ अनेकजन्मा[न्त]-
- 8 रीपार्जितविपुलपुण्यसपादितशरीर[:]⁸

¹ [The form *trimsattamē* occurs in a Telugu record from Drākshūrāma No 349 of the Epigraphical Collection (Madras) for the year 1893 — H K S.]

² From the original plates and a set of impressions

³ Read म्

⁴ The bracketed letters are conjecturally added, at this point the plate is worn almost to the depth to which the letters were incised

⁵ The last two or three syllables of line 5 have worn away and become completely illegible

⁶ The upper edge of this side of the middle plate is eaten away, and, with it, the upper portions of the letters in 1 6 are either effaced or completely lost. It is needless to add that the vowel signs are almost all completely obliterated, and, in the reading given above, only conjecturally supplied

⁷ Here, and in other places below, the rules of *sandhi* have not been observed

⁸ The sign of the *visarga* is defaced

- 9 नयविनयविशारदः ¹परमधार्मिकात्यन्त-
 10 पितृभक्तः ²अनयानुपूर्व्या आत्मायुरै[श्व-]
 11 र्यप्रवर्द्धमानकरे सवत्सरे पञ्च³[त्रिंशत्तमे]

Second Plate, Second Side

- 12 क[रि]क्तिकमासशुक्लपक्षे पञ्चम्यां त्रिंशौ आत्मनः⁴
 13 प्रियवैद्यस्य नीलकण्ठस्य देशामात्यस्य सहा-
 14 [दे]वायतनाय ⁵सारग्रामे दासतडाकस्य[रि*]धस्तात्
 15 ववारेतडाकस्योपरि ⁶वदुपुको[पि]नेत्रे
 16 . . . नेन निवर्तनचतुष्टयन्दत्तवान्तस्य द्विभाग
 17 योषण[रि]त्यम् देवायतन[रि*]प[र्यन्त]

Third Plate

- 18 काश्यपसगोत्रभरद्वाजसगोत्रार्थस्वामिपाशु-
 19 पताख्याशास्त्र¹⁰ [रि*] योभिरक्षति तत्पुण्यफलभाक्
 20 भवति [रि*] उक्तञ्च [रि*] स्वदत्ता परदत्ता वा यो हरेत वसु-
 21 न्वराम् [रि*] षष्टि वर्षसहस्राणि नरके पच्यते ¹¹त स[रि*]
 22 बहुभिर्बुधैः भुक्ता राजभिस्सगरादिभिः [रि*]
 23 यस्य यस्य यदा भूमिः तस्य तस्य तदा फलमिति [रि*]

¹ Read धार्मिका°

² I can make no sense out of the syllables अनयानुपूर्व्या Read अन[पा*]या° ? See below, p 268 n 7

³ The lower portion of all the remaining letters of this line are more or less defaced. Of the bracketed syllables, the preserved portion of the first, I am fully persuaded, can be nothing but *ti* (see above, pp 265 6), the next syllable, *sa*, is quite distinct and unmistakable, both on the plate and in the impression, furthermore, I believe, it is possible to discern on the plate very faint, but unmistakable traces of a diminutive *t* (which must be a part of a ligature) and somewhat uncertain traces of *m*. I have, therefore, no hesitation in supplying the missing subscript *r* below the *ti*, and I may say that I look upon the reading *trimsa* as more or less certain. For the bracketed *ita* compare the form of this ligature in =*dattavān*= in l 16 below.

⁴ The subscript *ra* is rather faint, and appears to have left no trace on the impression paper

⁵ Read खट°

⁶ Or सारै ग्रामे

⁷ The final *t* (for which the full sign is used), written below the line, is faint, but it can be made out on the original plate quite unmistakably

⁸ Or वदु° ?

⁹ The sign of the medial *i* in the bracketed syllable appears to have been crowded out of its natural position (which is a little more to the left, over the hollow of *pa*) by the subscript *ya* of the ligature immediately over the syllable in question. [Possibly the reading is वदुपुङ्गुलि — H K S.]

¹⁰ A short space is left between च्च and यो

¹¹ Read व

TRANSLATION.

(Line 1) Hail! At (the city of) victory, the glorious Vajrayanti, the *Dharma-Mahārāja*,¹—(of the family) of the Kadambas, anointed after meditating on Svāmī-Mahāsēna and the assemblage of the Mothers, belonging to the Mānavya *gōtra*; descendants of Hāriti—studying the requital (of good and evil) as their sacred text,²—the glorious Ravivarman before whose prowess (are) prostrate all³ similar to the great leader of the armies of Kadamba,⁴ (the excellence of⁵) whose body had been produced by great religious merit acquired in numerous births, well-versed in (rules of) statesmanship and decorum, highly righteous and deeply devoted to his father, on the fifth tithi of the bright half of the month of Kārttika in the [thirty]-fifth⁶ year, in uninterrupted succession,⁷ augmenting his life and sovereignty, has given⁸ four *nivarttanas* (of land) in the plough-land called Bamdupukro[pi] (or Bamda⁹) below Dāsa-tadāka (and) above Bāmbārē tadāka,⁹ (situated) in the village of Sārē (or Sāra), to the temple of Mahādēva (Śīva) of his beloved physician named Nilakantha, the *dēś-āmātya*¹⁰; two parts of it (are given) for maintenance up to the temple to Ārya-svāmin and Pāśupata belonging to the Kāśyapa *gōtra* and the Bharadvāja *gōtra* (respectively)

(Line 19) He who protects it will have a share in the merit accruing from it

(Line 20) It has also been said —

[Here follow two of the customary admonitory verses]

B—PLATES OF KRISHNAVARMAN II THE 10TH YEAR

These plates, which are in a much better state of preservation than the foregoing, are also three in number. They measure roughly 6½" long by 2½" broad. They are quite smooth, their edges being neither fashioned thicker nor raised into rims. The plates are thin, but the engraving being shallow, though otherwise quite good, the letters do not show through on the reverse sides at all. The letters show the characteristic marks of the working

¹ Here used as a title. Its literal meaning is the *Mahārāja* who is devoted to the performance of duty (*dharma*).

² I have adopted Kielhorn's rendering of the difficult phrase *pratīkrīti*^o, and I may refer the reader to his note on the subject, *Ep Ind*, Vol VI, p 15, note 3.

³ The rest of the sentence is lost.

⁴ Compare the epithet *Kadamba sēnānī bṛhaṭ-ancaya vy[ō]ma chandramāh* ('the full moon in the firmament of the great lineage of the Kadamba leader of armies'), applied to Kākusthavarman in the Tālagunda pillar inscription of Kākusthavarman, ed Kielhorn, *Ep Ind*, Vol VIII, p 31.

⁵ I suppose we have to supplement here some such words as there.

⁶ See above, p 267, note 3.

⁷ I propose to amend the text and read *ana[pā*]y=ānupūrvyā*. The uninterrupted succession refers naturally to the King's regnal years. I have not come across the phrase elsewhere, but the emendation gives, in my opinion, quite a satisfactory sense.

⁸ There is a lacuna in the text here.

⁹ The expressions *adhasṭāt* and *upari* may have been used with reference to the level of the field under description.

¹⁰ *Dēś-āmātya* literally means 'the minister of the country (or province)', but it may have a more specific meaning here. Cf with this expression the modern surnames *Deshmukh*, *Deshpande*, which are undoubtedly derived from original titles of functionaries. Or should we take Nilakantha as the name of a country?

of the engraver's tool. The grant is engraved on the inner sides of the first and last plates, and on both sides of the middle one. The plates are pierced by a circular hole in order to receive the ring and seal, which are attached. The ends of the ring are, as in the case of the plates of Ravivarman, soldered on to the back of a seal, which, in this instance, is oval in shape and bears a device. The seal has a raised rim, and inside this there is shown in low relief the figure of a quadruped (perhaps a horse) facing left. The weight of the plates, including the ring and seal, is 52 tolas. Each engraved side contains four lines of writing, there are thus sixteen lines in all. Excepting isolated letters which are worn away and now become partly illegible, the record is in a perfect state of preservation, and can be deciphered without any uncertainty.

The characters belong to the southern variety, and have close affinities with those of other grants of the Kadamba kings. They differ palpably from the characters of the grant of Ravivarman described above and appear to belong to a later palæographic epoch. The vowel *ā* in *nā* is written by bending back the last downward stroke in an upward direction, e.g. in ll 2, 3, etc. One notices the tendency of the vertical lines to slope, a feature which later develops into the spiral formation of Hala-Kannada letters. Noteworthy is also the doubling of the left limb of *g* (ll 1, 2, 6, 8, etc.) and *ś* (ll 4, 7, etc.). This record contains the earliest specimen hitherto known, in a southern alphabet, of the initial *ṛ* (l 8). Initial *a* occurs in l 5, initial *ā* in ll 4, 6, initial *u* in ll 11, 13, initial *ē* in l 7, the sign of final *t* in l 7, and final *n* in l 11. One ligature, with the word containing it, has remained undeciphered in l 10, I have never come across the sign anywhere before and can suggest no reading for it.—The language of the inscription is Sanskrit, and, with the exception of the imprecatory and admonitory stanzas at the end, the text is in prose. The main part of the text (ll 1-11) forms a single sentence and states, like the foregoing grant of Ravivarman, without much circumlocution the object of the record. The attributes qualifying the donor are of the stereotyped form. In its brevity this record resembles the grant of Ravivarman described above.

The inscription is one of the *Dharma-Mahārāja* Krishnavarman of the Kadamba family. The hitherto known records of the Kadamba dynasty have revealed the existence of two Krishnavarmans in the family. And, as the present record neither gives the genealogy of this king nor mentions any circumstance which would help to establish his identity, it is difficult to affirm with certainty whether he is to be identified with either the one or the other Krishnavarman already known, or whether he is a new king altogether, but on palæographic considerations this king may tentatively be identified with the second Kadamba king of that name, whose Bannahalli (now Halebid) grant,¹ dated in the seventh year of his reign, has already been published. The grant proper records (ll 6-11) that on the full moon day in the month of Kārttika, in the nineteenth year of his reign, Krishnavarman granted Kamakapalli in the Girigada village (*grāma*) of the Karvannāda district (*viśaya*) to a Brāhmana of the Vārāhi *gōtra*, named Sōma-svāmin, who was a student of the Ṛig-vēda, and a performer of the Sōma sacrifice, making the village free from all taxes and dues.

To the proposed identification of the Krishnavarman of our record with the Krishnavarman of the Bannahalli grant it may be objected that the title *Dharma-Mahārāja*, which is here used along with the name of the donor, is not found coupled with the name of Krishnavarman II in any other record, thus, for instance, in the Bannahalli grant itself, which is dated in the seventh year of the reign, only the shorter title *Mahārāja* is prefixed to Krishnavarman's name. On the other hand, the earlier Krishnavarman is invariably styled *Dharma-Mahārāja* in the preambles of the later Kadamba grants. The objection is not valid, for it should be noted that Krishnavarman I was, according to all accounts, performer of a

¹ *Ep Ind*, Vol. VI, p 18 and plate.

horse sacrifice. If our Krishnavarman is to be identified with this king, how are we to explain the silence of the record regarding the sacrifice said to have been performed by him? On the other hand the expression *asva-mēdhā-nbhishukta*, herein applied to the Kadambas as a class shows that in the time of our Krishnavarman the epithet *asva-mēdhā-yājū* had become a hereditary title of the Kadamba family, a fact which can be explained only on the assumption that some prolonged interval of time separates the actual performer of the sacrifice from our Krishnavarman. Moreover, there is at least one other instance of the indiscriminate use of the titles *Mahārāja* and *Dharma-Mahārāja*, namely, in the case of Mrigēśavarman. Both titles are found used in connection with this king in his epigraphic records¹.

A word may be added regarding the localities mentioned in the record. The object of the grant is stated to be Kamakapalli, situated in the Girigada village (*grāma*) of the Karvan-nādga district (*viśaya*). None of these places can be identified with certainty. Mr Hegde, owing to whose good offices the plates were made available for publication, is a resident of Sirsi and has favoured me with the following topographical details, which throw some light on the question. He writes: 'Sirsi *tālulā* (which used to be called Sundā *tālulā*) was formerly divided into a number of *māḡane*, each of which consisted of a number of villages. One of such *māḡane* went by the name of Karūi *māḡane*, deriving its name from Karūr, a village included in the *māḡane*. Another such village was called Girigadde. Both these villages still bear the same names.' The proximity of Girigadde to Sirsi favours the identification of the former with the Girigada of the plates, which, as stated above, come from Sirsi itself. Also, in regard to the great and often inexplicable changes which many place-names have undergone, the identification of Karvan-nādga with Karūi is not an impossible proposition.

TEXT²

[Metre of the two verses in ll 14-15 *Ślōka (Anuṣṭubh)*]

First Plate

- 1 स्वस्ति [॥*] विजयवैजयन्त्या³ स्वामिसहामेनमा⁴तृग-
- 2 णानुध्याता(ना⁵)स्वमेधामिषित्ताना⁶ मानव्यासगोत्राण[१]⁶
- 3 हारितिपुत्राणा⁷ प्रतिहतस्वाध्यायचर्चापाराणा⁸
- 4 आश्रितजनास्वाना⁹ कदस्वाना⁹ श्रीकृष्णवर्मधर्ममहा-

Second Plate, First Side

- 5 राज[१*] अनेकजन्मान्त[१]रोपा[१]तविपुलपुण्यस्कन्ध[१*] बहुसम[१]-
- 6 विजयसमधिगतयशोराज¹⁰श्री[१*] आत्मन¹¹ ¹²प्रविर्द्धमानविज-

¹ Kielhorn's *List of Inscriptions of Southern India*, Nos 604 and 605

² From the original plates and a set of impressions

³ Read न्या [The author may have meant this word to be in the ablative case. Cf. *Vijaya Śāṇḍhārōṣī* of other inscriptions.—H. K. S.]

⁴ The length of *mā* is added at the top of the *akshara*

⁵ Read °हाना मानव्यस°

⁶ The length of *mā* is added to the constricted part of the *akshara*. Read °मानव्यसगोत्राणा

⁷ Read रा

⁸ The Ravarman plates above read प्रतिहृति. Read परापा. Here, and in other places below the *ra* of *parāpa* have not been observed.

⁹ Read रा

¹⁰ The insertion of the *visarga* is an afterthought

¹¹ Read ज्ञ

¹² Read प्रवर्द्ध°

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- 7 यसंवत्सरे¹ एकूनविंशे कार्तिकपौर्णमास्या² वारा-
8 हिमगोत्राय ऋग्वेदप[^{*}]रगाय यमनियम-

Second Plate, Second Side

- 9 पराय सोमस्वामिने सोमयाजिने कर्व्वन्नाङ्गविषये³
10 गिरिगड्यामे कमकपत्ति सर्वपरिहारं सम . ⁴
11 महिरण्य समावृपितपुण्याय उदकपूर्व्व दत्तवान्⁵ [^{**}]
12 योस्याभिरचिता स पुण्यफलभाग्भवति यद्याप-

Third Plate

- 13 हर्त्ता स पञ्चमहापातकसयुक्तो भवति [^{**}] उक्तञ्च [^{*}] 'वहुभि[:*]
14 वसुधा भुक्ता राजभि[:*] सगरादिभि[:*] यस्य यस्य यदा भू⁶
15 मि[:*] तस्य तस्य तदा फल⁷ [^{**}] स्वदत्ता¹⁰ परदत्ता¹⁰ वा यो हरेत्
16 वसुन्धरा¹¹ [^{*}] पट्टि¹² वर्षमहस्राणि विष्टाया¹³ जायते क्रिमि:¹⁴ [^{**}]

TRANSLATION

(Line 1) Hail 'At (the city of) victory, Vajrayanti, the *Dharma-Mahārāja*,¹⁵—(of the family) of the Kadambas, avowed during a horse sacrifice¹⁶ after meditating on Svāmi-Mahāsēna and the assemblage of the Mothers, belonging to the Mānavya *gōtra* descendants of Hāriti, studying the requital (of good and evil) as their sacred text¹⁷, and looking to the Mothers of Mankind for protection,—the glorious Krishnavarman, who during countless births has accumulated an abundant store of religious merit, who has gained fame and the fortune of royalty by virtue of successes in many battles, in the nineteenth year of his prosperous

¹ The final *t* is written below the line

² Read एकूनविंशे

³ Read मयि The length of *mā* is added at the top of the *akṣhara*

⁴ [The last syllable of the name of the list it appears to be *द्*, not *द्ध* —H K 5]

⁵ The last but one *akṣhara* remains undeciphered, the very last one of the line is either *va* or *cha*, with or without in *anustāra* [In my opinion the unread letter is *lā*, and *malāṭa*, like *hiranya*, must be a technical term indicating some source of village income. In the Nilambūr plates of Krishnavarman (text 18) the same term occurs in the form *malāṭa* and Mr T. A. Gopnatha Rao has taken it as the name of a hamlet —H K 5]

⁶ The final *n* is written below the line

⁷ Read च^o

⁸ The sign of the secondary *ā* seems to have been also added erroneously to *lā*

⁹ Read फल

¹⁰ Read ०क्त

¹¹ Read ०रा

¹² Read पट्टि

¹³ Read ०या

¹⁴ Read क्रिमि

¹⁵ Here used as a title. Its literal meaning is 'the *Mahārāja* who is devoted to performance of duty (*dharma*)'

¹⁶ An ancestor of the donor of the present grant is spoken of as having performed a horse sacrifice, cf. the Pannambūr plates of Krishnavarman II, ed. Kielhorn, *Ep. Ind.*, Vol. VI, p. 18, l. 5

¹⁷ I have adopted Kielhorn's rendering of the difficult phrase *matilrita*^o, and may refer the reader to his note on the subject, *Ep. Ind.*, Vol. VI, p. 15, note 3. [The next attribute अश्वतजनाम्नाना has been translated by Mr Gopnatha Rao, perhaps more correctly, 'who were (like unto) mothers to people (who were) dependent on them', above, Vol. VIII, p. 248 —H K 5]

(reign) of victory, on the full-moon (day) of Kārttika,¹ for the religious merit of his father and mother, has given with pouring-out of water, with gold, (income) and . (and) with every exemption, Kamakapalli in the village (grāma) of Girigada in the district (vishaya) of Karvannādga to the Sōma sacrificer Sōma-svāmin, belonging to the Vārāhi gōtra, who has completely studied the Rīg-vēda and who follows (the moral and ethical duties known as) yama and nyama

(Line 12) He who shall protect this (charity) will share in the merit (attaching to the making of it), and he who shall confiscate it will be (guilty) of the five great sins

[Here follow two of the customary admonitory verses]

No 20—GARRA PLATES OF THE CHANDELLA TRAILOKYAVARMAN.
[VIKRAMA]-SAMVAT 1261

By K N DIXHIT, M A, CALCUTTA

These plates were found in a tank near the village of Garra, to the south-east of Chhatarpur, capital of the Indian state of the same name in Bundelkhand, and were subsequently sent to me for decipherment and publication through the kindness of Pandit Shukdeo Bihari Misra, B A, Dewan, Chhatarpur State. Being considerably corroded when first received by me, the plates were thoroughly cleaned, and impressions were taken from them, which are published in the accompanying plate. They are now exhibited on loan in the Provincial Museum, Lucknow.

The plates are two in number. Each is a complete record by itself, engraved on only one side. They measure $13\frac{1}{4}$ " by $8\frac{1}{4}$ " and $12\frac{1}{4}$ " by $7\frac{1}{8}$ " respectively. A small hole (dia $\frac{3}{8}$ ") at the top shows that at one time a ring must have been attached to the plates. Below the ring-hole, and dividing the first four lines of the inscription just in the centre of each plate, is engraved a seated figure of the goddess Lakshmi, with four arms, the upper two holding lotuses. On both the copper-plates the writing has been protected by means of copper bands, $\frac{3}{8}$ " in breadth and from $\frac{1}{8}$ " to $\frac{1}{16}$ " in thickness, rivetted along the edges. The letters are generally well preserved, but here and there a few letters are concealed by the protecting band, and at the bottom of plate II a portion has been damaged and lost, though the lacunæ can be easily supplied. The plates weigh 124 and 122 *tālās* respectively.

The alphabet is Nāgarī, regular for the period and locality to which the record belongs. The sharp angular forms of letters found in many inscriptions of the twelfth century, give place here to more rounded ones. The identity of the signs for *va* and *ba*, the similarity of the forms of *va*, *cha*, *dha* and *ra* and similar palæographical peculiarities have been noticed before in documents of this period (cf. Senara plates of Paramadī-dēva, *Ep Ind*, IV, 153 ff.)²

The language is Sanskrit. Both the inscriptions are in prose throughout, excepting a verse each at the beginning and the end. Regarding orthography there is little to note. The influence of the vulgar pronunciation is reflected in the promiscuous use of *sa* and *sa*, *va* and *ba*. Most of the consonants following *v* are doubled. Rules of *Samdhā* are often violated, and a final consonant is not marked with the *virāma*, as *t* in *samat* (I 9 f).

¹ The full moon day of Kārttika, as a day on which donations were made by the Kadamba kings, is mentioned also in the Nilambūr plates of Ravivarman (*Ep Ind*, Vol VIII, p 116) and the Halsi plates of Mṛigēvarman (*Ind Ant*, Vol VI, p 24).

² [The form of *v* deserves notice as pointed out by Mr Y R Gupte. It differs from that of the Senara plates, line 1, and is more progressive, giving us thus the earliest form of the modern Devanāgarī *v*—Ed.]

The records belong to the well-known Chandella dynasty of Bundelkhand, called Chandrā-trēya in the inscriptions. Opening with a panegyric of the family, they next refer to Jayasakti and Vijayasakti, two early heroes of the family, and proceed to describe the grant of two villages by the *Parama-bhatṭāraka Mahārāj-ādhirāja Paramēśvara*, the glorious Trailōkya-varma-dēva, who meditated on the feet of the P M P Paramardī-dēva, who meditated on the feet of the P M P Madanavarma-dēva. Encamped at a place called Vadavāda, the king Trailōkyavarma-dēva granted the village of Kādōhā in the Pānuli territory (*śhaya*) on Friday the second (*tithi*) of the bright fortnight of Vaiśākha in Samvat 1261 by the first copper-plate and the village of Lōhasihānī in the Vikraunī¹ territory (*śhaya*) on Friday the second (*tithi*) of the dark fortnight of Vaiśākha in Samvat 1261 by the second copper-plate. In both grants the donee was the Rāūta Sāmanta or Sāvanta of the Bhāradvāja *gōtra*, son of Rāūta Pāpē, who was killed at Kakadādaha in a battle with the Turushka (Turks), grandson of Rāūta Sahanapāla and great-grandson of Rāūta Ranapāla. The object of the grants is unusually interesting, being the bestowal of villages 'by way of maintenance for death,' unquestionably that of the father of the donee, on the field of battle.

As regards the equivalents of the dates given in the records, we find—

(1) Samvat 1261, Vaiśākha Sudi 2, Śukra

Northern Vikrama current Tuesday, 15th April, 1203

Northern Vikrama expired Saturday, 3rd April, 1204

Southern Vikrama expired Friday, 22nd April, 1205

(2) Samvat 1261, Vaiśākha Vadi 2, Śukra

Northern Vikrama current —

Paurṇimānta Monday, 31st March, 1203

Amānta Tuesday, 29th April, 1203

Northern Vikrama expired —

Paurṇimānta Friday, 19th March, 1204,

Amānta Sunday, 18th April, 1204

Southern Vikrama expired —

Paurṇimānta Tuesday, 7th April, 1205

Amānta Friday, 6th May, 1205.

The first date is thus Friday, 22nd April, 1205 A D, the second may be either Friday, 19th March 1204, or Friday, 6th May, 1205. But, as all our evidence points to the fact that the two grants must have been recorded almost simultaneously, we are justified in believing that the former solution must be rejected and Friday, 6th May, 1205 A D, must be the true equivalent of the second date. We thus have here instances (which are comparatively rare) of North Indian epigraphical dates calculated as southern expired Vikrama years, with *amānta* months (vide *Ind Ant*, Vol XIX, pp 181-2).

The present records give us the earliest known dates for Trailōkyavarman, the only certain inscription of his so far known being dated eight or nine years later². On the other hand, our dates bring us within two years of the date of the death of Paramardī, Trailōkyavarman's predecessor, and the fall of Kālānjar and Mahoba (April 1203 A D). Let us see whether the present records throw any light on the fortunes of the Chandellas after the disaster which overtook them in 1203.

Mr Vincent Smith observes in his paper on the History and Coinage of the Chandel Dynasty (*Ind Ant*, 1908, p 146) that the history of the Chandel dynasty, as one of the powers of

¹ [The reading does not seem quite clear should it be *Vīraunī*?—F W T]

² Cunningham, *A S Reports*, Vol XXI, p 50

Northern India, ends in 1203 A.D., and that Trailōkyavarman succeeded his father as a mere local chieftain, holding the eastern part of the ancestral kingdom of Jējāka-bhukti. As we gather from the present inscription, however, Trailōkyavarman must shortly after the catastrophe at Kālānjar have mustered his forces, followed the Muhammadans into the western part of Bundelkhand, fought with and possibly defeated them there, re-established his power in at least the western and central parts of his dominions, and probably recovered his ancestral stronghold of Kālānjar (as appears from his assumption of the epithet *Kālānjar-ādhipati*, l. 5). It is possible that the latter epithet is merely an empty claim to the lost fortress, similar in nature to the same title as held by Vijjala, Kalachuri king of Kalyāṇi, or to the title *Diārāṇatī-pura-īar-ādhiśvara*, as assumed by the Yādavas of Dvāgiri. But in the present case it is rather significant that a claim should be asserted over the place within two years of its loss. Besides, as General Cunningham remarks,¹ we know for certain that Trailōkyavarman recovered Kālānjar some time before 1233 A.D. Nothing prevents us, therefore, from assuming that he did so just at the outset of his career. Other inscriptions tell us that he was in possession of Ajaygarh Fort in 1212 A.D. that he was the paramount ruler in Bāghelkhand in 1240-41 A.D., and that he was eulogized in his successor's time² as 'a very creator in providing strong places' and as 'a veritable Vishnu in lifting up the earth, immersed in the ocean formed by the stream of Turushkas'. All this evidence warrants us in assuming that Trailōkyavarman was not a mere local chief, that he retrieved the waning fortunes of his dynasty to a considerable extent by stemming the tide of the Moslem invasion, and that during his pretty long reign of nearly forty years he succeeded in establishing his sovereignty over most—if not all—of his paternal domain.

Of the localities mentioned in the records the following can be identified. Vadavāda, the place of encampment, is most probably the same as Vadavāni of another Chandella inscription,³ to be identified with Bedwādā in the Lalitpur subdivision of the Jhansi district, the 'Berwara' of the maps in N. L. 24° 30' and E. L. 78° 41'. Kakadādaha, the scene of the battle with the Turk, must in all probability be the Kakadādaha mentioned elsewhere⁴ as situated in the Vadavāni region, and as such I propose to identify it with Kakadwā, a little to the south-east of Bedwādā, the 'Kukurcoa' of the maps in N. L. 24° 28' and E. L. 78° 42'. The Vikrauni territory of these plates is probably the same as the Vikaura territory of the Semra plates,⁵ which was identified by Dr. Cartellieri with Bikaur in Saugor district, the Beekore of our maps, in N. L. 24° 13' and E. L. 78° 41'. Lōhasihāni in the Vikrauni territory may be the same as Lohāni in the Bijāwar State, situated in N. L. 24° 23' and E. L. 79° 12'. Kādōhā, one of the villages granted, must be identical with Kādoā in the Chhatarpur State, situated in N. L. 24° 48' and E. L. 79° 52', just south of Garra, the place where the plates were discovered. Pānuli might possibly be identified with Panna, capital of the Indian state of the same name, in N. L. 24° 43' and E. L. 80° 16'.

TEXT⁶

I.

- 1 [Om] Svasti[*] Jayaty=āhlādayan=viśvam viśv-ēśvara-śīṣ-dhritah | Chandratīrva-narī-
ēmdrānām vainsās=chandra iv-ō-
- 2 jvalah || Tatra pravāiddhamāna-viṣṭhī-vijaya-bhrājushnu-Jayaśakti-Vijayaśakty-ādhi-
vī-āvinbhāva-bhā-

¹ A. & Reports, Vol. XXI, p. 87

² Vide *Ep. Ind.*, Vol. I, p. 329

³ Semra plates of Paramardī dēva (*Ep. Ind.*, Vol. IV, p. 157, text l. 8)

⁴ *Id.*, p. 156 and p. 157, text l. 7

⁵ In Indian Atlas sheet No. 70 N. E.

⁶ From the original plates.

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- 3 svarē paramabhāttāraka-mahārājādhirāja-paramēśvara-śrī-Madanavarmma-dēva-pād-
ānudhyāta-paramabhāttāra-
- 4 ka-mahārājādhirāja-paramēśvara-śrī-Paramarddī-dēva-pād-ānudhyāta - paramabhāttāraka -
mahārājādhirāja-
- 5 paramēśvara-parama-māhēśvara-śrī-Kālāñjar - ādhipati - śrīmat - Trailōkyavarmma - dēvō
vijayi sa ēsha durvishahatara-pratā-
- 6 pa-tāpita-sakala-ripu-kulāh kula-vadhūm=iva vasumdhārān=nirākulām paripālayann=
avikala-vivēka-nirmma[li*]krita-matih
- 7 Pānuli-vishay-āntahpāti-Kādōhā-grām-ōpagatān=mahattar-ādīn=sambōdhayati samājñā-
payati ch=Āstu vah
- 8 samviditam¹ yath=ōpari-likhitō=yam grāmāh sa-jala-sthalāh sa-sthāvara-jangamah
sva-sim-āvachchinnah s-ādha-ūrdh[va*]d² bhūta-
- 9 bhavishyad-varrtamāna-nihēśh-ādāya-sahitah pratishuddha-chātādi-pravēśās=ch=
āsmābhir=Vvadavāda-grāma-samāvāsē sam-
- 10 vat 1261 Vaisākha-sudi 2 Sukra-vārē³ Bharadvāja-gotrāya rā | Ranapāla-
praputrāya rā | Sahanapāla-pautrāya Kakad[ā]-
- 11 dahē Turushka-yuddhē mrita-rā | Pāpē-putrāya rā | Sāmanta-nāmne
prasādēna⁴ mrityuka-vrittān śāsanam kṛtvā pradatta iti
- 12 matvā bhavadbhir=ājñā sravana⁵-vidhēyair=bhūtvā bhāga-bhōg-ādīkam sarvvam=asmai
samupanētavayam | tad=ēnam=asya grāmam sa-mamdira-
- 13 prākāram sa-nirggama-pravēśam sa-sarvvān=ēkshu-karppāsa-kusuma-sen⁶-āmra-madhūk-
ādi-bhūruham sa-vana-kham-nidhānam sa-
- 14 lōh-ādy-ākaram=aparair=api sim-āntarggatair=vvasubhih sahitam sa-bāhy-ābhyantar-
ādāyam bhumjānasya na kēn=api bādha kary[ā]
- 15 atra cha rāja-rāja-purush-ādībhih svam svam=ābhāvyam pariharttavayam=idañ=ch=
āsmad-dānam=anācluchhēdyam=anāhāryañ=ch=ēti bhāvibhih=api bhūmi-
- 16 pālaih pālaniyam || Śamkham bhadr-āśanam⁷ chhattram var-āsvā⁸ vara-vāranāh
bhūmi-dānasya pūyāñi⁹ phalam svarggah Puramdara || Sva-hastō=yam rājñah¹⁰

II

- 1 [Om] svasti || Jayaty=āhlādayan=vīsvam¹¹ vīśv-ēśvara-śrī-ō-dhritah | Chandrātrēya-
narēmdrānām vamsāś=chandra
- 2 iv=ōjvalah | Tatra pravarddhamānē virōdhi-vijaya-bhrajshnu-Jayaśakti-Vijayaśakty-
ādi-vir-ā
- 3 virbhāva-bhāsvarē paramabhāttāraka-mahārājādhirāja-paramēśvara-śrī-Madanavarmma-
dēva-pād-ānu-
- 4 dhyāta-paramabhāttāraka - mahārājādhirāja - paramēśvara - śrī-Paramarddī - dēva-pād-
ānudhyāta-paramabha-

¹ Read samviditam² [The syllable ū looks almost like ja of sa-jala in the same line — H K S]³ Read Sukra-vārē⁴ Read prasādēna⁵ Read sravana⁶ Read kusumbha sana⁷ Kusum and san are vernacular corruptions of Sanskrit kusumbha and sana. The former is a widely grown plant, from the flowers of which a scarlet dye is obtained, the latter is hemp, from which ropes are made. The six plants here chosen to represent the vegetable kingdom illustrate different uses to which plants are put. [The construction of sa sarvān is obscure, read sa sarvā ēkshu? — H W T] The Semra Plates read here sa-pavir-āśan-ēkshu, etc — H K S⁸ Read bhadr-āśanam⁹ Read chhattram and var āsvā¹⁰ Read pūyāñi¹¹ It appears that a line (at least a part) after this is lost beneath the protecting copper band.¹² Read vīsvam

- 5 tṭaraka-mahārājādhirāja-paramēśvara - parama-māhēśvara-śrī - Kālāñjar - ādhīpati - śrīmat-Trailōkyavarmma-dēvō vijayī
- 6 sa ēsha durvishahatara-pratāpa-tāpita-sakala-ripu-kulah kula-vadhūm-iva vasundharān=nirākulām paripālayann=avikala-vivē[ka]-
- 7 mrmmalikrita-matib Vikraunī-vishay-āntahpāti-Lōhasihānī-grām-ōpagatān=brāhmanān=anyāmś=cha mānyān=adhikṛtā-
- 8 n=kutumbi-kāyastha-dūta-vaidya-mahattarān mēda-chāpāla-paryantān=sarvān=sambōdhayati samājñāpayati ch=Āstu vah samvidī¹-
- 9 tam yath=ōpari-likhitō=yam grāmah sa-jala-sthalah sa-sthāvara-jangamah sva-sim-āvachchhunnah s-ādha-ūrdhvo bhūta-bhaviṣhyad-varittamā-
- 10 na-niśēśa-ādāya-sahitah pratishiddha-chāt-ādi-pravēśaś=ch=āsmābhur=Vvadavāda-samāvāsō samvat 1281 Vaiśākha-vadī 2 Sukra²-
- 11 vārē Bharadvāja-gōtrāya rāuta-Raṇapāla-prapantṛāya rāuta-Sahanapāla-pautṛāya Kakadādahē Tu[ru*]shkēna saha yuddhē mṛta-
- 12 rā | Pāpē-putṛāya rāuta-Sāvanta-nāmnē mṛtyuka-vṛttan śāsanam kṛtvā pradatta iti matvā bhavadbhur=ājñā-śravana-vidhēyai-
- 13 r=bhūtvā bhāga-bhōg-ādikam sarvam=asmai samupanētavayam | tad=ēnam=asya grāmam sa-mandira-prākāram sa-nirggama-pravēśam sa-sarvān³=ēkshu-karppā-
- 14 s-ādi-bhūruham sa-vana-khani-nidhānam sa-lōh-ādy-ākaram=aparaur=apī sim-āntarggataur=vvasubhih sahitam sa-bāhy-ābhyanter-ādāyam [bhūmjā-]
- 15 nasya na kēn=apī bādha kāryā | atra cha rāja-rāja-purush-ādibhih svam svam=ābhāvyam parihartavyam=dañ=ch=āsmad-dānam=anāchchhēdyam=a-
- 16 [nāhā]ryañ=ch=ēti bhāvibhur=apī bhūmi-pālaih [pāla]niyam=iti || Uktañ=cha || Śamkham bhadr-āśanam⁴ chhatram var-āsvā⁵ vara-vāranāh | bhūmi-
- 17 [dāna]s[ya] pushpāni phala[m] svarggah Puramdara ; [Sva-hastō]=ya[m*] ⁶rāja-śrī=Trailōkyavarmma-dēvasya [ma]tam mama || chha || chha ||

TRANSLATION.

I.

Ll 1-2 Om Hail! Victorious is the lineage of the Chandrātṛēya sovereigns, refulgent as the moon, by reason of its gladdening the universe, and its being held on the head (i.e. respected) by the rulers of the world (just as the moon is held on the head by the Lord of the Universe, i.e. the god Śiva)

Ll 2-5 In that (family), resplendent with the birth of heroes like Jayasakti, Vijayasakti and others, shining with ever-increasing victory over (their) foes, (was born) the illustrious king Trailōkyavarmman, victorious, overlord of Kālāñjara, great devotee of the supreme god (Śiva), Supreme Lord, great king of kings, meditating on the feet of the illustrious Paramarddi-dēva, Supreme Lord, etc., who meditated on the feet of the illustrious Madanavarmma-dēva, Supreme Lord, etc

Ll 5-7 He, here, having overcome all hostile families by his unbearable valour, protecting the earth without any disturbance, as if (it were the) young bride of a (noble) family, with his intellect purified owing to his unobstructed discrimination, informs and instructs the headmen and so forth of the village of Kādōhā, situated in the territory (vishaya) of Pāñiūli

¹ Read *sañviditah*² Read *Sukra-*³ [On *sa sarvān* see note 5, p. 275, above — F. W. T.]⁴ Read *bhadr-āśanam*⁵ Read *chhattrañ ca r-ātrā*⁶ [The letter *ja* is not visible on the plate. Perhaps *jñah* as in Plate I has to be read after *ra* — H. K. S.]

Ll 7-11 Let it be known to you that this above-mentioned village with (its) land and water, movable and immovable (objects), overhead and underground, circumscribed within its boundaries, with its whole produce—past, present and future,—with access to it prohibited for *chātas* and others,—has been graciously granted by us together with a charter (for the same) by way of maintenance for (the heirs of one who suffered) death (on the battlefield), issued from (our) camp at the village of Vadavāda, on Friday, the second (day) of the bright half of Vaiśākha in the year 1261 to Rāuta Sāmanta of the Bharadvāja *gōtra*, son of Rāuta Pāpē, who was killed at Kakadādaha in a fight with the Turushkas, grandson of Rāuta Sahanapāla, and great-grandson of Rāuta Ranapāla.

Ll 12-14 Knowing this, you should be intent on obeying (these) instructions, and present him all his dues, such as the claim to a portion (of the agricultural produce), etc. So, also, no one should obstruct him in the enjoyment of this village, with its houses and surrounding walls, with its ingress and egress, with its trees (and plants), such as sugarcane, cotton, *kusum*, hemp, mango, *madhūka*, etc., with its forests, quarries and hidden treasures and mines of iron, etc., and other sources of wealth within and without its boundaries.

Ll 15-16 Here also, the kings and officers of the kings should forego all their respective rights. Future monarchs should likewise protect this grant of ours, considering that it ought not to be wrested or seized. "The conch, the throne, the umbrella, the fine horses and the stately elephants (in fact, all the insignia of royalty) are (but) the blossoms of (the merit accruing from) the grant of land, its fruit is (the attainment of) heaven, O Puramdara." This is the handwriting of the king.

II

Almost identical with the above, except that the persons who are called upon to obey the instructions in lines 7-8 are Brahmans and other respectable dignitaries and householders, as *kāyasthas*, *dūtas* (carriers of messages), physicians, and *mahattaras* (headmen), even down to *mēdas* (a low-caste people of Bundelkhand) and *chāndālas*. The last line (17) contains the signature of king Trailōkyavarmma-dēva in his own handwriting.


No 21 —SOME MINOR RASHTRAKUTA INSCRIPTIONS

By LIONEL D BARNETT

The inscriptions contained in this series have been edited from ink-impressions originally prepared for the late Dr Fleet, and now preserved in the Department of Oriental Printed Books and Manuscripts in the British Museum.

1. KUNIMELLIHALLI INSCRIPTION OF SAKA 818

The village of Kunimellihalli lies in lat 14° 52' and long 75° 22', about 11 miles S E from Shiggaon, in the Bankāpūr *tāluka* of Dhārwar District, and is marked on the Bombay Survey sheet 309 as "Kum Mihali" and on the Indian Atlas sheet 42 as "Koonce Mehleeullee." The word *Kum* distinguishes it from a neighbouring "Mihali" or "Mehleeullee." Whether it is identical with the village of Dantavūr or Dantavura mentioned in the present record is a matter for conjecture. The inscription was found on a stone in front of the local temple of Hanumān, in Survey No 41. The inscribed area is about 1 ft 10½ in wide and 2 ft 4½ in high.—The character is fair Kanarese of the period, with letters varying in height from ¾ in to 1 in, rather inclined to be upright and rounded, and generally somewhat archaic.

in style The *i* (in *idan*, l. 16) is of the old style, two curves with two dots beneath, as described by Dr Fleet above, Vol XI, p 7 The *ē* and *ō* are written in both the earlier and the later manner The *k* is of the old knife-shaped type, but somewhat broad¹ The *j*, *b*, and *y* approach the later types, the *b* has a large rounded top In *nri* of *Annigana* (l. 12) there is a somewhat unusual variety of  The *l* sometimes has the archaic inward curl, and

sometimes appears to be without it, in the later fashion The *ñ* occurs in *pañcha* (l. 5) and *paññcha* (l. 18)—The language is Old Kanarese prose, but not of the most archaic type The word *bidiśidom* (l. 15) is worth noting, cf. above, Vol XI, p 6, l 17

The record opens by giving its date (ll. 1-4), and then refers itself to the reign of the *Mahāsāmantādhīpati* Kannara-vallaha (ll. 4-6), who seems to be the Rāshtrakūta Krishna II Akalavarsha The title *Mahāsāmantādhīpati* however raises some difficulty, for already in the Batgere inscription of A.D. 828, eight years previous to our record (see above, Vol XIII, p 189), Kannara is given the full regal titles², and it would hence seem that, as he had for some years before his accession reigned as Yuva-rāja, or Heir Presumptive, jointly with his father,³ and had then borne the title of *Mahāsāmantādhīpati*, he was still locally described as such The alternative inference is that this Kannara-vallaha is an otherwise unknown viceroy of the same family; but the predicate "reigning over the earth" practically bars this possibility

The inscription then states that at this time the Banavāsī Twelve-thousand was under the government of Lōkade (ll. 6-7) This Lōkade is the same as Lōkāditya, of the Chellakētana or Sellakētana family, on whom see Dr Fleet's notes in *Ind. Ant.*, Vol. XXXII, pp. 221-26, and *Dynast. Kanar. Distr.*, p. 411 and n. 3 Next it mentions Ōmkāra-Śiva-bhatāra, of the temple of Dindēśvara, as administrator of Palasūr, and, as it would seem, two or three persons as county-sheriffs of "Anniga's Hundred of Pānungal" (ll. 7-12) This last-named district must be a part of the Pānungal (Hāngal) Five-hundred, and it would be interesting to know who Anniga was from whom it took its name, possibly he is the Pallava or Nolamba-Pallava Anniga of the records (above, Vol. IV, p. 289, V, p. 191, X, pp. 58, 63 n., *Dynast. Kanar. Distr.*, p. 420) Finally in ll. 12-15 the inscription mentions two other local officials and a person who induced Ōmkāra-Śiva-bhatāra to grant remission to Dautavūr or Dautavura. This seems to mean that the village was granted some liberty or immunity from payment of taxes to Palasūr; perhaps Palasūr was a church-property, administered together with some neighbouring villages for the benefit of a local Śaiva temple, and by the present act Dautavūr became released from this service

The date is specified in ll. 1-4 as Śaka 818 current, the cyclo year Bānu (sic!); Jyaishtṥa śū. 13, the nakshatra Uttare This is altogether irregular Śaka 818 current corresponded to Rākshasa in all systems, and in that year the *tithi* mentioned was connected, according to the *Sūrya-siddhānta*, with Saturday, 10 May, A.D. 895, ending about 14 h. 44 m. after mean sunrise (for Ujjain), and corresponding to the nakshatra Svātī (or Viśākhā according to Garga on the *Brāhma-siddhānta*) What nakshatra our inscription means by "Uttare" is obscure⁴ Nor is the difficulty solved by assuming that Śaka 818 *expired* was intended, for Mr R. Sewell, who with his usual kindness has investigated the dates in this paper, has pointed out to me that in accordance with the *Sūrya-siddhānta* the date would be

¹ In this connection I may note that in the Ādūr inscription of Śaka 826 *expired* (see *Dynast. Kanar. Distr.*, p. 411, n. 3) the *k* is written with a rounded body

² In the Bagumrā grant, a few days earlier, he is still called *mahāsāmantādhīpati*

³ See *Dynast. Kanar. Distr.*, p. 411

⁴ [In Tamil the nakshatra Uttaram corresponds to the Sanskrit Uttara-Phalgunī.—H. K. S.]

Friday, 28 May, A.D 896, corresponding to the *nakshatra* Anurādhā by all systems, while according to the *Brāhma-siddhānta* the *nakshatra* would be Svāti and according to the equal-space system and Garga it would be Chitrā. If on the other hand we reject the Śaka date as wrong and accept "Bānu," i.e. Bhānu, as being the same as Subhānu (as is sometimes the case in Northern Calendars), we must fix the year of our inscription as either 786 or 846 Śaka, but in neither case can we obtain a *nakshatra* with Uttarā in its name, and hence this alternative may be discarded.

The only place-names mentioned are the Banavāsī Twelve-thousand (l 7), Palasūr (l 9), "Anniga's Hundred of Pānungal" (ll 11-12), and Dautavūr or Dautavura (ll 14-15). Palasūr is now Halsūr, in lat 14° 51' and long 75° 21', nearly a mile S W of Kunimellihalli. Of "Anniga's Hundred of Pānungal" I have already spoken. Dautavūr is very possibly the ancient name of Kunimellihalli, if not, it must have been a village in the immediate neighbourhood.

TEXT ¹

- 1 Svasti² śrī Sa(śa)ka-kāl-ātita-sambatsara-sa(śa)tamga-
- 2 l-entu-nūṛa padinentaneya Bā(bhā)nuv-embā [samba*]tsaram prava--
- 3 rtise Jēshta-māsamum śukla-pakshamum trayōda-
- 4 si(śi)yum Uttare-nakshatramum pravarttsutt-ire [i*] sva-
- 5 sti samadhigati-pañcha-mahā-śabda-mahāsāmantā-
- 6 dhīpati śrīmat-Kannara-vallaha[m] prithuvi³-rājyamgeye [i*] Lō-
- 7 kade Banavāsī-pannirchchāsīramuman=āle [i*] anēka-guṇa-
- 8 gan ālamkṛita satya-śauch⁴-āchāra-śīla⁴-sampannar=appa
- 9 śrīmat-Dīndēśvarada Ōmkāra-Śiva-bhatārār⁵=Palasūran=ālu-
- 10 tt-ire [i*] svasty=anēka-guṇa gan ālamkṛita-satya-śauch-āchāra-si(śi)la-
- 11 sampannan=app=Alādiyam⁶ Gōvam⁶ innum Kalpāta[m] śrīmat-Pā[unum]-
- 12 gall=Annigana nūṛakke nāl-gāmumndu-geye Māravayyam
- 13 perggadetanam-geye Manugulara Āyicha-Gāvunda-
- 14 n=ūr gāvundu-geye ātana magan=Asaganna[m] Dautavu-
- 15 ra⁷ bidisidom Ōmkāra-Śiva-bhatārār=bittar=Idam kādomge Asva(śva)-
- 16 mēdhada phalam idan=alidomge Bāranāsīyosī-
- 17 yo⁸ sāsira kavileyuma[m] sāsīrbar-pāravaruma[m]
- 18 konda pamñcha-mahāpātakan=akkum⁹

TRANSLATION

(Lines 1-4) Hail ! fortune ! while the cyclic year Bhānu, the eight-hundred and eighteenth (year) of the centuries of years elapsed since the time of the Śaka king, was in progress, while the month Jyāishtha, the bright fortnight, the thirteenth (lunar day), and the constellation Uttarā were in progress —

¹ From the ink impression

² This word is preceded by an ornament of the *śankha* type surrounded by petals

³ Read *prithuvī*-

⁴ It is not quite clear whether the stone has *f* or *s*

⁵ It is not quite certain whether we should read *bhatārār* or *bhaṭārār*

⁶ These names seem strange. The syllable *yam* has been omitted and added in smaller script below the line a cross after the *dī* indicating its proper place. Should we read *Alādiya*?

⁷ Should we read *vūram* or *-vuramam*? See however above, Vol. XI, p. 3, n. 3.

⁸ Read *Bāranāsīyo*!

⁹ This word is followed by an ornament similar to that at the beginning of l. 1

(Lines 4-15) Hail ! while the *Mahāsāmantādhipati* possessing the five great (*murica*) sounds, Kannara-vallaha, was reigning over the earth —while Lōkade was governing the Banavāsī Twelve-thousand.—while Dindēśvarada Ōmkāra-Śiva-bhaṭāra, adorned with a series of many virtues and practising truthfulness and pure conduct, was governing Palasūr.—while Alādiya Gōva (?) and likewise Kalpāta were holding the county-shrievalty over Anniga's Hundred of Pānungal —while Maṇugulara Āyicha Gāvunda was holding the town-shrievalty —his son Asaganna obtained the remission (*from taxation?*) of Dautavura; Ōmkāra-Śiva-bhaṭāra granted the remission

(Lines 15-18 a Kanarese prose formula of the usual type)

2 KYASANUR INSCRIPTIONS OF SAKA 868, etc.

The village of Kyāsanūr ("Kyāsūr" on the Bombay Survey sheet 310, "Kasnoor" on the Indian Atlas sheet 42) lies in the Hāngal *taluka* of Dhārwār District, in $14^{\circ} 39\frac{1}{2}'$ lat and $75^{\circ} 7\frac{1}{2}'$ long. Its ancient name, as is shown in the inscription C below, l 6, was Kēsālūr, whence is derived the modern name, by change of *ē* to *yā* (a very common modification in vulgar Kanarese) and of *l* to *n*. The epigraphs here published were found in different parts of the village, but with the exception of A, which is known to have been found in a row of stones in a road to the north of it, their exact location is not on record, as far as I am aware. An incorrect and imperfect transcript of A is given in the Elliot Collection, Vol II, fol 335a of the Royal Asiatic Society's copy

A

This epigraph is on a rectangular stone surmounted by sculptures which are described by Elliot's copyist as representing respectively the Sun, Īśvara (Śiva), Halāyudha (*sic*!), and the Moon. The inscribed area is about 1 ft $10\frac{1}{2}$ in high and 1 ft 2 in broad.—The character is Kanarese, somewhat irregular and cramped in style, with letters varying in height from $\frac{1}{2}$ in to 1 in. The vowels *ē* and *ō* are written in both the earlier and the later manner. The *b* and *j* are of the later types, but the *l* is somewhat archaic, except in *Edevoḷal*, l 6, and *āgal*, l 13, where it is almost modern. We find the guttural nasal in ll 3, 7, 10, and the palatal nasal in l 4 (twice). The cursive *m* appears in the last syllable of *Angiravāramum*, l 10, and *Gāmundiganol*, l 12, and there is an interesting form of *y*, in two lobes, in *-entaneya*, l 8, and *Poravayyan*, l 11.—The language is Old Kanarese, with the exception of the formal Sanskrit verse at the end, as in the rest of this series, it belongs to the second period of the archaic dialect. We may note the form *mattal* for the commoner *mattar* (see above, Vol XIII, p 168) and *bidiṣi* (see above, Vol XI, p 6, l 17).

The record opens by referring itself in ll 1-3 to the reign of king Kannara (the Rāshtrakūṭa Kṛṣṇa III Akāḷavarsha, on whom see *Dynast Kanar Distr*, pp 418 ff), and then states that while the *Mahāsāmantakali-Viṭṭa* of the Chellakētana lineage was governing the Banavāsī province (ll 3-4) and Gāmundiga was serving as *nīl-gāmundu* or sheriff of the Edevoḷal *nīdu*, on a given date, the revenue of a field was transferred by Gāmundiga, at the request of Poravayya, to a special account for the upkeep of a local tank. The history of the Chellakētana or Sellakētana family, of which Kālī-Viṭṭa is the latest representative on record, has been examined in *Ind Ant*, Vol XXXII, pp 221 ff, by Dr Fleet, who has noticed this inscription and the next on p 226. We have found an earlier representative of the same family in the Kuṇimellihalli inscription above.

The date of the donation is given in ll, 7-10 as Śaka 868 current, Viśvāvasu, the bright fortnight, Thursday, the *nakṣatra* Uttara¹, but with peculiar negligence the draftsman or the

¹ See my remarks on 'Uttara' in the previous inscription.

mason has omitted the month and lunar day Śaka 868 current coincided with Viśvāvasu of the Southern Cycle in A D 945-6

The place-names mentioned are the Banavāsi *nāḍu* (l 5) and the Edevolal *nāḍu* (l 6) Edevolal, the county including Kyāsanūr, was a seventy district, and was usually reckoned as forming part of the Banavāsi province

TEXT¹

[Metre v 1, *Anushtubh*]

- 1 Svasti Śri-Pm(pri)thuvi-vallabha mahārājādhn[ā*]ja para[mē*]-
- 2 sva(śva)ram paramabhattārakain śīmat Kannara-dēvam pri-
- 3 tui²-r[ā*]jyam³-geyye [i*] Svasti samadhigata⁴-pa-
- 4 űcha-mahā-sa(śa)bda-mahās[ā*]mantañ=Chellakētana-
- 5 vams-ōdbhavam Kalī-Vittam Banavasi⁵-nād āle [i*] Gom(gā)-
- 6 mundigan=Edevolal-nāḷke nāl-gāmundu-geyye [i*]
- 7 Sa(śa)ka-nripa-kāl-ātita-samvatsara⁶-sa(śa)tanga-
- 8 l=entu-nūr-aruvatt-entaneya Viśvā(śvā)vasuv=em-
- 9 ba samvatsaram pravartise su(śu)kla-paksham A-
- 10 nguravāramum=Uttare-nakshatradamndu Segar-
- 11 ra Poravayyan=att=ara-gadda^(?)-olag=ir-matta-
- 12 l=keyyam Gāmundiganol=bidi⁷ keṛeg=ā-
- 13 gal=e[m]dom⁷ [i*] Sva-datt[ā*]m para-datt[ā*]m bā(vā) yō harētu(ta) vasum-
- 14 dhar[ām*] [i*] shashtar=vva[rsha*]-sahasrā(srā)nī viśhtāyā⁸ jā-
- 15 yatō krimi⁹ [i*]

TRANSLATION.

(Lines 1-13) Hail! while the darling of Fortune and Earth, great Emperor, supreme Lord, supreme Master, king Kannara, was reigning over the earth —Hail! while the *Mahāsāmanta* possessing the five great (*musical*) sounds, scion of the Chellakētana lineage, Kalī-Vitta, was governing the province of Banavāsi —while Gāmundiga was holding the county-shrinealty over the county of Edevolal —when the cyclic year Viśvāvasu, the eight-hundred and sixty-eighth (*year*) of the centuries of years elapsed since the time of the Śaka king, was in progress, in the bright fortnight, on Thursday, under the constellation Uttarā, Segara Poravayya obtained from Gāmundiga the remission of a field of two *mattal* within the *ara-gadda* (?) there, and said that it should be for the tank

(Verse 1 a common Sanskrit formula)

B

Of this epigraph lines 1-9 are engraved on a parabola-shaped block about 11 in broad and 17½ in. high, the remainder is on the base on which this block stands, and which is about 1 ft 9 in broad and 6½ in high. The upper block is surrounded by a border with bead ornament except at the bottom, and is slightly damaged on the proper left side —The character is Kanarese, at first fair, but gradually degenerating, until it becomes in ll 10-13 a clumsy

¹ From the ink-impression

² Read *prithuvi*.

³ A small letter is written in front of the *n* which seems to be meant for a final *m*

⁴ The syllable *sa* was originally written *ta* and then corrected to *sa*

⁵ Read *Banavāsi*.

⁶ The *va* has been omitted and added below the line

⁷ I give this reading with some diffidence. There is a *ga* written below the *l*, which seems to have been omitted from the beginning of the line.

⁸ Read *viśhtāyā*

⁹ Read *krimi*

straggling cursive. In ll 1-9 the height of the letters is between $\frac{3}{4}$ in and 1 in, but in ll 10-13 it varies from $\frac{3}{4}$ in to 1 in, the smallest size being that of a cursive *m* which appears thrice in l 13 (*Mulhadara, mangala, mahā*)¹

The vowel *ē* is written in both ancient and later style, the *ē* in the later, and the general type of the letters is that of the transitional period. We find the guttural nasal in ll 11 and 13, the palatal nasal in l 5 and apparently in l 12—The language is Old Kanarese. *Poravayyanna* (read *Poravayyana*) in l 12 seems to be a genitive used for nominative (cf. *J R A S*, 1918, p 105)

The record refers itself in ll 1-9 to the reign of Kannara (Krishna III) and the administration of Kali-Vitta and Gāmundiga in almost the same words as inscription A, and then in ll 10-13 announces a charity or public service performed in the same year, viz Śaka 868 Viśvāvasu, corresponding to A D 945-6

The places mentioned are the Banavāsī *nādu* (l 7), Edevolal (l 8), and a village with a doubtful name (l 12)

TEXT.²

- 1 [Sva]st[1] Śri-Pri(pri)thuvī-vallabha ma-
- 2 [hārā]jādhirājam paramēśva(śva)ra
- 3 [para]mabhatt[ā*]rakam śrīmat Kannara-
- 4 [dēvam] p[r]i(pri)thuvī-rājya-geyye [i*] Svasti
- 5 [samadhī]gata-pañcha-mahā śabda-
- 6 [mahā]s[ā*]manta Chellakēta³-vams(ś)-ōdbhava
- 7 [Kali-Vi]ttam Banavāsī-nādu=ālutt-ne [i*]
- 8 [Gāmu]ndigan=Edevolal-nāiko nāi-gā-
- 9 [mandu-ge]yye⁴ [i*] Svasti
- 10 Sa(śa)ka-nripa-kāl-ātita-varitthamāna - sambatsara - sata[m]gal⁵=e[m]ttum- nu(nū)ra
aruvatt-enta-
- 11 neya Viśvā(śvā)vasu-[sa]mba[t]sara[m] pravartise Segara⁶ 7Karavayyanga[l*⁷]
gummaka(⁸)
- 12 peñchindo⁸ [i*] Śri-Poravayam(yya)na śrī(śrī)-Mej⁹-Bihgihgeya mahājanake
kā[du⁹]-
- 13 du [i*] Mul[ka]dara Vaddayyam¹⁰ m[ā*]didom [i*] mangala mahā-śrī

TRANSLATION.

Hail¹ while the darling of Fortune and Earth, great Emperor, supreme Lord, supreme Master, king Kannara, was reigning over the earth—Hail¹ while the *Mahāsāmanta* possessing the five great (*musical*) sounds, scion of the Chellakēta¹¹ lineage, Kali-Vitta, was governing the province of Banavāsī—while Gāmundiga was holding the county-shrivalty over the county of Edevolal—while the cyclic year Viśvāvasu, the eight-hundred and sixty-eighth (*year*) of the centuries of current years elapsed since the time of the Śaka king, was in

¹ Cf the facsimile of inscr D, l 15

² From the ink-impression

³ Probably to be corrected to *Chellakētana*, as in A

⁴ Under this word are two short lines of very small characters, mostly illegible

⁵ Read *-varitthamāna samvatsara satamga[-entu]*

⁶ There is a cut across the base of the *g*, apparently signifying nothing

⁷ [The reading seems to be *Guravayyanga[-ammaṭṭha[cam⁸]] perramā=ā*—H K S]

⁸ Apparently meant for *pañchindom*, but the second syllable is not quite clear to me

⁹ The syllable *ka* is rather doubtful, being written with a smaller letter rather high up, as though it were omitted and afterwards squeezed in. Possibly we should correct *śrīmat* to *śrīmat* [*Śrī-Mēdin-Piṭṭigige* is what appears to me to be the probable reading—H K S]

¹⁰ [Perhaps *Chaffayyam*—H K S]

¹¹ Perhaps to be corrected to *Chellakētana*.

WHITTINGHAM & GRIGGS PHOTO LITH

progress —Segara Karavayya distributed (?) . Poravayya shall preserve (it)
for the burgesses of Biligilge Mulkadara Vaddayya made (this monument)
Happiness! great fortune!

C

This fragment is contained on a stone of which the inscribed area is about 1 ft 10 in high and 1 ft 7½ in wide —The character is a fine upright Kanarese with letters varying in height from ½ in to 1½ in, and with a tendency to make the *l* very large. The vowels *ē* and *ō* are usually written in the older fashion, but the later style is used in -*l=ē*-, l 8, -*r=ō*-, l 7, -*ro*-, l 8, and -*do*-, l 11. The palatal nasal occurs in *pañcha*-, l 4. The *l* is rather archaic in type, but the *y* and *b* are of a rather later style, and the general character is that of the transitional period —The language is Old Kanarese. The words *naliga* (l 7) and *mattal*, for the commoner *mattar* (ll 10, 11 cf. above, A text line ll f), are of some lexical interest.

The purport of the inscription, so far as it is preserved, is to record the grant of some land for the maintenance of a temple. It prefaces this by referring itself to the reign of Kandara-vallabha, i.e. Kannara or Krishna III (ll 1-3), while the *Mahāsāmantādhipati* Śankaraganda was governing Banavāsī (ll 4-6) and Gāmundiga was county-sheriff of Edevoḷal (ll 6-9).

The places mentioned are the Banavāsī *nādu* (l 6), the Edevoḷal Seventy (l 8) the Puhl-kere, a local tank (l 9), and the Buda-kanda, some local field or the like (l 11).

TEXT¹

- 1 [?Svasti] Śrī-Prītuma²-vallabha mahār[ā]jādhi-
- 2 [rāja pr]amśva(śva)ra paramabhattachārikam śrīmat
- 3 [Ka]ndara-vallabham prītvī³-rājyam-geyye [l*]
- 4 Svasti samadī(dhi)gata-pañcha-mahā-śabda-ma-
- 5 h[a*]s[ā*]mantādī(dhi)patī śrīmat-Sa(śa)mkaragandam
- 6 Banavāsī-nādeśluttire [l*] Svasti shadgunna⁴ sam
- 7 dhu(pū)ṛṇṇa naligar=ol gandra śrīmat-G[ā*]mundiga-
- 8 n=Edevoḷal-ēlpattakkam⁵ nāl-gānuṇḍa gey[yu]-
- 9 tt-īḍa Puhl-kereya kelage vēdhya⁶-dāna-
- 10 da keyy=ir-mmattal=ā kereya kelage bēraḍu nā-
- 11 l=mattal=Buda-kandadol=nīvēdhya(dy)da key=ol matta-

TRANSLATION.

[Hail!] while the darling of Fortune and Earth, great Emperor, supreme Lord, supreme Master, Kandara-vallabha, was reigning over the earth —while the *Mahāsāmantādhipati*, possessing the five great (musical) sounds, Śankaraganda, was governing the province of Banavāsī —hail! while he who is perfect in the six qualities,⁷ a true man of valour for friends, Gāmundiga, was holding the county shrievalty over Edevoḷal Seventy —a field (containing) two *mattal* for the supply of oblations, (lying) below the Puhl tank, four *mattal* separately below the same tank, a field (containing) one *mattal* for the supply of oblations in the Buda-kanda⁸—

¹ From the ink impression

² Read *prītkuṣī*

³ We should expect *ēlpattalke*

⁴ Namely lordship, knowledge, glory, fortune, freedom from sensuality, and godliness, or perhaps the six qualities of statesmanship

⁵ On *kanda* see above, Lakṣmīnārāyaṇa mscr C, p 52 u 1

⁶ Read -*Prītkuṣī*— There may be an *ī* over the *m*, but it is not visible

⁷ Read *śhādgunya*-, or *śhād gūna*

⁸ Read *nīvēdya* [*Vaidya* would also do— H K S]

D.

This record is on a stone with inscribed area 2 ft 6 in high and 1 ft 7½ in broad. The character is a fine upright Kanarese hand, with letters varying from ½ in to 1 in in height. The style is somewhat archaic, with features of the transitional period. The *ś* is written in both the earlier and the later fashion, the *ṣ* only in the later. An *ṛ* of rather archaic type is used in l 13. A cursive *m* of the peculiar kind mentioned above appears twice in l 15, and the *y* is composed of two parts, not, as is usual, of three.—The language is Old Kanarese, except for the formal Sanskrit verse in ll 11-13. Some words are lexically interesting, as *mattal* for *mattar*, ll 6-7 (cf. above, remarks under A and C), *damma*, ll 7-8, *ūdīgal*, l 7, (²) *gam-bonnu*, l 8, *vasa*, l 9.


The record refers itself in ll 1-3 to the reign of Nityavarsha-Amōghavarsha, with the usual epithets of royalty. This is peculiar, for these two *birudas* are not elsewhere borne by a single king. As the inscription seems to be perfectly genuine, we must conclude either that the draftsman made the mistake of combining the *birudas* of two different kings, which seems rather improbable, or that they were actually borne together by some sovereign. Who this sovereign could have been is a matter of conjecture, but, as our epigraph mentions as his viceroy Śankaraganda, whom we have already met in inscription C, and as *nāl-gāmunda*, Gāmundiga, who figures in A.-C, it seems at any rate possible that Nityavarsha-Amōghavarsha is the same as Nityavarsha-Khottiga, the son of Amōghavarsha-Vaddiga and the younger brother and successor of Kṛṣṇa III (Kannara) Akālarvarsha, so that the date of the inscription would be about A.D. 970.

After mention of the reigning king the record states that at the time the Banavāsī province was under the governorship of Śankaraganda, while Gāmundiga was *nāl-gāmunda* of Edevoḷa (ll 4-6), and then sets forth a standing order in connection with the levy of the king's taxes on land and houses in Kēsalūr and some cognate matters.

The places mentioned are the Banavāsī *nādu* (l 4), the Edevoḷa, Seventy (l 5), and Kēsalūr, i.e. the modern Kyāsanūr (l 6).

TEXT¹

[Metre = l, *Anushtubh*]

- 1  Svasti Nithya(tya)va[r*]sha Śrī-Pṛu(pri)thuvi-vallabha
- 2 mah[ā*]r[ā*]j[ā*]dhirāja paramēśva(śva)ra paramabatharakam²
- 3 śrī-Amōghavarsha³ prutuvī⁴-rājya[m*] geyy[e |*]
- 4 Sa(śa)mkaraganda[m*] Banav[ā*]sī-nāḍ-a(a)lutt-ire [|*]
- 5 śrī-Gāmundigam Ede(de)voḷal-ēlpat[t*]akke nāl-g[ā*]- .
- 6 vundu-geyy[e |*] Kēsalūrgg[e*] koṭṭa(tta) stī(sthī)ti matta-
- 7 lge n[ā*]lku damma ūḍigalge mūru manī(ne)-
- 8 ge eraḍu mane-damma ondu gam-bonnu mūva-
- 9 tta eraḍu arasar=ārappo(yvo)d[e*] ondu vasada
- 10 ku(kū)lan=ikkuge allind=atta nāl-g[ā*]vundar=ikkuvu-
- 11 du || Sva-datt[ā*]m para-dāttadvam⁵ vā yō haratī⁶ na-
- 12 dhīpā⁷ [|*] shashtī[r*]=varsha-śahasrānī⁸ viśṭeyā⁹
- 13 jayyate¹⁰ kṛmih || [l*] Idam kādā(da)va[m*]ge anva-

¹ From the ink-impression

² Read *-Amōghavarsha*

³ Read *-dāttān*

⁴ Read *varundharā*

⁵ Read *viśṭhāyān*

² Read *-bhaffarakam*

³ Read *-prithī*

⁴ Read *harita*

⁵ Read *-varsha-sahasrān*

⁶ Read *jāyatē*

1. ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 2. ॐ नमो भगवते वासुदेवाय ॥ २ ॥
 3. ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
 4. ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
 5. ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
 6. ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
 7. ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
 8. ॐ नमो भगवते वासुदेवाय ॥ ८ ॥
 9. ॐ नमो भगवते वासुदेवाय ॥ ९ ॥
 10. ॐ नमो भगवते वासुदेवाय ॥ १० ॥
 11. ॐ नमो भगवते वासुदेवाय ॥ ११ ॥
 12. ॐ नमो भगवते वासुदेवाय ॥ १२ ॥
 13. ॐ नमो भगवते वासुदेवाय ॥ १३ ॥
 14. ॐ नमो भगवते वासुदेवाय ॥ १४ ॥



- 14 mēdada¹ pale(la)m=akū(kku) alido[m*] pamchcha-vaha-
 15 patakan²=akū(kku) Ma[m]gada(la) mah[ā*]-giri³

TRANSLATION.

(Lines 1-11) Hail¹ while Nityavarsha, darling of Fortune and Earth, great Emperor, supreme Lord, supreme Master, Amōghavarsha, was reigning over the earth —while Śankaraganda was governing the province of Banavāsī:—while Gāmundiga was holding the county-shrievalty over the Edevoḷal Seventy —an arrangement was laid down for Kēsālūr (as follows) for a mattal (the tax is to be) four damma,⁴ for an ūḍigal three, for a house two, the damma on houses (is to be) one gold, when the thirty-two Crown-officials⁵ hold the survey, they shall provide rice for one year, the county-sheriffs there shall provide (st) thence

(Verse 1 a common Sanskrit verse-formula)

(Lines 13-15 a Kanarese prose formula)

[NOTE —ūḍigalge may have to be corrected into ūḍigalge (ūḷigalke?) in the sense "for services", gam may be taken with the word ondu which precedes it and explained as a conjunction corresponding to *ikam*. Evidently 10 dammas equalled 32 *pon*. In the phrase *ondu vasada* *lūlan=ikkuge* I would insert *di* before *vasada* and translate "the king, whoever it may be, should provide rice for one day". In the collection of taxes in former times, the bill collector used to be fed at the expense of the debtor, cf e.g. my remarks on remission of *vottachchu*, A R on Epigraphy (Madras) for 1911, page 77 —H K S]

E

This small fragment occupies an area of about 8½ in in height and 1 ft 5½ in in width. The character is a fair Kanarese of cursive sloped type, with letters varying from ½ in to ¾ in. The *ṣ* is written in both the earlier and the later style, the *ṣ* only in the later. The guttural nasal occurs in 1 5, the palatal nasal in 1 1. The ordinary cursive form of *m* is used in *s[ā]mantanādhipati* (sic!), 1 1, *śrīmat*, 1 2, *-chāsīraman*, 1 3, and *-g[ā*]mundu*, 1 5. The language is Old Kanarese. The *l* is wrongly written for *r* in *panni*-, 11 2-3.

As to matter, the fragment is part of the official preamble of some document, and reports that at a certain date the Banavāsī Twelve-thousand was under the government of the *Mahā-sāmantādhipati* Kannayya, while the county-sheriff of the Edevoḷal Seventy was Polega and the town-sheriff Singa. On epigraphic grounds it may be assigned to a date a few years later than the preceding record.

TEXT.⁶

- 1 pañcha-mahāsa(śa)bda-mahās[ā]mantana-
 2 dhīpati⁷ śrīmat Kannayya[m] Banavāsī-pa-
 3 nni]chā(rchchhā)sīraman=āle ◎ śrīmat Ede-
 4 voḷa[l-ṣ]pattakk[e] Polegam n[ā*]l-g[ā*]mundu-
 5 geyye Singan=ūr-ggāmundu-geyye

3. DEVIHOSUR INSCRIPTION OF SAKA 884

Dēvihosūr, literally "New Town of the Goddess" (probably because of some temple of Dēvī, serving to distinguish it from other towns called Hosūr), is a village in the Karajgi taluka of Dhārwar District, the Bombay Survey sheet No 309 places it in lat 14° 47½' and long 75° 22½', about 4½ miles west of Hāvēri. In 1 9 of the present inscription, which was found at the local temple of Bhōgēśvara, it is called by its ancient name, Posavūr, whence is

¹ Read *atram* *ēdhada*

⁴ Apparently the same as *dramma*

⁵ From the ink impression.

² Read *pamcha-mahā pātakan*

³ This use of *arasu* for "officer of the king" is noteworthy

⁷ Read *sāmantādhipati*

⁸ Read *-śrī*

derived °*hosūr*, the second element of the modern name. The stone is rounded at the upper corners, and in a band on the top are sculptures of the sun (proper right) and moon (left). Below this is an inscribed area about 2 ft 3½ in high and 17 in broad. It is somewhat damaged on the proper right side, from the top downwards to 1 5.—The character is a bold Kanarese hand of the period, somewhat affectedly angular in ll. 1-5, the letters vary in height from ¾ in to 1½ in, and belong to the transitional type. The vowels *ē* and *ō* are written in the later manner, except in *trayōḍasi* (l 7), *°janakka* (l 9), and *bēlva* (l 10).—The language is Old Kanarese, but not of the more archaic type.

The record opens by referring itself in ll 1-4 to the reign of Akālavarsha Kannara-dēva (the Rāshtrakūta Krishna III, on whom see *Dynast Kanar Distr.*, pp 418-422), while his subordinate Garvīndara was governing the Banavāsī nāḍu¹ (ll 4-5). It then states that on a given date in Śaka 884 an impost of 55 *gadyānas* was required of the Mahājanas of Poṣavūr, from the interest of which certain Brāhmanas were to be fed at the *samkrānti* in the house of Binaga,² son of Mālakka (ll 6-13), and it concludes with a pious prayer that religion may increase for all time (ll 13-14).

The date is specified on ll 6-9 as Śaka 884, Dundubhi, Pausa śu 13, Sunday; the *uttarāyana-samkrānti*. There is a slight irregularity here. The Śaka year intended is the current year, corresponding to Dundubhi of the Northern Cycle, the *tithi* Pausa śu 13 was connected in that year with Sunday, 22 December, A D 961, ending 18 h 8 m after mean sunrise (for Ujjain). The *uttarāyana-samkrānti* occurred on the following Monday, 23 December, at 6 h 25 m after mean sunrise. Thus the *tithi* ended at 08 A M and the *samkrānti* occurred at 12 25 A M on the same day, Monday. These calculations are by true *tithis*, but if we reckon with mean *tithis* and months the result is rather different, for thus śu 13 corresponds to Monday, 23 December (being current during 20 h 36 m of the preceding Sunday, and ending 3 h 24 m after mean sunrise on the Monday), while the *samkrānti* occurred 16 h 54 m 22 s after mean sunrise on the Monday.³ It is thus impossible to say whether the date in the inscription was calculated by true or by mean *tithis*.

The only place names mentioned are the Banavāsī nāḍu (l 5) and Pōsavūr, i.e. Dēvihosū (l 9).

TEXT *

- 1 [Svasty=A]kālavarsha dēva Śrī-Prithvi valla-
- 2 [bha ma]hārājādhuāja paramē-
- 3 s[va](śva)ram [para*]mahattārakam Kannara-dēva[m*] rā-
- 4 [yam]-geyye tat-pāda-padma-ōpajī-
- 5 [vī] Garvīndaram Banavāsī-nāḍan=āle
- 6 Sa(śa)ka°-varsha 884 Dundubhi-samvatsa-
- 7 r-āntarggata-Pausa-su(śu)ddha-trayōḍasi(śi) Ā-
- 8 ditya vāram=uttarāyana-samkrānti-
- 9 yāndu Poṣavūra mahājanakk=a-
- 10 yvatt-nydu gadyāna ponna bēlva kara[m]
- 11 Mālakkana magam Binagamge sam-
- 12 krāntiyol=maneyol=orvvar=brāhmana-
- 13 r=upda phalam chamdr ādityar=ullina[m*]
- 14 dharmmam=abhiṣṭiddhige salvudu mangala

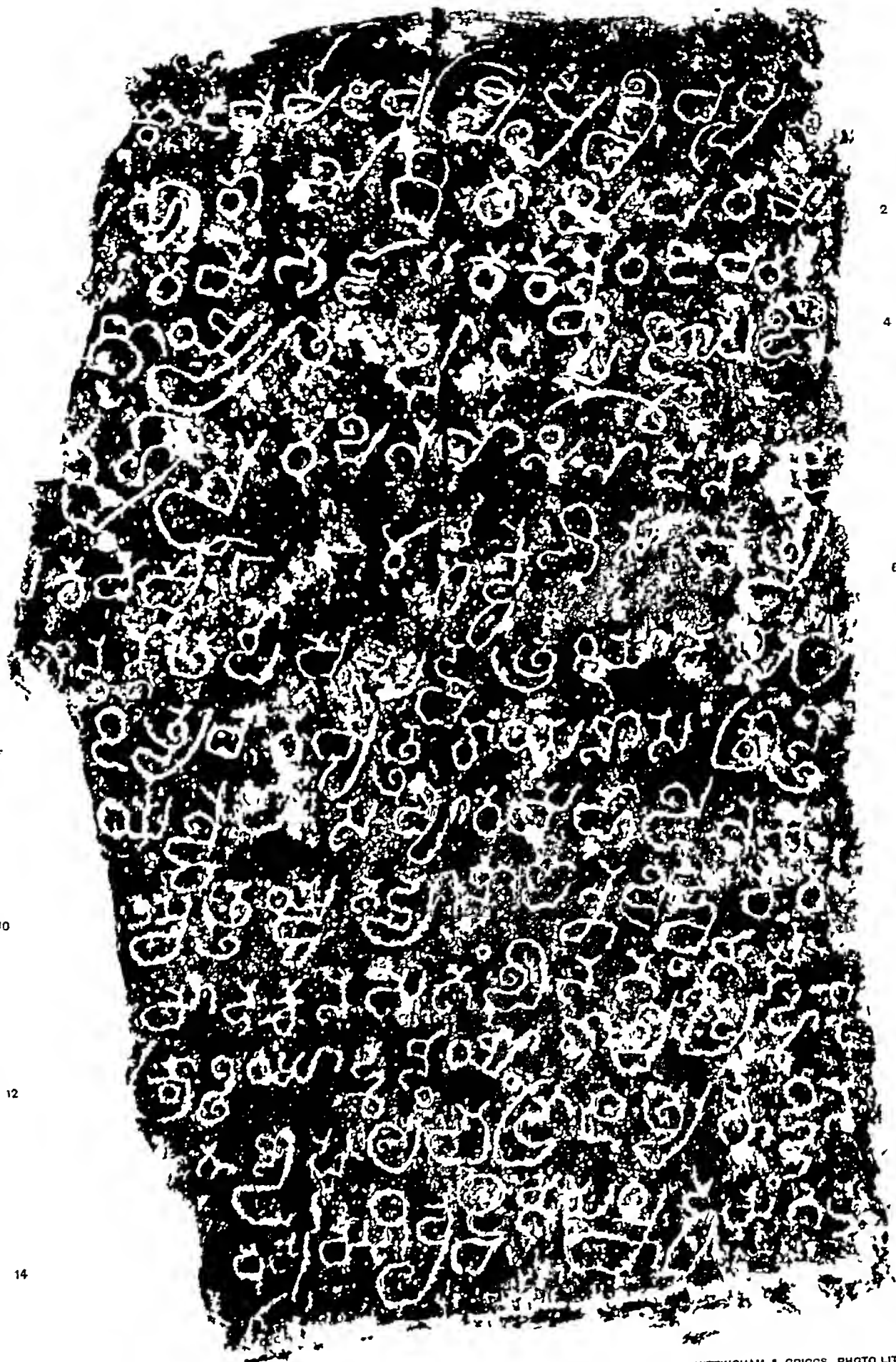
¹ This same Garvīndara appears in a record of Śaka 890 (Prabhava) as ruling a part of the Banavāsī. Twelve thousand under Khottiga (*Epigr. Carn.*, Vol VIII, Sb 531).

² This name seems to be the same as *Benaḷa*, derived from the Sanskrit *Vināyaka*.

³ I am indebted for these results of mean calculation to Mr Sewell.

⁴ From the ink-impression.

⁵ Only the second half of the *s* is visible, but it is enough to show that the engraver cut an *s*, not a *ś*.



No 22 —PADMANERI GRANT OF VENKATA I SAKA-SAMVAT 1520

Br V NATESA AIYAR, B A, M R A S, PESHAWAR

The subjoined grant is published with the aid of an excellent inked estampage, kindly supplied to me by Rao Sahib H Krishna Sastri, Government Epigraphist for India. It is noted as No 14 of Appendix A in the *Annual Report on Epigraphy for 1905-6*

The copper-plates on which the grant is incised are seven in number as can be judged from the Telugu numerals at the right-hand corner, and they are bored at the top for the insertion of a ring and seal, which, unfortunately, are no longer to be found¹. Of these plates the first and the last are carved only on the inner side, and the remaining five on both sides. The space covered by the writing measures $7\frac{1}{4}" \times 7\frac{1}{2}"$ on each plate, while the size of the individual letters varies from $\frac{3}{16}"$ to $\frac{1}{4}"$. The alphabet is Nandināgarī, with the exception of the 'sign-manual' at the end which is in the Kannada-Telugu script.

Among the orthographical peculiarities and errors which occur in the grant may be mentioned (1) the doubling of consonants when preceded by *r*, as in °*turyyō* (l 7), °*tārttiyikō* (l 10), °*auryyēna* (l 21), °*durgga*° (l 35), °*r=ddadāt* (l 149), (2) the doubling of *d* when preceded by an *anusvāra* or followed by *y*, as in °*rumddhatī*° (l 29), °*maddhyē* (l 46), °*saimdūhata*° (l 70), °*siddhya*° (l 117), (3) the use of *anusvāra* instead of nasal, as in °*yāpāntē* (l 46), °*Vemgalāmbā* (l 54), °*koṇḍaṭṭi*° (l 56), °*śaśayam* (l 100), °*brahmāmdam* (l 136), °*iṇḍrān* (l 269), (4) the omission of *visarga* before conjunct sibilants, as in °*kāmniṇiṣa*° (l 15), °*rāja kṣhītau* (l 38), °*d anuja vī* (l 62), °*dhē śrī*° (l 122), °*prayataṣṣu*° (l 164), (5) the use of dental *n* for cerebral *n* as in °*raṇita*° (l 88), °*svarna*° (l 228), (6) the use of *yi* for *i* and *ye* for *e* and *ice versā* as in °*yētā*° (l 33), °*yiti*° (l 88), °*māṭita*° (l 94), and (7) non-adherence to Sandhi rules, as in °*m=abhūt=śīlā* (l 2), °*śrīmat=cha*° (l 170), °*y=ōtbbhūta*° (l 191).

The inscription consists of 159 Sanskrit verses and opens with an invocation to the god Śrī Venkatēśa in prose. The peculiar Sanskrit words and the royal *śūlas* used in this epigraph are the same as in the other published records of this king and of his successors Venkata II and Ranga VI².

The genealogy of the king (vv 3-28), both mythological and historical, agrees precisely with that given in the inscriptions already referred to, while the description of his virtues and exploits (vv 29-45) adds nothing to what is contained in the Vilāpaka grant³.

Verses 46-47 give the date of the grant, which was the twelfth tithi of the bright fortnight of the month of Śrāvaṇa in the Śaka year reckoned by the sky, the eyes, the arrows and the moon (i.e. 1520), the cyclic year being Vilāmbin. This date corresponds with A.D. 1598.

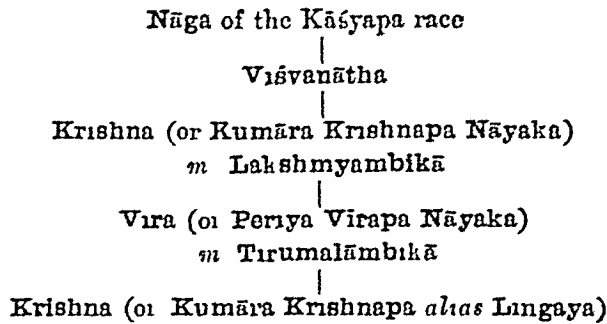
The grant was made in the presence of the god Venkatēśa, evidently on the Tirumala hill, and at the request of Krishna, the Nāyaka king of Madhuvā. The latter's pedigree, as shown in

¹ These plates were originally in the Collector's office, Tinnevely, and had their ring and seal intact at the time when they were examined by Mr Sewell (*Lists of Antiquities*, Vol II, p 17, No 111).

² Vide *Ep Ind*, Vol IV, pp 269 ff, *ibid*, Vol III, pp 236 ff, *Ind Ant*, Vol. VIII, pp 125 ff, *ibid*, pp 153 ff, and *Ep Ind*, Vol XI, pp 326 ff.

³ *Ep Ind*, Vol IV, pp 269 ff.

the present record (v 58-78), tallies exactly with what Mr Sewell has given,¹ but is not included in the Kūṇiyū Plates of Venkata II.² This pedigree can be shown as follows.—



As to the martial exploits and public charities of these Nāyaka kings, the record says that Viśvanātha, son of Nāga, defeated the Tiruvadi king and the great Pāṇḍya Vāṇāda-rāya³ and his allies in battle and established his sway over the kingdom of Madhurā (v 59), that his grandson Virāpa Nāyaka constructed a sculptured *mandapa* in front of the shrine of Sundarēśa, the presiding deity of Madura, gave the goddess Minākshī a golden *karacha* set with gems, instituted *pūjās*, performed the ceremonies and made the gifts *hēma-āśa*, *hēma-garbha*, *kanaka-manu-tulā-pūruṣa*, etc (vv 63-64), that Virāpa Nāyaka's son Krishna obtained the grace of Rāgapati (i.e. the god of Śrīrangam) by gifts of jewelled *karachas*, silk garments, and rich ornaments, such as diadems, ear-rings, and waistband, by the endowment of villages, gardens and orchards, by the celebration of car-festivals and by the due performance of daily rituals in his temple (v 69), and that he also founded *agrahāras* for the exclusive use of Brahmins well-versed in *sāstras*, and bestowed villages on them in perpetuity.

The object of the grant was the village of Padmanērī (ll 107 sqq), surnamed Tirumalāmbāpuram, presumably after Krishna-Nāyaka's mother, and belonging to the Tiruvadi-rājya,⁴ in Vāṇava-nādu, and in Pachchāttuppōkku (Tamil Pachchārruppōkku), evidently so called because it was irrigated by the Pachchārru river. The village was situated to the east of Kottākudī-Marugāl and the Bhinnāśman, to the south of the (boundary) stone of Vēttekārāṅkulam and Modavāṅkulam, to the west of the bridge (i.e. anicut) of Dēvanallūr⁵ alias Sōmanāthakshētra and to the north and west of the river Śyāma-nadī⁶. The village enjoyed a regular supply of water from the Śyāma-nadī anicut and possessed the ownership of the two dams across the mountain streams between Chōlagiri and Valligiri, as also the numerous canals. The village of Padmanērī may be identified with its namesake 2½ miles east of Nāngunērī in the Tinnevely district. Mr Sewell (*Lists of Antiquities*, Vol I, p 315) says that there is here a large temple with inscriptions in Tamil, Telugu, Grantha and Malayalam characters.

The terms of the grant are the same as those used in similar records of this dynasty and embrace every kind of proprietary right, including immunity from all taxes and unhampered powers of enjoyment and alienation in perpetuity.

¹ *Lists of Antiquities*, Vol II, p 200

² *Ep Ind*, Vol III, p 239

³ [For the identification of Tiruvadi and of Vāṇāda rāya see the *Annual Report* on Epigraphy for 1906, p 85, paragraph 60—H K S.]

⁴ This name occurs also in the Kūṇiyū Plates of Venkata II (vide *Ep Ind*, Vol III, p 240)

⁵ [Dēvanallūr is also shown on the map of the Nāngunērī taluk but not exactly to the east of Padmanērī. Perhaps the anicut of Dēvanallūr was in that position—H K S.]

⁶ Śyāma nadī is apparently the Sanskrit rendering of Pachchārru

The village was divided by king Kṛṣṇa into 83 shares and bestowed on a number of Brahmans of different *gōtras* and *sūtras* (v 81) The following is the list of the donees and their shares —

List of Donees

Line of text	Donee's name	Lineage	Śākhā	Gōtra.	Sūtra.	Number of shares
169	Śambhū (Śiva)					1½
"	Mādhava (Viṣṇu)	...		..		1½
"	Mahāśāstā (Intelary deity of the village)	. .				1½
170	Allala-Bhaṭṭa	Grandson of Akkala Bhaṭṭa and son of Voḍya Pern-Bhaṭṭa	Bahvṛicha	Bhāradvāja		5
173	Tirumala-Nambikondārya	Son of Madavāda Pina-mādhavayarya.		Kaundinya	Āpastamba	5
176	Kondā Jōsya	Son of Timmā Jōsya		Do	Do	6
177	Venkata-Amātya	Son of Honnavā-ā-Amātya	Yajus	Bhāradvāja	.	5
178	Venkaṭaya and Sūrēndra	Sons of Sarvaya		Viśāmitra	Āśvalāyana	2
180	Bhūmā Bhaṭṭa	Son of Mahamkāli Nāgā-Bhaṭṭa.	Yajus	Kutsa	.	2
181	Narasam-Bhaṭṭa	Son of Tirumalārya	Do	Viśāmitra		1
182	Abbā-Bhaṭṭa	Son of Śamkara-Bhaṭṭa	Do	Saunaka		1
183	Samkara	Son of Vallam Bhaṭṭa	Bahvṛicha	Kauśika		1
185	Alaṅi Singari	Son of Śrīrāma		Śrīvatsa	Āpastamba	1
186	Tiruvēnkaṭayārya	Son of Anantayārya	Yajus	Ātrōya		1½
187	Tirumalārya	Son of Kṛṣṇanayārya	Do	Kaundinya	.	1
189	Kṛṣṇnaya	Son of Perumālārya	Do	Bhāradvāja		1
190	Tiruvāli	Son of Abbaya		Do	Bōdhāyana	1
191	Nārāyana	Son of Tiruvēnkaṭaya		Do	Do	1
192	Lakshmanārya	Son of Perumālārya		Do	Do	½
194	Porotti Nainār	Son of Śrīnivāsa	Yajus	Kaundinya	.	½
195	Sūryanārāyana	Son of Bhāskara Bhaṭṭa	Do	Bhāradvāja		1
196	Abbau-Śāstrin	Son of Śāstrīyā	Bahvṛicha	Śrīvatsa	.	1
197	Padmanābha Pandita	Son of Dēvarāya-Pandita		Kāśyapa	Bōdhāyana	1
199	Vēdappa-Pandita	Son of Garudavāhana		Do	Do	1
200	Paramasvāmī-Vaidya	Son of Sundararāja	..	Parāśara	Do	2
201	Gangayādi Kōnṛi Bhaṭṭa	.	.	...	.	1

¹ The line number refers to the beginning of the verse giving the details

List of Donees—contd

Line of text	Donee's name	Lineage	Śākhā	Gōtra	Sūtra	Number of shares
202	Bhāskara	Son of Kāvīri samudram Sōmaya	Bahvricha	Gautama	...	2½
203	Mudda-Bhatta	Son of Nāgappa	Do	Do	..	1½
204	Yallam Bhatta	Son of Timmā-Bhatta		Do	Āśvalāyana	½
206	Ōhā Bhatta	Son of Chiklamn-Bhatta	Bahvricha	Do		½
207	Sūri Bhatta	Son of Basava Adhvarin	.	Vāsishtha	Drāhyāyana	½
208	Gangādhara	Son of Gōvinda		Agastya	Āśvalāyana	½
210	Nārāyana	Son of Huggi Yallam-Bhatta		Harita	Do	1½
211	Śēshādri Bhatta	Son of Kondu Bhatta	.	Kāśyapa	Do	½
213	Vaidyanātha	Son of Lakshminātha		Do	Bōdhāyana	1
214	Sūri Bhatta	Son of Nāgā-Bhatta	Bahvricha	Mauna - Bhārgava		½
215	Tirumala Bhatta	Son of Viraya		Gautama	Āśvalāyana	½
217	Mādhava Bhatta	Son of Mālu Bhatta	Bahvricha	Vishnuvardhana		1½
218	Vīram Bhatta	Son of Gangādhara	Do	Kāśyapa		½
219	Kṛishnam Bhatta	Son of Kondu-Bhatta	Yajus	Do		½
220	Pāpā Bhatta	Son of Durgā-Bhatta	Bahvricha	Ātrēya		½
222	Vonkatādri Bhatta	Son of Yallam-Bhatta	Do	Gautama		1½
224	Basavā Bhatta	Son of Buchchella	Do	Kāmākāyana-Viśāmitra		1½
225	Nāgā-Bhatta	Son of Pākam Kṛishnaya	Do	Bhāradāja		1½
226	Kṛishnam Bhatta	Son of Sūri Bhatta	Do	Vishnuvardhana		1½
228	Venkata Bhatta	Son of Svarnaghanti-Appayāya	Do	Bhāradāja		1½
229	Śamkara Bhatta	Son of Tirumala Yajvan	Do	Kāśyapa		1½
230	Sūryanārāyana	Son of Mallu Bhatta	Do	Haritasa	.	1½
231	Sūryanārāyana	Son of Lakṣā Bhatta	Do	Hārītasa	.	½
233	Appaya	Son of Tiruvenkata				1
,	Anantaya	Son of Yajñēśvara	Yajus	Kāśika	.	½
235	Vaidyēsa Bhatta	Son of Mangēsa	Sāman	Kāśyapa	.	1½
236	Chinna Nāgaya	Son of Konda [Bhatta*]	Bahvricha	Hārītasa	.	½
237	Rangaya	[Son of] Vengal Adhvarin	Yajus	Kāśyapa	.	½

List of Donees—*concl'd*

Line of text	Donee's name	Lineage	Śākhā	Gōtra	Sūtra	Number of shares
238	Kṛṣṇa	Son of Rathasundara	Yajus	Kāśyapa		$\frac{1}{8}$
239	Bisham Bhatta	Son of Venkata		Do	Kātyāyana	$\frac{1}{8}$
"	Venkata	[Son of] Karunākara	Śukla-Yajus	Bhāradvāja		$\frac{1}{8}$
240	Lalla Bhatta	Son of Nāgam Bhatta	Bahvricha	Vāsishtha		$\frac{1}{10}$
241	Chennu Bhatta	Son of Nāgam Bhatta	Do	Ātrēya		$\frac{1}{10}$
242	Nṛsimha	Son of Rangaya	Yajus	Bhāradvāja		$\frac{1}{10}$
"	Chukkārya	[Son of] Ōbaya	Rik	Manu - Bhārgava		$\frac{1}{10}$
244	Kṛṣṇa-Bhatta	Son of Venkatādri	Bahvricha	Vāsishtha		$\frac{1}{10}$
"	Kṛṣṇa	Son of Rāmakṛṣṇa	Rik	Jāmadagnya-Vatsa		$\frac{1}{10}$
245	Bhūnaya	Son of Nāgā-Bhatta	Do	Kāśyapa		$\frac{1}{10}$
"	Achchaya	Son of Kondu Bhatta	Bahvricha	Do		$\frac{1}{10}$
246	Timmaya	[Son of] Rāmaya	Rik	Jāmadagnya-Vatsa		$\frac{1}{10}$
247	Bhairava	Son of Tippā-Bhatta	Yajus	Śrīvatsa		$\frac{1}{10}$
"	Ganapati	Son of Nāgaya	Bahvricha	Kaśika		$\frac{1}{10}$
248	Raghunātha	Son of Lūga		Śrīvatsa	Kātyāyana	$\frac{1}{10}$
249	Pēraya	[Son of] Mallaya	Yajus	Gautama		$\frac{1}{10}$
250	Varadārya	Son of Anantayārya	Bahvricha	Bhāradvāja		$1\frac{1}{2}$
252	Bharata-Bhatta	Son of Dēvadēvēśa Bhatta	Yajus	Kaśika		1
253	Mannān	Son of Kṛṣṇinaya	Bahvricha	Haritasa		$\frac{1}{4}$
254	Alagapperumāl	Son of Śrīranga	Yajus	Śrīvatsa		$\frac{1}{2}$
255	Viśvanātha	Son of Jayūcāra	Do	Kāśyapa		$\frac{1}{4}$
256	Peddaya	[Son of] Mallaya	Rik	Vāsishtha		$\frac{1}{10}$
"	Pushpagiri	Son of Dugga	Do	Bhāradvāja		$\frac{1}{10}$

Some of these donees, it may be noted, seem to have come from distant provinces. Thus, Akkala-Bhatta is stated to be the son of Peru-Bhatta of Vodya or Orissa (v 86), Tirumala-Nambikonda, the son of Pina-Mādhava of Madavāda or Marwar (v 88), Bhūmā-Bhatta, the son of Nāgā-Bhatta of Mahamkāli, or Mahākāli or Ujjain (?) (v 92), and Nārāyana, the son of Yallam Bhatta of Huggi or Hotgi (v 115). It is also worthy of note that the donees belong to various Brahmanical sects and to different śākhās, gōtras and sūtras, from which it is apparent that the

king was very tolerant in matters of religion and confined his munificence to no particular sect or class¹

In v 81 it is said that the village of Padmanāri was divided into 83 shares, and the actual number of shares distributed among the donees comes to that number

The inscription was composed by Kṛṣṇnakavi-Kāmakōti,² grandson of Sabhāpati, and engraved by Virana-Mahāchārya, son of Ganapaya³

The grant closes with the usual imprecatory verses (vv 155-59) and the sign-manual of the king

TEXT.

[Metres: vv 1-3, 38 (partly), 43-44, 46-57, 61-62, 65-67, 74-151 and 154-158, *Anushtubh*; vv 4, 6, 22, 28, 31-32, 45, 58, 63, 68-69 and 72-73, *Śārdūlavikrīḍita*, vv 7, 37 and 70, *Rathōd-dhatā*, vv 5, 21, 23, 59 and 64, *Sragdharā*, vv 8, 13 and 60, *Vasantatilakā*, vv 9, 14, 26 and 29, *Prithvī*, vv 10 and 19, *Śikharinī*, vv 15, 17 and 31, *Mālinī*, vv 11, 25 and 36, *Śailasikhā*, vv 12 and 30, *Indravajrā*, vv 16 and 35, *Pushpātāgrā*, vv 18, 20, 24, 27 and 33, *Upajāti*, vv 38 (partly), 39-41, 71 and 152-153, *Āryā*, v 159, *Śālinī*, v 42, *Dōdhaka*]

[NOTE—Letters in round brackets stand for corrections of the immediately preceding letters]

First Plate

- 1 श्रीवेंकटेशाय नमः । यस्य संपर्कपुण्येन⁴ नारीरत्न-
- 2 मन्मूत्तिशला⁵ । यदुपास्यं सुमनसां तद्वस्तुद्वंद्वमाश्रये ।[१*]
- 3 यस्य द्विरद्वक्ताद्याः पारिषद्याः परप्रशत । विघ्न निघ्नंति भजतां
- 4 विष्वक्सेनं तमाश्रये ।[२*] जयति क्षीरजलधेर्जात सव्येक्षणं हरेः । आल-

Lines 5-94 are omitted as the verses 3-42 which they contain have been printed above (Vol XI, No 34) as occurring in the Mārēdapalli Grant, most of them also in the Dalavay Agraharam Plates (Vol XII, No 21), the Arvīlmangalam Plates (Vol XII, No 38) and in the two Grants of Venkaṭapati (Vol XIII, No 22) Some of the following verses also occur more or less exactly in the same

Third Plate Second Side

- 95 स्तोषणरूपजितासमकांडः । भाषणे⁶तप्पुवरायरगं-
- 96 डः पोषणनिर्भरभूवखंडः ।[४२*] इत्यादिविरुद्धैर्दित्त्या
- 97 नित्यमभिष्टुतः । जयजीवेतिवादिन्या जनिताजलिद्वया ।[४३*]
- 98 कामोजभोजकाकिगकरहाटादिपार्थिवैः । प्रतीहारपद प्राप्तेः[]
- 99 प्रस्तुतस्तुतिघोषणः ।[४४*] सोय नीतिजितादिभूपतितत्तिसुत्राम-

¹ [The identification of Vodva, Madavāda, Mahankālī and Huggi with names of provinces and towns is very doubtful. These are most likely family names.—Ed.]

² The composer of the Vilāpāka, Kōndyāta and the Kalnakursi grants of Venkaṭa I, Venkaṭa II, and Ranga VI was Rāma, son of Kāmakōti and grandson of Sabhāpati. This being the case, the name Kṛṣṇnakavi-Kāmakōti in the present record may be taken to mean Kṛṣṇnakavi, son of Kāmakōti and brother, presumably, of Rāma

³ The engraver of the Vilāpāka grant of Venkaṭa I was Kūmaya, and that of the Kūnyūr and Kōndyāta grants, Achyutārya, both sons of Ganapaya or Ganapārya. It is, therefore, apparent that Virana-Mahāchārya of our inscription was the brother of Kūmaya and Achyutārya

⁴ Read पुण्येन

⁵ Read मन्मूच्छला

⁶ Read भाषणे

- 100 शास्त्री सुधीसार्थानां भुजतेजसा स्ववश्यं¹ कर्नाटसिंहासनं [1*]
 101 आ सेतोरपि चाहिमाद्रि विमतान् संहृत्य शासन्मुदा सर्वोर्वी² प्र-
 102 चकास्ति वैकटपतिश्रीदेवरायाग्रणीः ।[४५*] व्योमनेत्रककंबेदु-
 103 गणिते शकवत्सरे । वत्सरे च विक्कंब्याख्ये मासि आवणनाम-
 104 नि ।[४६*] पक्षे वक्क्षे पुण्यायां द्वादश्यां च महातिथौ । श्रीवैकटेशपा-
 105 दाससन्निधौ श्रेयसान्निधौ ।[४७*] नानाशाखाभिधागोत्रसूत्रेभ्यो(भ्य.)
 106 शास्त्रवित्तया । विख्यातेभ्यो द्विजातिभ्यो वेदविद्भ्यो विशेषतः । [४८*]
 107 श्रीसमये तिरुवडिराज्ये वानवनाडुके । पञ्चात्तुप्पीकुके चापि
 108 प्रख्यातिं समुपाशि(त्रि)तं ।[४९*] प्राच्य कोट्टाकुडिमरुगालो भिन्नाश्मनो-
 109 पि च । वेट्टेकारन्कुळग्राण्यो दक्षिण मोडवन्कुळात् ।[५०*] सोमनाथ-
 110 क्षेत्रदेवनक्ष्त्रसंतोष पश्चिमं । श्यामनद्याः पश्चिमां च दिशमा-
 111 त्रितमुत्तरां ।[५१*] निरुपाधिश्चामनदीसेतुपाथोभिर्वर्द्धिता(तं) । त-
 112 श्लोकवृत्तिगिर्योश्च मध्ये सेतुद्वयांभसां ।[५२*] कुल्यावलीजलानां
 113 च स्वातंत्र्येण³ समन्वितं । एतद्भ्रामतटाकांदुनिर्निरोधस्थला-
 114 न्वितं ।[५३*] — — — — — । श्रीमत्तिरुम-
 115 लांबायाः पुरमित्यपराभिधं । पञ्चनेरीतिनामानं ग्राम-
 116 मारामशोभितं । [५४*] सर्वमान्यं चतुस्त्रीमासहितं च समंततः ।
Fourth Plate First Side
 117 निधिनिक्षेपपाषाणसिद्धसाध्यजलान्वितं ।[५५*] अक्षिण्या-
 118 गामिसंयुक्तं गणभोज्यं समूरुहं । वापीकूपतटाकैश्च
 119 कच्छारामैश्च संयुतं ।[५६*] पुत्रपौत्रादिभिर्भोज्यं क्रमादाचंद्रतार-
 120 कं । दानाधमनविक्रीतियोग्यं विनिमयोचितं ।[५७*] आसीत्काश्य-
 121 पसंततौ घनतपस्संतुष्टविश्वेश्वरस्त्रैरानुग्रहभाजनात्⁴गुणनि-
 122 धे⁵ श्रीनागपृथ्वीपतेः । क्षीराब्धेरिव चंद्रमाः कुवलयानंदानुस-
 123 ऱायकः सौम्य[*] श्रीवरविश्वनाथनृपतिस्सर्वज्ञचूडामणिः ।[५८*] प्र-
 124 ख्यातश्रीस्तिरुवडिमहापाण्डवाणादरायप्राग्रानन्यानपि र-
 125 शमुखे पार्थिवानाश्च जित्वा । तत्तत्स्त्रीमां(मा)त्रिजभुजबलादाहरन्
 126 विश्वनाथक्षीणीपालोभजत मधुराराज्यसाम्राज्यलक्ष्मीं ।[५९*] त-
 127 स्मादजायत 'जायमनोजवस[*] स्वकीर्त्या विख्यातरुणनृपतिर्विजि-
 128 ताभियातिः । विक्रांतिनोतिधिषणाध[ति]संपदां 'यः स्तुत्याशयोभ-

¹ Read °वश्यम्² Read °तंशेष³ Read नाहु°⁴ Read वै.
Omit the visarga⁵ Omit the two syllables जाय which are repeated by mistake

- 129 जत दक्षिणनायकत्वं ।[। ६०*] पद्मेव पद्मनाभस्य पुरारेखि पार्वती।
पवि-
130 वचरिता तस्य पत्नी लक्ष्म्यविकामवत् ।[। ६१*] तयोः प्राचीनपुण्यानां
131 परिपाकविशेषतः । विनयीदार्यनयभूरुदभूहीरभूपतिः ।[। ६२*]
132 श्रीमत्सौदरनायकस्य महति श्रेयोनिधौ संनिधौ नानाचि-
133 त्रविशेषभूपितशिलास्तंभोल्लसन्मट्ट(ण्ट)पं । मीनाच्याः कवचं च
134 रत्नखचितं हेमं च निर्माय यः पूजाश्चावहृदुत्तरोत्तरतया
135 साम्राज्यमव्याहृतं ।[। ६३*] हेमाश्वं हेमगर्भं कनकमणितुलापूरु-
136 षं विश्वचक्रं ब्रह्माडं¹ गीसहस्रं कनककरिरथं कांचनी का-
137 मधेनु । सप्तभिधीन् हिरण्वाश्वरथमपि महाभूतपूर्वं घ-
138 टं च ।² स्वर्णचमां रत्नधेनुं व्यतनुत विधिवद्भूयसे श्रेयसे यः ।[। ६४*] श-
139 चीव त्रिदशेन्द्रस्य शीताशोरिव रोहिणी । सधर्मिण्यभवत्तस्य

Fourth Plate Second Side

- 140 सती तिरुमलांविका ।[। ६५*] अनसूयां च सासूयां रुद्रकीर्ति-
141 मरुद्धतीं । कुरुते या गुणोत्कर्षेलीपासुद्रां च मुद्रितां । [। ६६*] वी-
142 रभूरमणादस्यां वरकृष्णमहीपतिः । देवक्यामिन्दिराजानि-
143 र्वसुदेवादिषोदभूत् ।[। ६७*] जैत्रश्रीवसन्तिर्जयंततनुभूचंद्राभिरा-
144 माकृतिर्विज्ञातामितनीतिशास्त्रविततिवीरोत्तमालंकृतिः । नो-
145 त्या कल्पितनैकषोडशमहादानोन्नतिर्दीव्यति श्रीवीरक्षिति-
146 पावुधेरुडुपति[*] श्रीकृष्णपृथ्वीपतिः ।[। ६८*] विश्वोत्कृष्टविचित्ररत्न-
147 कवचोष्णीषाश्रयोपावरग्रीवाकल्पकिरीटकंडलकटोसूत्रा-
148 दिभूषार्पणैः । ग्रामारामरथोत्सवप्रतिदिनप्रत्यग्रकैकर्यत
149 प्रीतो रगपतिर्हृदाति महितां यस्मै श्रिय भूयसीं ।[। ६९*] भास्वति
प्रकटशा-
150 रदोदये ये(य)त्र कांचनतुलां संचति⁴ । पूरिताश्रमवनीमंकि(मखि)लां⁵ संच-
151 रति विमलाश्विरं द्विजाः ।[। ७०*] उदयन्हिरण्यगर्भाद्दुदधेः कृष्णेदुरमि-
152 तवसुवर्षी । पोषितबुधः कलावान् कलयति दानाबुधनतरान-
153 व्यीन् ।[। ७१*] मंत्रैर्जीवनमभ्युपेत्य धरदासंल्वर्चनादेवता यागीर्नाकचरा-
154 स्तत⁶ क्षितिसुरा देवाधिका वैदिकाः । तस्माद्देवशतप्रतिष्ठितिमुशंत्ये-

¹ Read ब्रह्माण्ड

² Cancel the danda

³ Read च

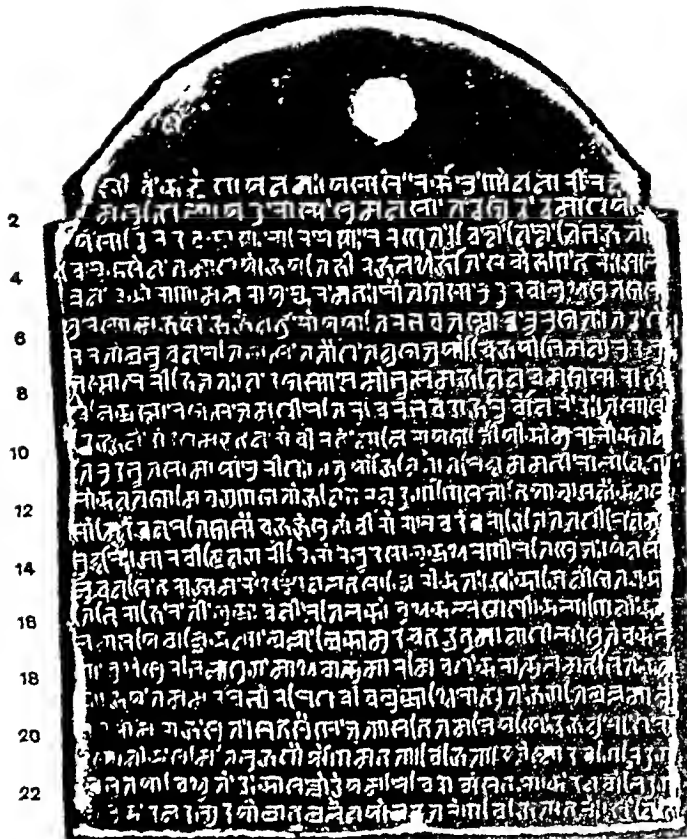
⁴ Read समचति

⁵ [The correction made in brackets does not suit the metre I would read °सवनीगपकिर्ला —H K S]

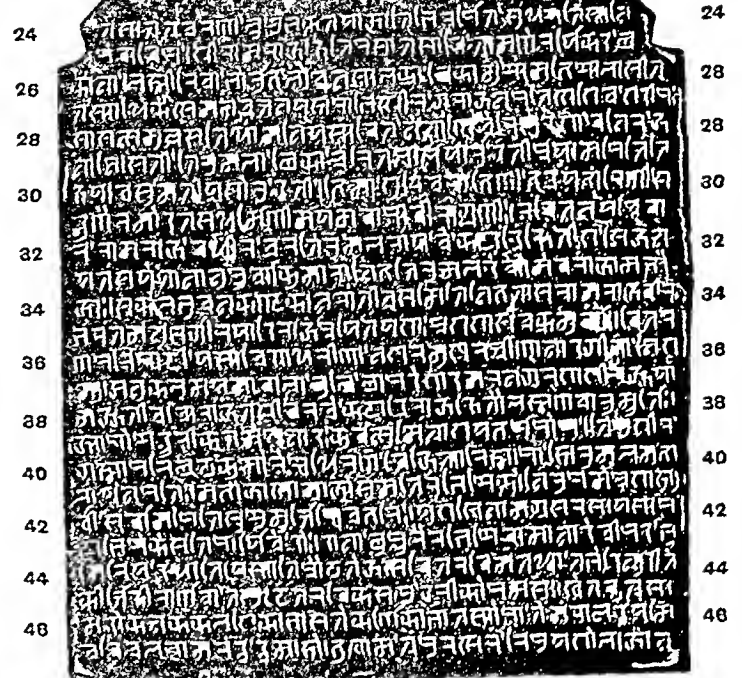
⁶ Read त, [or °स्तथा—H K S]

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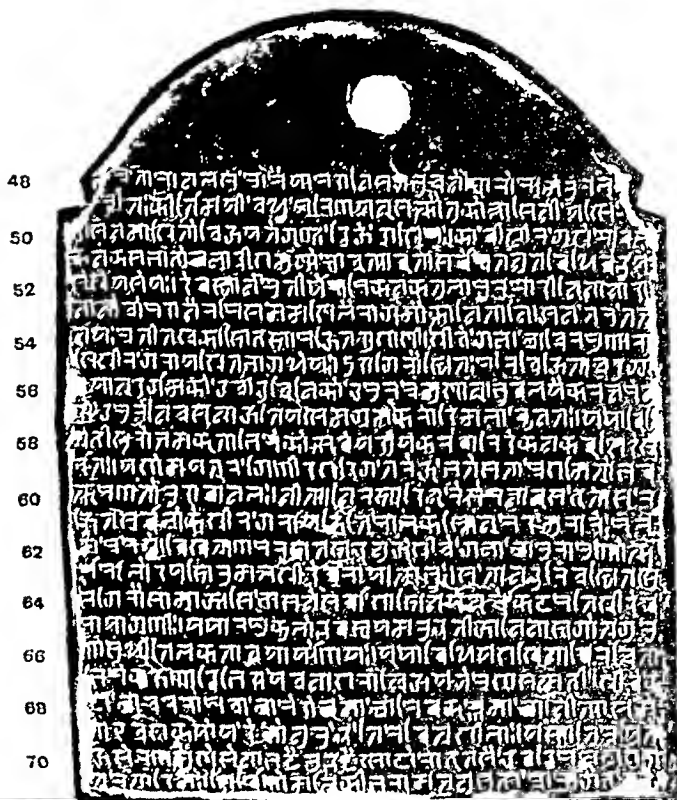
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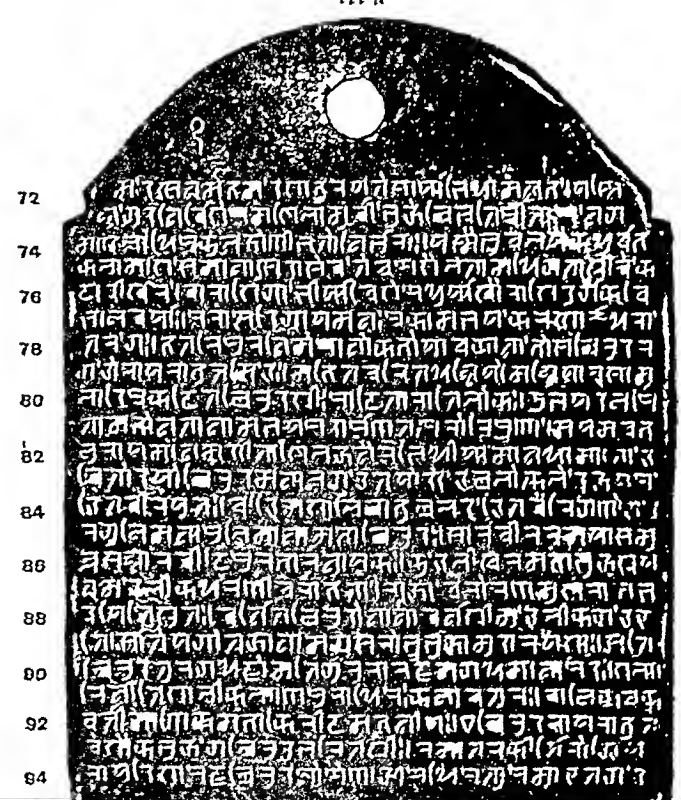
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- 155 कद्विजस्थापनामित्येक्ष्य¹ स्मृतिमग्रहाररचनारचे कृते येन कि ।[। ७२*] देशे-
 156 स्निग्धतसर्वमान्यकतया षट्कर्मनिष्ठा² द्विजा देवातिथ्यविधौ सदाशिषि
 157 रता यस्येति नैवाहुतं । तत्तद्रूपकरप्रदानकलितचेत्राधि[नि*]र्माचकस्रो[द्य]-³
 158 हानघनान्यदेशधरणोदेवाशिषोच्चै⁴श्रियः ।[। ७३*] तस्य दानधुरीणस्य तरुणादित्य-
 159 तेजसः [।*] तरवारिलताकोटिताडवोद्यज्यश्रियः ।[। ७४*] वक्षःप्रदेशे
 माधातुर्वाहो रु[ग्मां]-⁵
 160 गदस्य च [।*] लक्ष्मणस्य सुखांभोजे हृदये हर्षशीभिनः [। ७५*]
 प्रत्यंगमादिभूपानां प्रक-
 161 टीकुर्वत प्रयां । श्रीदक्षिणसमुद्रेशप्रख्यातविरुदीनते. । [। ७६*] श्रीमत्प-
 चर्तिरु-
 162 वडिसप्तांगहरणीजसः । वरवीरमहोपालवाराकरसुधानिधेः ।[। ७७*]
 श्रीमत्तिरु-
 163 मलांवायाधिरपुण्यफलात्मनः । विख्यातकृष्णभूपस्य विज्ञप्तिमनुपालयन ।[। ७८*]
Fifth Plate First Side
 164 परीत⁶ प्रयतै⁶ स्निग्धैः पुरोहितपुरोगमै⁷ [।*] विविधैर्विबुधै⁷ श्रीतप-
 165 धिकैरधिकैर्गिरा ।[। ७९*] श्रीवीरवेकटपतिमहारायमहोपतिः । स-
 166 हिरण्यपयोधारापूर्वक दत्तवान्मुदा ।[। ८०*] सीयं कृष्णमहोपालरसुत्राम-
 167 समवेभव⁸ । त्रयोत्तराशीतिवृत्तीः पद्मनेर्या विधाय सः ।[। ८१*] नानागोत्र-
 168 द्विजातिभ्यो धारापूर्वमदान्मुदा [।*] वृत्तिमतोत्र लिख्यते विप्रा वेदांत-
 पारगा. ।[। ८२*]
 169 सार्द्धैकवृत्तिगणशुभं सार्द्धवृत्तिश्च माधवः । महाशास्ता च सार्द्धैकवृत्ति-
 170 मन्त्राभिगच्छति ।[। ८३*] श्रीमत्⁹ चद्रावतसांघ्रिसेवनाचारपावनः । परोपकार-
 171 वाङ्मन्य⁹फलिताध्वरकोटिकः ।[। ८४*] पदवाक्यप्रमाणज्ञो भारद्वाजकुलोत्तमः ।
 172 बहुचोक्लभट्टस्य¹⁰ पौत्रशास्त्रविदां वरः ।[। ८५*] वीर्यश्रीपेरुभट्टाध्वरोपधी-
 173 शापराकृतिः । विख्याताकलभट्टोत्र वृत्तीः पच समश्रुते ।[। ८६*] कौडिन्यगो-
 174 त्रभूरापस्तंबसूत्रधुरंधरः । विज्ञातोभयवेदांतो वैष्णवीधशिखाम-
 175 णिः ।[। ८७*] भजते मडवाडयोपिनमाधवयार्यजः । पच वृत्तीस्तिरुमलन-
 176 विकोडार्यशेखरः ।[। ८८*] आपस्तंबवतामययायी कौडिन्यगोत्रजः । तिमा-

[Lines 177-257 contain only the names, etc., of donees, for which see the list of donees given above.]

¹ Read °ल्येक्ष्य

⁴ Read ज्ञे.

⁷ Read धे.

¹⁰ Read बहुचोक्ल⁹

² Read ष्टा

- Read रुक्मा⁹

⁵ Read श्रीमच्चद्रा⁹

³ Read °कस्वीद्य-

⁶ Read ज्ञे.

⁹ Read °वाङ्मन्य⁹

Seventh Plate

- 258 श्रीवेंकटपतिरायचित्तिपतिवर्यस्य कीर्त्तिधुर्यस्य । शास-
 259 नमिदं सुधीजनकुवलयचंद्रस्य भूमहेंद्रस्य । [। १५२*] [ओ*]वेंकटपतिरा-
 260 यक्ष्मापनिदेशेन शासनश्लोकान् [*] कृष्णकविकामकोटिस्मर-
 261 समभाषीत्वभापतेः पौत्रः । [। १५३*] श्रीवेंकटमहारायसूक्त्या गणप-
 262 यात्मजः । श्रीवीरणमहाचार्यो व्यलिखि(ख)त्तांमशासनं ।[। १५४*]
 दानपा-
 263 लनयोर्मज्जो दानात्त्रै'योनुपालनं । दानात्स्वर्गमवाप्नोति पाल-
 264 नादच्युत पदं ।[। १५५*] स्वदत्तादि'गुणं पुण्यं परदत्तानुपालनं ।
 परद-
 265 तापहारेण स्वदत्तं निष्फलं भवेत् ।[। १५६*] स्वदत्तां परदत्तां वा
 यो हरे-
 266 त वसुंधरा । षष्टिवर्षसहस्राणि विष्टायां जायते क्रिमिः^१ ।[। १५७*]
 एकैव
 267 भगिनी लोके सर्वेषामेव भूभुजा । न भोज्या न करग्राह्या विप्रदत्ता
 268 वसुंधरा ।[। १५८*] सामान्योयं धर्मसेतुर्नृपाणां काले काले पाञ्चनीयो-
 (यो) भ-
 269 वद्विस्स'वर्निताग्भाविनः पार्थिवेंद्रान् भूयो भूयो याचते रामचंद्रः ।
 [। १५९*]
 270 श्रीवेंकटेश^२

ABSTRACT OF CONTENTS.

- Verses 1-3 Invocation to Venkatēśa, the feet of Rāma, Vishvaksēna and the Moon
 Vv 4-6 The genealogy of the Āravīti family down to king Bukka
 Vv 7-8 Praises of Bukka and his wife Ballāmbikā
 Vv 9-11 The conquests of Rāma-Rāja, son of Bukka
 Vv 12-13 Praises of Śrīraṅga-Rāja I, son of Rāma-Rāja and Lakkāmbikā
 Vv 14-15 Praises of Tirumalāmbikā, wife of Śrīraṅga-Rāja and the mother of Rāma
 Rāja, Tirumala-Rāja and Venkatādri
 Vv 16-17 The military exploits of Rāma-Rāja
 V 18 Praises of Venkatādri-Rāja
 Vv 19-23 Of the three sons of Śrīraṅga, Tirumala-Rāja alone by his military power
 succeeded to the throne His pilgrimages and benefactions

^१ Read छे^२ Read कृषि^३ In Kannada Telugu characters^४ Read हि^५ Read 'हि'स

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Vv 24-25 The conquests of Kondavidu, Vinikonda and other fortresses by Śrīranga-Rāya (II), son of Tirumala-Rāya and Vengalāmbā, while staying at Uddagiri (Udayagiri) and at his capital Penukonda.

V 26 Śrīranga-Rāya's coronation ceremony and his praises

Vv 27-28 Venkatapati-dēva-Rāya succeeds his brother Śrīranga-Rāya on the latter's death

V 29 Venkatapati-Rāya's coronation performed by his preceptor Tātayārya and his conquest of the Yavanas (Muhammadans)

V 30 His queens were Venkatāmbā, Rāghavāmbā, Pedōbamāmbā and Kṛṣṇa-māmbā

V 31 The defeat of Mahamanda-sāhu (i.e. Muhammad Shah), son of Malīk-ibharāma (i.e. Malīk Ibrāhīm)

Vv 32-45 His numerous *birudas* and praise

Vv 46-48 In the Śaka year *vyōma-nētra-lalamb-ēndu* (i.e. 1520), in the cyclic year Vilambin, in the month of Śrāvana, in the bright fortnight, on the dvādaśī day, in the presence of god Venkatēśa, the grant was made to Brahmans of various *sākhās*, names, *gōtras* and *sūtras*, most of whom were well-versed in the Vēdas

Vv 49-57 The object of the grant was the village of Padmanērī, in the Tiruvadī-rājya, Vānava-nāḍu and the Pachchātcuppōkku, of which the boundaries are set forth in detail The terms of the grant

Vv 58-59 The genealogy of the [Nāyaka] kings of Madhurā—Nāga and Viśvanātha. The latter conquered Vānadarāya, the great Pāndya and the Tiruvadī kings

Vv 60-61 Praises of Viśvanātha's son Kṛṣṇa, the Nāyaka of the south and his wife Lakshmyambikā.

Vv 62-64 Praises of their son Vira and his gifts to the temples of Sundara-Nāyaka and Mīnākshi (at Madura) and the numerous religious rites which he performed

Vv 65-66 Praises of Tirumalāmbikā, wife of Vira

Vv 67-77 Praises of Kṛṣṇa (Nāyaka), son of Vira, his gifts to the god of Ranga (i.e. Śrīrangam) and his *birudas* 'lord of the Southern Ocean' and 'the conqueror of the army of Pañchar-Tiruvadī'

Vv 78-80 The gift of the said village of Padmanērī was made by king Venkatapati-Rāya at the request of Kṛṣṇa (Nāyaka) of Madura

V 81 The village was divided into 83 parts

Vv 82-83 Grant to Śambhu, Mādhava (Vishnu), and Mahāśāstri, the village deities

Vv 84-151 The names of the donees and their shares

Vv 152-153 The poet who composed the verses in the grant at the command of Venkatapati-Rāya, was Kṛṣṇakavi Kāmakōti, grandson of Sabhāpati

V 154 The engraver of the grant, at the bidding of Venkata-Mahārāya, was Virāṇa-Mahāchārya, son of Ganapaya

Vv. 155-159 The usual admonitory and imprecatory verses, followed, in line 270, by the 'sign-manual' Śrī-Venkatēśa in the Kannada-Telugu script

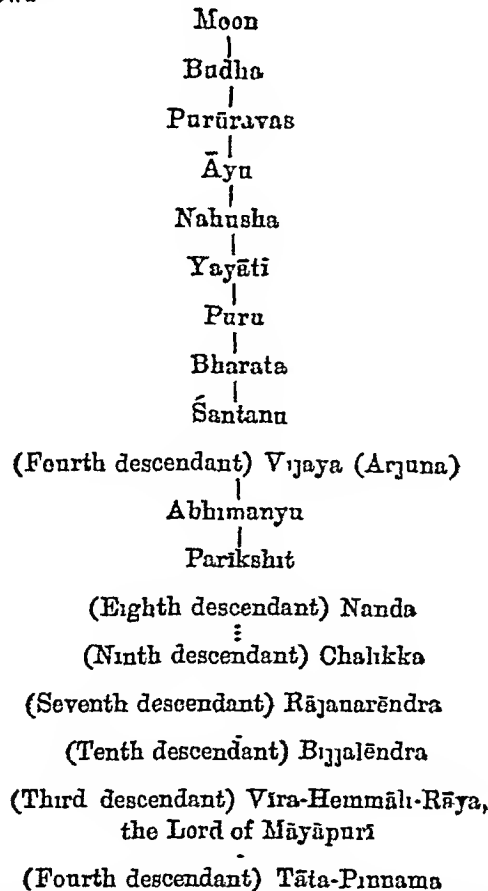
No 23 —VELLANGUDI PLATES OF VENKATAPATI-DEVA-MAHARAYA I. SAKA-SAMVAT 1520

By THE LATE T A GOPINATHA RAO, M A, TRIVANDRAM

The inscription edited below is engraved on a set of seventeen copper-plates¹. There have the shape common to all inscribed plates bearing the deeds of grants made by the kings of the Vijayanagara dynasty of the period to which this set belongs. In the curved upper part of each of these plates is a round hole through which the binding ring is meant to pass; to the proper left of this hole and on the first side of each plate is marked the number of the plate in Telugu-Kannada numerals. The rims are raised to protect the writing from damage. When the set came to me for examination, there was no ring. The first plate is engraved on the second side, and the last one on its first side only. Plates 7, 13 and 14 are lost, since these belong to that part of the document which enumerates the names of donees, the historically important portion of the record is intact. The preservation of the inscription is very good. From impressions taken under my supervision, as also from the originals, I now edit the inscription.

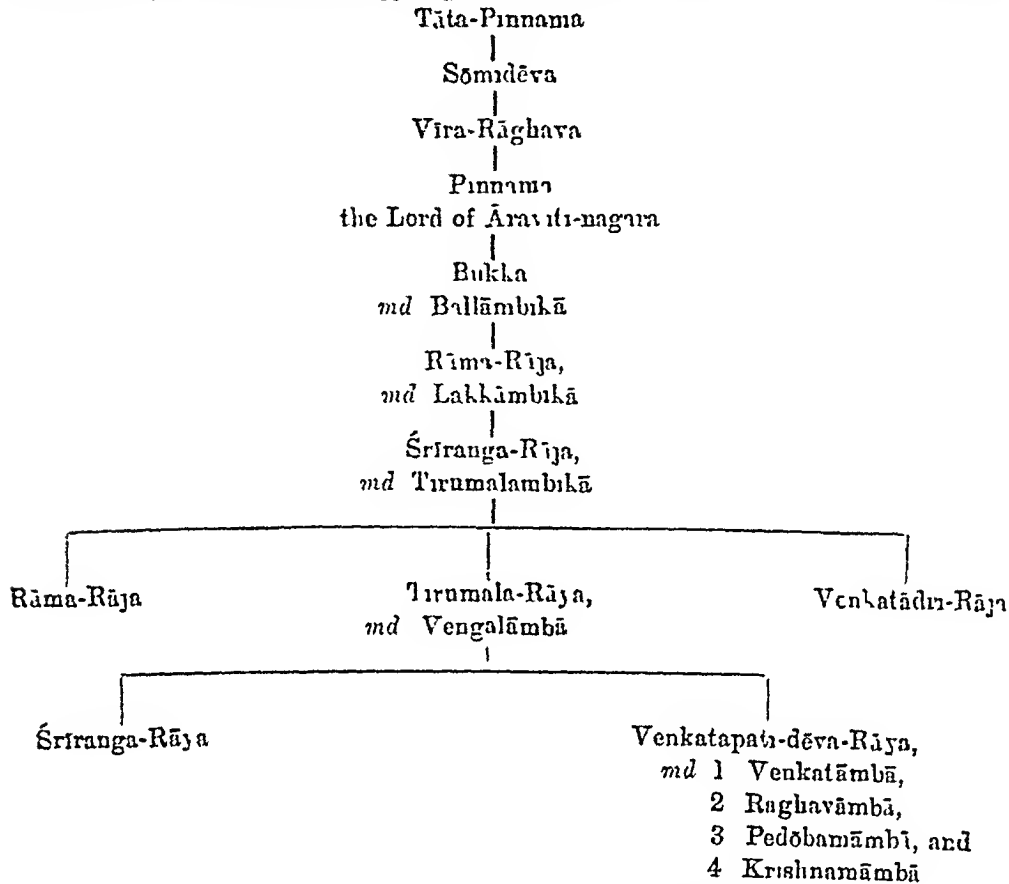
The alphabet of the record is Nandināgarī; the sign-manual of the king, the word *Śrī-Venkaṭeśa*, is in the Telugu alphabet. There is nothing peculiar in the orthography of the inscription demanding special comment. All the faults usual in the other documents of the Vijayanagara kings are also found in this, for example, the use of the *anuvāra* for the *varga-pañchama*, *sa* for *śa*, etc.

The grant belongs to the reign of the king Venkatapati-dēva-Mahārāya. His genealogy is traced from the moon as follows —



¹ [Noticed in paragraph 59 of Part II of the A. R. on Epigraphy (Madras) for 1912 — H. K. S.]

The historical part of the genealogy begins from this Tāta Pinnama and is as follows —



The doings of each of these kings are given in the document in some detail. Sōmidēva is represented as having taken seven forts from his enemies in a single day (v 7). Pinnama is described as the lord of Āravīṭu, and his son is reported to have established Sāluva Nrisimha firmly on the throne (v 8). His son Rāma-Rāja was a staunch devotee of Vishnu, and through His grace he got over the effects of poison administered to him by his *jñātis* in the fort of Kandanavōlu *durgam*, which he had just then taken after defeating Sapūda at the head of an army consisting of 70,000 horses and taking from him the Avanīgiri *durgam*,¹ driving off with him Kāsapp-Udaya (vv 11 and 12).

Rāma-Rāja, the son of Śrīranga-Rāja, ruled the country justly, after destroying the enemies of the world (the Musalmans), and was a veritable *kalpaka-vriksha* in his munificence. Of the three sons of Śrīranga-Rāja, the middle one, Tirumala-Mahārāja, having routed his enemies in battles, was anointed to the throne and like Vishnu, the middle member of the Hindu Trinity,² protected the kingdom. This king performed again and again all the *mahādānas* such as the *svarna-tulā-purusha* and the *upadānas* in such holy places as Kāñchi, Śrīrangam, etc., and in all important places of pilgrimage and holy *tīrthas* (vv 20 and 27). His son Śrīranga-Rāja, being stationed in Uddagiri, conquered the forts of Kondavīdu, Vinikondapura, etc., and began to reign in Penugonda. He had emblems, such as the *makara*, as signs of royalty. The great gifts which this king made on the occasion of his coronation permanently removed poverty from poor people (vv 29 and 30). After him succeeded to the throne his brother Venkatapati-dēva Mahārāja, also born to the same mother, Vengalāmbā. Just

¹ [This should be the Ādavani *giri-durga*, see above, p 244 — F W T]

² Being the middle one among the sons of Śrīranga-Rāja, he is compared to Vishnu among the Hindu Trinity.

as Rāma was anointed by Vasishtha, his family priest, Venkatapati-dēva-rāya's coronation was performed by the learned Tātayārya his *guru*. Having conquered the Yavanas, he ruled the earth. He defeated Mahammenda Śūhu, the son of Malikibharāma, in battle, and during the continuance of the war the latter used to return home day by day after losing his elephants, horses, weapons and umbrella. Venkatapati-dēva-Mahārāya was extolled by the kings of the Kāmbhojya, Bhōja, Kālinga, Kōrahāta and other countries, waiting at the entrance of his palace. He bore the *bindus*, *Chaurāsi-durg-aika-vibhāla-varya*, *Hosabirudara-ganda*, *Rāya śāhutta-minda*, *Avahalu-rāya mīna-mardā*, *Birudu-manmyara-ganda*, *Ullal-ēndra-jaya-pandita-vīra*, *Manryānsāmūl*, *Gandara-gūli*, *Manya-puli*, *Mandalika-dharanī-varāha*, *Vēnga-tribhuvanī malla*, *Trigōla suratiāva*, *Ranamukha-kāmabhadra*, *Mandalika-ganda*, *Āratīa-Magadha māmya-pada*, *Chālikha-chahavartin*, *Ebiruda-rāya-rāhuta-iēy-aika-bhujanga*, *Kalyāna pur-ādhipa*, *Oddiya-rāya-divāpatta*, *Bhāshoge-tappura-rāyara-ganda* and *Mūru-rāyara-ganda*.

Having obtained the throne of the Karnāta kingdom by the prowess of his arms, and defeating his enemies, Venkatapati-deva-Rāya ruled the earth from the Himālyas to Sītu (Kāncīsvaram).

The genealogy as given in this grant agrees as far as Tirumala-Rāya with those given in the Kōṇḍiyāta, the Kallakurūsi, the Kūṇḍūr and the Vilāppākkam grants and entirely with that found in the Dalavāy-Agrahāram Plates of this king. This grant like the last mentioned, omits the names of Rāma III and Raghunātha among the sons of Tirumala-Rāya and gives only those of Śrīhaṅga Rāya (Ranga II) and Venkatapati I.

The historical importance of the events narrated in relation to the individual kings, the ancestors of Venkatapati I, as also about Tātayārya, his family priest, has been discussed already in my article on the Dalavāy-Agrahāram Plates of Venkatapati-dēva-Mahārāya (*Jp Ind*, Vol. XII, pp. 159-187), and the above need not be repeated here.

The present grant is dated the Śaka Samvat 1520, computed by the moon (*indu*), the arrows (*kalamba*), the eyes (*nētra*) and the sky (*vyōma*), which corresponded with the cyclic year Vilambin. On the dvādāśī *tithi* of the bright half of the month Śrāvana the king Vira Venkatapati-Mahārāya granted as an *agrahāra* to a large number of Brāhmanas the village of Vellingolli together with Kīyāttānkurichchi, Uppu-vāṇḍyan-puttūr and Mānāmangalam in Perumpattu,—all clubbed together under the name of Virabhūpa-samudrām, at the request of prince Krishna-Bhūpati of Madura. The villages granted were in the Mulli-nādu, which formed part of the sub division Añjarākkarō of the Tiruvadi-dēśa. Their boundaries are stated in vv. 56-66.

The prince Krishna Bhūpati, at whose request the grant was made, was the then *Nāyaka* of Madura. His pedigree is traced thus.—In the Kāśyapa *gōtra* was born Nāga, a devotee of the god Viśvēśvara (evidently of Kāśī or Bānārasi). His son was Viśvanātha. This prince conquered the Tiruvadi, the great Pāndya, the Vāṇadārāya and other kings in pitched battles and took from them their kingdoms solely by the prowess of his arms and became the lord of the Mādhurā country. Krishna, the lord of the south, possessed of valour, justice, intelligence and courage, was born to Viśvanātha. The queen of Krishna was Lakshmyambikā. To these was born Vira-Bhūpati, of charming manners. This last mentioned prince constructed a *mandapa*, containing several beautifully sculptured pillars, in front of the shrine of the god Sundara-nāyaka (that is, Sundarēśvara of the famous Śiva temple at Madura) and presented to the goddess Minākshī a golden covering (*kavucha*) set with gems. He is described as having performed the gifts called *hēma āśva*, *hēma-garbha*, *tulā-pūruṣa* (weighing against gold and precious stones), *visva-chakra*, *brahm-ānda*, *gō-sahasra*, elephant chariot and *kāma-dhēnu* made of gold, *sapt-ān bhōdhi*, horse chariot made of gold, *rahābhūta-ghata*, *svarna-kṣimā* and *ratna-dhēnu*. Tirumalāmbikā was the wife of Vira-Bhūpati. To them was born Krishna-Mahāpati. This prince, who was well read in all sorts of

nti-sāstras, was daily engaged in the performance of one or other of the sixteen *mahādānas*. He presented to the god Ranga (of the temple at Śīrangam) a covering (*karacha*), studded with gems of different kinds, a head-dress (*ushnīsha*), yellow silk garments, necklaces, *krīṭas* (diadems), *kuṇḍalas* (ear-ornaments) and *gūḍas*, he granted to the same deity several villages and lands, celebrated the car-festival and in various other ways served Him and obtained His grace. Again, to the lord Saundara-nāyaka (of Madura) he presented several lamp stands (making provision to burn lights in them) made arrangements for the celebration of the *abhīśhēkas* (holy batons) of milk and the car-festival and presented the deity with several rich ornaments. He is said to have set up a *manu-stambha* before this deity. He performed the *tulā-purusha* and the *haranya-garbha Mahādānas*, and on that occasion made valuable presents to Brāhmanas, allusion is made to the *Mahādānas kalpaka-ṛiṣha*, *samudra* (*sapt āmbhōdhi*) and *kīma-dhenu*. Prince Krishna-Mahipati granted enough money to the Brāhmanas of other kingdoms to redeem their lands, which they lost to their kings owing to their inability to pay the taxes thereon. By this statement we are to understand that the government of other kings was so oppressive even in the case of Brāhmanas, and consequently much more so in the case of other castes, that the former had, on account of their inability to make good the heavy taxes imposed upon their lands, to abandon them, whereas the government of Krishna-Mahipati was so good as to attract Brāhmanas even from other countries to seek the benefit of his munificence. The statement is not a mere boast, as will be seen from the list of villages from which came the Brāhmana donees of this grant, I shall revert to this matter later on. Krishna-Mahipati is further stated to have been praised by the Pāndya, Chēra and Chōla kings. He was styled "the lord of the southern ocean". Lastly, he is reported to have wrested from the Pāñcha-Tiruvadis¹ their kingdom. The genealogy of the Nāyakas of Madura, as obtained from this record, may be represented conveniently thus —

Nāgama-Nāyaka of the Kāsyapa *gōtra*
|
Viśvanātha Nāyaka
[Conquered the Tiruvadi, the great Pāndya and the
Vanadarāya and other kings and became
the lord of Madhurā]
|
Krishna-Bhūpati I
m Lakshmyambikā
|
Vira-Bhūpati
[Constructed a *mandapa* in front of the shrine of
Saundara-nāyaka, and presented Minākshī with
a jewelled *karacha* and performed several
mahādānas m Tirumalāmbikā]
|
Krishna-Mahipati II
[Presented the god Ranganātha with costly orna-
ments, clothes, villages, gardens, etc, per-
formed *mahādānas* and made gifts to the
god Sundara-nāyaka for *abhīśhēkas*,
lights, *rath-ōtsava*, etc]

As stated above, the newly formed *agralāra* of Virabhūpa samudram was granted, at the request of prince Krishna-Mahipati, by Venkatapati-dēva-Mahārāya to a very large number of

¹ See below, p 317, foot note 5

Brāhmanas and, curiously enough, to some Brāhmana ladies also, it is a very rare thing to meet with the allotment of shares to women in the *agrahāras* which are conferred on Brāhmanas. It is stated that the *agrahāra* was divided into two hundred and sixty-one *vrittis* and that each *vritti* was further divided into five *amsas*, thus making a total of 1,305 *amsas*, and the gift to each donee is made in terms of the *amsas*. We learn that each *vritti* was sufficient to meet the needs of five persons, it appears that the shares were granted, perhaps, proportionate to the number of members in the family of a donee. In the existing plates of the set a total of one hundred and eighty-two *vrittis* and one *amsa* are accounted for, and the plates seven, thirteen and fourteen, which are lost, should have contained an account of the distribution of the remaining seventy-eight *vrittis* and four *amsas*. The list of the donees, with the names of their fathers, their native villages, their *sākhās* and *gōtras* and the number of *amsas* they received, is given in the 'abstract of contents' at the end.

From that list it would seem that most of the donees were residents of the Telugu country and had either already migrated into the Tamil country or had come down south at the invitation of the donor. Anyhow the record is of more than ordinary importance in that it accounts, like a few others,¹ for the existence of a large number of Telugu Brāhmana families in the Tinnevely District. Themselves Telugas by birth and possessing strong liking for the men of their own country, speaking their own language, the *Nāyakas* of Madura would have imported large colonies of Telugu Brāhmanas from the north and settled them down in Madura and Tinnevely Districts. At present there are numbers of Telugu Brāhmana families in several villages in the Tinnevely District as, for instance, Tenkāsi, Śermādēvi, Pāvār, Vellangudi, Pēttai, Nālāttinpatin, Kōyilpattu, Tinneveli and Elavelangāl and in many villages in the Madura District. A parallel to this tendency to import their own countrymen, speaking their own tongue, is to be found in the Marāṭhā Rājas of Tanjore, who planted a considerable colony of Marāṭhā and Gurjara Brāhmanas in the Tanjore kingdom, some of which families are now found scattered over the whole of the Madras Presidency, having at one time occupied the highest positions both in the British Government and in the Native States.

The present record is of great importance for the history of the *Nāyakas* of Madura, which is not very clearly known. The late Mr. Nelson had attempted a continuous and fairly full history of this dynasty of princes in his *Madura Manual*, from all available sources, such as Indian chronicles, traditions and manuscripts and a few inscriptions, as also the valuable records of the Jesuits of the Madura Mission. Attempts have been made quite recently by some others with the help of the same materials to reconstruct the history of this country and of this period, with, to my mind, no whit better success than that achieved by the pioneer, Mr. Nelson. All attempts at tracing Indian History merely from the sources referred to above have proved incomplete, if not always incorrect. It must be constructed mainly on the strength of inscriptions, supplemented largely from literary and other sources, wherever the latter do not militate against the statements made in inscriptions. Some amount of new information regarding the *Nāyakas* of Madura has been brought to light in my articles on the Krishnāpuram Plates of Sadāśiva dēva Mahāīyā, the Dalavay-Agrahāram Plates of Venkatapati-dēva-Mahāīyā and other records. The first of these deals with the reign of Krishnappa Nāyaka I, son of Viśvanātha-Nāyaka, and the second with that of his son Vira-Bhūpati, Virappa-Nāyaka or Periya or Pedavirappa-Nāyaka, the copper-plate grant under consideration belongs to the reign of the latter's son Krishṇa Mahipati or Krishnappa-Nāyaka II. Thus the three records belong to three consecutive reigns, and the last is of greater historical importance than the others. It is necessary therefore to discuss here the historical information contained in this inscription in the light of other epigraphical records.

¹ See Vol I, pp 85-88, of the *Tamil Nadu Archaeological Series*, also pp 145-146, *ibid*

In the Kṛṣṇnāpuram Plates,¹ Nāgama Nāyaka² is said to have been a devotee of the god Viśvanātha and to have borne the *birudas*, *Kāñchī-pura-var-ādhiśvara*, *Mōkālīpaṭṭa vardhana*, *Samaya-dīdhara-ganda*, *Samaya-kālāhala*, *Alāvali-pura-var-ādhiśvara*, *Pāndya-kula-sthāpan-āchārya* and *Dal-shima-samudr-ādhiśvara* and to have taken the kingdom of Tiruvadi. An old Tamil work called *Trippuṇi-māla* quoted by me already in my article on the Dalavāy-Agraharam inscript on also describes Viśvanātha and Virappa as *Kachchi-nāyakaṇ Viśuvanāthan* and *Kachchi vāḷ Krishna-Virappan*. Evidently the Nāyakas of Madura will have been originally residents of Kāñchīpura and hence must have borne the title *Kāñchī-pura-var-ādhiśvara*.

The reading of the Vellangudi inscription, where it deals with Viśvanātha-Nāyaka, is defective and therefore unintelligible. The Padmanēn grant of Venkata I,³ dated also Ś 1520 gives the correct reading, which runs as follows —

(Line 120)

आसीत्काश्य-

पसंततौ घनतपसंतुष्टविश्वेश्वरस्वैरानुग्रहभाजनात्गुणनिधेः[*] श्रीनाग पृथ्वीपतेः ।
 चोराव्येखिव चद्रमा कुवेलयानदानुसहायक. मौम्य[*] श्रीवरविश्वनाथनृपतिस्सर्ववृद्धासमिः ।
 प्रख्यातश्रीस्तिरुवडिमहापाण्ड्यवाणादरायप्राग्यनन्यानपि रणमुखे पार्थिवानाशु
 जित्वा । तत्तत्सीमा निजभुजबलादाहरन् विश्वनाथक्षीणीपालीभजत मधुराराज्य-
 साम्राज्यलक्ष्मी ।

From this passage we learn that Viśvanātha, after having conquered in battles the Tiruvadi, the Mūhū Pūndya, the Vanāda-Rāya and other kings, and having taken possession of their kingdoms by the true prowess of his arms, became the lord of the Madhurā-rājya and was ruling. What were the circumstances under which Viśvanātha conquered the kings named above and who the Vānda Rāyas were and how they happened to be in the south are questions which require a clear answer. Let us now try to explain briefly the points raised above. Tiruvadi is the name applied in inscriptions, as well as in literature, to the king of Travancore. The Tiruvadi of the time of Achyuta-dēva Rāya needed chastisement, since he had harboured the enemies of the Vijayanagara emperor and had refused to acknowledge his suzerainty. Achyuta-dēva Rāya himself led the expedition as far as Śrīrangam, but at his own request Salaka-Trumala-Rāya, the king's brother-in-law, was put in command of the army to subdue the Tiruvadi. Salaka-Trumala-Rāya defeated the Tiruvadi and his confederates on the bank of the Tāmraparni and made him surrender all the territories usurped by him from the Pāndya. Nāgama-Nāyaka evidently held then the military command over the Tondai mandalam and lived in Conjeevaram, and would therefore, on account of his familiarity with the people and their languages, have been taken by the king with him as one of the Vijayanagara generals in his expedition against the Tiruvadi. The Pandya king Śrīvallabha, who applied to the emperor for help, must have been put in possession of his lost kingdom after the defeat of the Tiruvadi, and in remembrance of this event Achyuta-dēva Rāya, Śrīvallabha Pāndya and Nāgama-Nāyaka severally called themselves *Pāndya-rājya-sthāpan-āchāryas*.⁴ The Tiruvadi king then ruling must, according to the inscriptions in my collection, have been Bhūtalavīra Udayamārttāḍa-varman of the Triuppāppūr branch.

It is doubtful whether Viśvanātha also formed one of the party which proceeded against the Tiruvadi at the time of Achyuta-dēva-Rāya. It looks more than certain that Viśvanātha distinguished himself in the southern regions on a subsequent occasion and not during the reign of Achyuta-dēva-Rāya. No 140 of the Madras Epigraphist's Collection for 1895 states that the

¹ Above, Vol IX, p 330

² He is called Chinna Nāgēndra in No 9, C P, of the Madras Epigraphist's Collection for 1906

³ Above, pp 287 ff

⁴ See pp 54 56, *Travancore Archaeological Series*, Vol I

Vijayanagara general Vitthala-dēva-Mahārāya conducted an expedition against the Tiruvadi in the reign of Sadāsiva-dēva-Rāya, some time before Ś 1466 (=A D 1544 45), and that a Brāhmana of Tiruvadammarudūr, named Tirnehchirrambala-Bhattan, "joined Vitthala's army and continued to fight on his side from 'Anantaśayanam in the south to Mudugal in the north'" Viśvanātha must have been one of the military officers who accompanied Vitthala, for, No 17 of the Madras Epigraphist's Collection for 1912 distinctly affirms that Viśvanātha obtained from Rāmarājarayan (i.e. Aliya Rāmarāja), the powerful minister of Sadāsiva, the Tiruvadi-dēva as *amara-nāyaka*, and his son Krishnappa-Nāyaka granted seven villages in this province to the god of the Krishnāpuram temple, which he had newly built. Trouble cropped up evidently once again in the Tiruvadi *rājyam* during the reign of Sadāsiva-dēva-Rāya, and a punitive expedition against the king of that country was necessary, and it was accordingly despatched under Vitthala. From one of the inscriptions in my collection we find that in the Kollam year 722 (=A D 1547), Bhūtalavira Rāmavarman, of the Jayatunga *nādu* branch, who calls himself the *vēlaikkāran* of (the god ?) Śankaranārāyanamūrti (probably of Nāvāyakkulam, near Āttingal), made arrangements for the (monthly ?) celebration, in the Viṣṇu shrine at Śuchindram, of the day of Rōhinī, the natal star of Vitthalēśvara-Mahārāya. The Tiruvadi must have lost a large portion of his territory on this occasion, and what was taken away from him appears to have been bestowed upon Viśvanātha as an *amara-nāyaka*. The Tiruvadi was ruling, very probably, over what remained, as a vassal of the Vijayanagara king.

The kingdom of the Pāndya king was situated on the way to the Tiruvadi *rājyam*, and had necessarily to be passed through. If the Pāndya, as stated in the document had also to lose his kingdom, it must surely be that he had offered resistance to the passage of the Vijayanagara army through his territories or offended Vitthala in some other way. Anyhow the Pāndya does not appear to have been deprived altogether of his kingdom, but was subjugated and suffered to rule as a subordinate of the Vijayanagara Emperor.

The princes called Vānāda-Rāyars were the lineal descendants of the Bāna kings, who, in the earlier period of South Indian History, were the vassals of the Pallavas and ruled over the North Arcot District and portions of the Mysore Province, then kingdom was known as Bānappādi or Perumbānappādi. When the Pallavas were subverted by the Chōlas, they became subordinates of the Chōlas, and the Vānāda-Rāyars continued faithful to the latter till the reign of Kulōttunga III. Rājarāja Vānakōvarayan, *alias* Ponparappiṇṇāṇ Magadaipperi-māl, one of the vassals of Kulōttunga III, rebelled against his suzerain and entered into political compacts with some southern petty princes. He drifted on to the south and appears eventually to have joined the Pāndyas, who were then growing in power and were soon to subvert the Chōla supremacy during the reign of Rājarāja III and his son Rājendra-Chōla III. The Vānāda-Rāyars continued to be friends and subordinates of the Pāndyas till the Musalman invasion of Madura under Malik Kifūr. When the Pāndya king was taken prisoner and carried away by the Muhammadans, the Vānāda-Rāyars took service under the Vijayanagara kings and ruled over the Madura country. They were Vaishnavas in religion, and they gave donations, as may be seen from their inscriptions, to the Viṣṇu temples at Alagarkōyil, Tiruppullanī and Śrīvilliputtūr. Viśvanātha-Nāyaka had evidently ousted the Vānāda-Rāyars from Madura and made it the capital of a kingdom which he formed from the districts of Madura and Tinnevely and portions of the Travancore State.

In fact, Viśvanātha was the founder of the Nāyaka dynasty at Madura, and that in the reign of Sadāsiva-dēva-Rāya. It is difficult to say how far credence can be given to the tradition that Viśvanātha fought against Nāgama-Nāyaka, his own father, to regain for the Emperor of Vijayanagara the Madura country said to have been usurped by him. Unless it be presumed that he joined in a confederacy with the Vānāda-Rāyar, the Pāndya and the Tiruvadi and asserted independence, the tradition cannot be upheld.

The *Śrīrangam-Kōyil-olugu* informs us that Viśvanātha Nāyaka made to the god Ranganātha gifts of several golden vessels, costly ornaments and lands—all to the extent of three lakhs of *pon* at the instance of Vādhūla-kula-Dēśika Kumāra Nārasimhachārya, and the date assigned in that work is Ś 1420

The *Tiruppari-mālai* states that Viśvanātha-Nāyaka presented a valuable necklace and pendant to the god Sundarēśvara of Madura and also granted to the same deity the villages of Ādanūi, Tirukkinappūr and Ilamai-nallūr. He also covered afresh the old *Indira vimāram* (a vehicle to place the image on and to take it in procession) with gold. This work also states that Viśvanātha defeated Tiruvadi in battle and compelled him to pay tribute, but saved the Pāndya.¹

Mr Nelson states that Ārya Nāyaka Mudali was the minister of Viśvanātha and did much to improve the condition of the province of Madura.² He is referred to in our inscription as the Periya Nainū Mudali (1553), and as believed by Nelson, he seems to have lived also in the reigns of Krishnappa-Nāyaka I and his son Virappa. He is called Ārya Nāyaka Mudali in the *Tiruppari-mālai*, which states that he built the *mandapa* for the sixty-three Śaiva saints in the Sundarēśvara temple, a *mandapa* for an *arachchālai* (alms house), set up an image of Subrahmanya under a *tanni* tree and presented a silver throne to the god Sundarēśvara.³ He conquered portions of Ceylon for his master, a stone bearing an inscription of his is preserved in the Colombo Museum. It is a significant fact that the Rājas of Kapḍi were also Nāyakas and were related to the Nāyakas of Madura.

The Vellangudi grant passes over the reign of Krishnappa-Nāyaka I without supplying any historical information. We know from the Krishnāpuram grant that Krishnappa constructed with beautifully sculptured *mandapas*, etc., the Vishnu temple in the village of Krishnāpuram, and endowed it with lands and provided the necessary ornaments for the deity set up by him in the temple. Nelson thinks that Krishnappa-Nāyaka must "have been a brave and politic ruler", he also states, on the authority of certain manuscripts, that Krishnappa-Nāyaka defeated the refractory *pālayakāra* chief Tumbichebi Nāyakan and invaded Ceylon and took Kandī. The inscriptions hitherto discovered are, however, silent about the defeat of

¹ Śēṅjol puṇṇi Madurē'ar Tiruvālavāy iraiyar tiru
vuḷa maḡ iṇḍu puṇṇiya ch
chemboṇ paḍakkam uḍai ānav - ābharanamū - jēruḍa-
pariḡalā inīdarun
kēṇṇa vaḷai śūḷu kōmmattī māḍaluvaiṇ mēṇ kēḷai
kudī kōḍ īḍaṇṇūrun-
kākkal eṇṇiṇ Tiruklānāiyum pūḡa vaḷai kāttu-
mūḷai pprāmbum
maṇṇu tavalē - ōḷai śūḷ Ilamai-nallūraiṇum maruvum
Iṇḍiravimūṇṇam
vaḷamavodu paḷṇmai pudīḍāḡavē poṇ pūṇi maḡimai-
yudanē - nḍavaiṇṇ
vaṇṇi eṇṇi-Tiruvadi tanaṇṇ porudu tṇai konḍu Mī
nāṇṇai vāḷvittamāi
mēṇu tēn Kachēḷi nāyakaṇ Viśvanāḍan uḷar
vērri paratūṇa mugilē

² Nelson's *Madura Manual*, p. 90

³ Aru māḍaḷaṇ jey ṇṇubattu mūṇṇar mandapa-
maruv iṇṇū ṇḷaiṇ arachchālāi mandavam vaṇṇṇai
Maruḡiṇṇi Sēḷṇarku vellich chingāḷana maruṇṇi jeyāḷṇ
Varu mēḷ-Arivanaiṇṇā mudali māṇi mantriye

Tnmbichehi-Nāyaka by Kṛishnappa The *Tiruppani-mālai* enumerates the donations of this prince to the Madura temple,¹ whereof details have already been given in *Ep Ind*, Vol XII, p 161

The *Śrīrangam-Kōyil-ōḷugu* states that Kṛishnappa Nāyakkar gave a number of valuable ornaments to the god Ranganātha and built a landing place and a *mandapa* on the bank of the Kāvēri, south of Śrīrangam

Kṛishnappa-Nāyaka's son was Virappa-Nāyaka The Vellangudi inscription describes his donations and services to the temple of Minākshi Sundarēśvara at Madura The acts of devotion attributed to him by the *Tiruppani-mālai* have already been given by me (*Ep Ind*, Vol XII, p 161), and I now quote the verses in a foot-note below² Neither the Vellangudi inscription nor the *Śrīrangam-Kōyil-ōḷugu* mentions any donations made by him to the temple of the god Ranganātha of Śrīrangam

The son and successor of Virappa-Nāyaka was Kumāra Kṛishnappa-Nāyaka II The Vellangudi inscription is rather profuse in its praise of the munificence of this prince. The statements made in this record are also corroborated by other documents The *Tiruppani-mālai* states that he built in Madura the temples of Viṣṇuśvara, Kṛishnēśvara and Ayyangāiśvara, as also the north and west *mandapas* in the second *pīṭhāra* of the temple of Minākshi³ The *Śrīrangam-Kōyil-ōḷugu* informs us that, through the influence of Narasiṃha Dēśika already mentioned, Kumāra Kṛishnappa-Nāyaka II presented the god Ranganātha with a coat set with gems, a *kuṭita* studded with precious stones and other ornaments worth a lakh and a half *pons*

Mr Nelson, on the authority of certain manuscripts, states that on the death of Kumāra Kṛishnappa I (son of Viśvanātha) his two sons, Kṛishnappa or Periya Virappa and Viśvanātha II, ruled jointly at Madura, and similarly on the death of Kṛishnappa or Periya Virappa his two sons, Lingayya or Kumāra Kṛishnappa and Viśvanātha III (or Viśvappa), ruled jointly, but that Viśvanātha III died very soon The hitherto discovered copper-plate inscriptions dealing with the Nāyakas of Madura do not appear to corroborate the statements of the manuscripts Mr Sewell, following Nelson, gives in Vol II of his *Lists of Antiquities of Madras* brief notices of the reigns of the Nāyakas of Madura

¹ Muttamūḷk-Kūḍiy patich Chokkanādarki n mutt-alakkūṇ
jittirak-kōpuramūṇ-jengar-padaiyach chirakkach cheydāṇ
mattaga ppōr Viśvanātan kumāran Manu mūṇaimai-
kottura-ppār purakkūṇ Kṛishna bōpa gunakkondāḷ

² Vidikkū Mukundarkum eṭṭāda Śokkarkkū mēḍunōr
tudiḷkkan kodikkamba mandapam onru tulaṅgach cheydāṇ
gadikkūṇ paramaṇṇar ponnār mudiḷgalai kāḷi eṭṭi
mudiḷkūṇ gadūchalattāṇ Kachchi vāḷ Kṛishna-Virappayē
Ayyar-singārach cheḷunīrp puṇal Velliyambalamūṇ-
jeyya vadakkut-tirukkōpuramūṇ jeyichchuramun-
tuyya tirumadaipalliyum aṇḍudan rōṇrach cheydāṇ
taiyalār mōḡanavēḷ Kṛishna Vira jayatumṇayē
Vārip puṇi puḷal āyirakkān manumandapamu-
m ēruṇṇa Mūrttiyamman mandapamum irandām pirā-
kārāt tiruchchurra mandapamun-godī kḷambattumun-
Virappa mandapamūṇ jeydāṇ Kṛishna Virappay
Alotta pūṅḷal Aṅḡayarkkannaminaiy āḷayattun-
Mallappanāttu poṇ kambam paḷḡayavāru kandē
nall-ittamāḡay poṇ pūṣuvittā nannalārūḷ-oru
vill ittuṇ pōrai vilakk ittaruḷ Kṛishna Virappanē

³ Virichchurau Kittiṇichchurū-jōḍi vīḷugum Aiyau
gū ichchurau Kayarkann iraudām pirākārttunir-
coirār vadapuyā mēlpura mandapaṇ-jeydamaittan
nārāru Maṇmada veḷ Vira Kṛishnappa Nāyakayē

The Vellangudi plates mention that Kṛṣṇappa II set up a *manu-stambha* in the temple at Madura. It is not quite easy to find out what is meant by a *manu-stambha*. The *Tiruppani-māla* seems to throw some light on the matter, a pillar in the temple of Minākshī was plated with gold by one Mallappa. In course of time the gold plating was worn out and Kṛṣṇa Virappa (that is, Virappa, son of Kṛṣṇappa I) regilded the pillar.¹ It is perhaps this act which is attributed to the father of Kṛṣṇappa II in the *Tiruppani-māla*, that is alluded to as having been performed by the son.

Another fact which is not quite clear about Kṛṣṇappa II is that he conquered the kingdom of the Pañcha-Tiruvadis.² Who these five Tiruvadis were it is not possible to say in the present state of our knowledge of the history of the Tiruvadi kingdom. We may however, provisionally assume that the term Pañcha-Tiruvadi refers to the members of the various branches of the Tiruvadi line, such as the Tiruppāppār *śarūpani*, the Śrīraṣṭy *śarūpani*, the Jayatunga-nādu *śarūpani*, etc., which were ruling simultaneously over portions of the Tiruvadi *rājyam*.

The following is an alphabetically arranged list of the names of places which occur in the inscription (ll 123-140), with their identifications with modern villages and towns —

i — Names of villages, etc., occurring in connection with the grant

No	Name of Village	Modern Name	Taluk	District
1	Ariccharallūr	Harikēśavanallūr	Ambā amudram	Tinnevely
2	Attālanallūr	Attālanallūr	Do	Do
3	Kallanaṁforekkurichchi	Kallidakkurichchi	Do	Do
4	Kallēśanātha tatāla (tank), belonging to Viravanallūr		Do	Do
5	Kalyottānkuruchī			
6	Kannadiyanāl-ārāchchi	Runs through the Tinnevely district	Ambā amudram	Tinnevely
7	Kottālakurichchi	Kottā-akkurichchi	Śrīraṣṭy	Do
8	Kudireyōdi (garden)			
9	Kurungudi	Tirukurangudi	Nāngunūr	Tinnevely
10	Mānūmaṅgala	Mānūmaṅgalam	Ambā amudram	Do
11	Pādaryōda (intercourse)			
12	Perumbattalādu	Kandayam Perumpattu	Ambā amudram	Tinnevely
13	Ponradī-luliyā (canal)			
14	Śamkaramahā pātha (highroad)			
15	Tadichūrī, Tadichūrī or Tadichūr	Tadichūrī		...
16	Uppuvāṇṇampattūr	Uppānumuttūr		
17	Vellangolli	Vallankolli	Ambā amudram	
18	Viravarallūr	Viravanallūr	Do	Tinnevely

¹ See the fourth verso in foot note 2 above, p 306

² [See below, p 217, footnote 5, and Report on Epigraphy for 1905-06, p 85, paragraph 60 — H K S]

11 — *Names of villages occurring in connection with the donees*

Name of Village	Modern Name	Taluk	District
Abbūru .	Abbūru .	Sattenapalle .	Guntur
Addanki .	Addanki .	Ongole .	. .
Ālikonda .	..	.	.
		{ Tenali . . .	Guntur
		{ Nellore .	Nellore
Allu . . .	Allūr . . .	{ Kovilkuntla . .	Kurnool
		{ Nandikotkur .	"
Ālūru .	Ālūru	{ Alur . .	Bellary or
		{ Tadpatra	Anantapur
Aminnamuchi or Annamañchi			
Arakatavēlma (see Arakattavēmula)			
Arakattavēmula	Arakatavēmula	Proddatur . .	Cuddapah
Attalūru . .	Attalūru .	Sattenapalle . .	Guntur
Balapānūru			
Bellamkonda	Bellamkonda . .	Sattenapalle . .	Guntur
Bitragunta .	Bitragunṭa .	Kandukur .	Nellore
Bondapatti			.
		{ Pengalur	N. Arcot
		{ Kandukur .	Nellore
Brāhmalapalli	Brāhmalapalle .	{ Atmakur	
		{ Vinikonda	Guntur
		{ Nandyal	Kurnool or
		{ Gooty	Anantapur
Būdapūru			
Būravilli			
Būrla (?) . .		.	.
Chaudūru .	Chowduru .	Proddatur	.
Cheppali ¹ .	Chempalli . .	Gudiyattam	N. Arcot
Cherukupalli .			
Chiltu (?) .			
Chirāvūru . .	Chirrāvūru .	Guntur	Guntur

¹ [Chhappalli is a family name among the Telugu Muliki nādu Brahmans—H K S]

Name of Village	Modern Name	Taluk	District
Chirukūru	Chernkuru	{ Bapatla Kandukur	Guntur or Nellore
Chittalūru	Chittalūru	Rayachoti	Cuddapah
Daśarājapalli	Daśarājapalle	Ongole	Guntur
Dēvalapalli	Dēvalapalle	Vayalpad	Chittoor
Dūpūm	Dupadahalī (?)	Kudligi	Bellary
Edavelli	Kāvali Edavalli	Atmakur	Nellore
Epūru	Yēpūru	Rapur	
	{ Etūru	Cuddapah	Cuddapah
Ettūru	{ Yētūru	Rapur	Nellore or
	{ Etūru	Punganur	N Arcot
Goddamarī			
Gollanapalli	Gollepalli	Atmakuru	Nellore
Gottipādu	Gotapalli	Punganur	N Arcot
Guntūru	Guntār	Guntur	Guntur
Gutti	Gutti	Gutti	Anantapur
Hālaharivi	Hālaharivi	Alur	Bellary
Humpasamudram	Hampesāgara (?)	Huvimahadagalli	"
Indraganti (?)			
Jagarlapūti	Jāgarlamūdi	Bapatla	Guntur
Jayanti	Jayanti	Nandigama	Krishna
Jonnalagadda	Jonnalagadda	Narasaraopet or Guntur	Guntur
Kādula			
Kaipā (?)			
Kalaga (?) . . . .	..	
Kalākātūru	Kalākātūru	Palmaner	N Arcot
Kāñcherla	Pedakāñcherla	Vinikonda	Guntur
Kāñchi	Conjeeveram	Conjeeveram	Chingelpet
Kāraviti	Kāramchēdu	Bapatla	Guntur
Kātā(or Kātrā)vāyi			
Kattapa (?) . . . .	..		..
Kāvērīsamudram . . . .	..	
Khyātacheru (?)			

Name of Village	Modern Name	Taluk.	District
Köduru . .	{ Ayyavāri Kōdūru . .	Nandyāl . .	Kurnool
	{ Brāhma Kōdūru . .	Bapatla . .	Guntur
Kolakālūr . .	.	.	.
Kolla (?) . .	.	.	.
Krānāla . .	.	..	.
Kundavara . .	.	.	..
Māgantī . .	..	.	.
Māmudūr . .	Māmādūru . .	Atmakūr . . .	Nellore
Mankāla . .	..	..	..
Matyamadugu .	.	.	.
Mōkshagundam	Mōkshagundam	Cumbum . .	Kurnool
Morlūru	Mollūru	Rayachoti . .	Caddapah
Muddalāpura .	Mudlāpura .	Hospet . .	Bellary
Mūla (?) . .	.	.	.
Muramadugu	Manamadugu (?) .	Kanigiri . .	Nellore
Musalakavī (?)	..	.	.
Nallagattī . .	.	...	.
Nandyāla . .	Nandyāl . .	Nandyāl . .	Kurnool
Narasañchōi (?) .	.	.	..
Niduchanabetla	.	.	.
Nidūr . .	Nidūru . .	Ramallakot . .	Kurnool
Nittūru	Nittūru . .	{ Bellary . . .	Bellary or
		{ Tadpatri . . .	Anantapur
Nōkala (?) . .	.	.	.
Noryya (?) . .	.	.	...
Nndaromātu . .	.	.	.
Olavūru . .	.	.	..
Padjarangī	Pandarangi . .	Udayagiri . .	.
Pande (?) . .	.	.	.
Pasumartī . .	.	.	..
Pandīla . .	Pentrālī . .	Kandukuru . .	Nellore
Palagiri . .	Pāllagiri . .	Nandigama . .	Krishna
Pālasamodram .	.	..	.
Pārnandī . .	.	.	.

Name of Village	Modern Name	Taluk	District
Patta . . .	.....		"
Pedipāti . .	Pedapādu . .	Elloro . .	Krishna
Penugonda . .	Pennukonda . .	Pennukonda . .	Anantapur
Pinapa . . .			.
Pisupāti or Pisupīti . .	Pisapādu . .	Sattenapalle . .	Guntur
Pittī (?) . . .	Pushpagiri . .	Cuddapah . .	Cuddapah
Pottiyadarti . . .	Pottucutti . .	Nanguneri . . .	Tinnevely
Prattipādu . . .	Prattipadu . .	{ Sattenapalle . . Guntur	Guntur "
Pushpagiri . . .			
Raddicherla . .	Reddicherla . .	Cambum . .	Kurnool
		{ Kandukur . .	Nellore
Rāmachandrapura . .	Rāmachandrāpuram . .	{ Guntur . . Ongole	Guntur "
Rāvūru . . .	Rāvūru . .	Kandukur . .	Nellore
Rāyalacheru . .	Rāyalacheruvu . .	Dharmavaram . .	Anantapur
Rēmarli . . .			
Sanagara (?) . .			
Sangu (Sangra ?) . .			
Saugōd . . .		...	.
Śāsana kotta . . .			
Settipalli . . .	Settipalle . .	{ Yellavaram . . Chaudragiri	Godavari N Arcot
Śēvathāna (?) . .			.
		{ Markapur . .	Cuddapan
Sinkēsula . . .	Sunkēsula . .	{ Pamallakot . . Pulivendula	Kurnool Cuddapah
Sishtla (or Sishila) . .			
Sōlasa (?) . . .	Solasettipalle . . .	Kangundi . .	N Arcot
Sorabu . . .	Soraba (?) . . .	Shimega . .	Mysore State
Sūmulūru . . .	..	
Tamdellapali . . .	..	.
Tangatūru . . .		.
Tangirāla . . .	Tangella (?) . .	Kandukur . . .	Nellore

Name of Village	Modern Name	Taluk	District
Telīgampalli . . .			
Tirupati . . .	Tirupati . . .	Chandragiri . . .	Chittoor
Tirumalapura	Tirumalapuram . . .	Udayagiri . . .	Nellore
Tōtapalli	Tōtapalle . . .	Tenali . . .	Guntur.
Tūbāti . . .			
Tūmalūru	Tummalūru . . .	Nandikotkur . . .	Kurnool.
Turumajla	Turumajla . . .	Cumbum . . .	"
Uddagiri . . .	Udayagiri . . .	Udayagiri . . .	Nellore
Uppalapāda . . .	Uppalapāda . . .	{ Atmakur . . . Cumbum . . .	" Kurnool
Urunganti . . .			
Utkīru . . .	Utkūru . . .	{ Sattenapalle . . . Rapur . . . Udayagiri . . .	Guntur Nellore or "
Valamā . . .			
Vānapalli . . .			
Vangariti			
Vellāla (?) . . .			
Vellatūru . . .	Vellatūru . . .	{ Tenali . . . Vinikonda . . .	Guntur "
Vellūru . . .	{ Vallūru . . . Vellore . . .	{ Bapatla . . . Vellore . . .	" North Arcot
Vēlpramallā (?)			
Vēlunnūru . . .	Vēlpūru . . .	{ Sattenapalle . . . Vinikonda . . .	Guntur "
Vīrūru . . .	Vīrūru . . .	{ Atmakur . . . Udayagiri . . .	Nellore "
Yammanūru or Yemmanūru			
Yatamanta . . .			

TEXT 1

[Metres Section I, vv 1-4, 42, 42½ 48-51, 53-70½, 74½, 75½, 78½, 79½, 89½-128, 210½-214½, all the verses in Section II, and Section III, vv 147-207½, *Anushtubh*, vv 5, 7, 23 25, 32, 35, 36, 52, 71½, 76½, 85½-88½, *Śārdūlavakṛīḍita*, vv 6, 22, 27, 77½, *Sragdharā*, vv 8, 83½, *Rathōddhatā* vv 9, 14, 73½, *Vasantatilaka*, vv 10, 15, 30 33, *Prithvī*, vv 11, 20, *Śikharinī*, vv 12

¹ From inked impressions prepared under my supervision

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ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 श्रीकृष्णार्जुनसंवादे श्रीकृष्ण उवाच ॥
 दृष्ट्वा तु पाण्डुपुत्रोत्तमांशुः शूरां वीर्यवान्
 स पाण्डुं द्रुपदं भीमार्जुनं ॥ २ ॥
 तदा द्रुपद उवाच ॥ ॐ श्रीगणेशाय नमः ॥
 कुरुक्षेत्रे भिक्षुं दृष्ट्वा शूरां वीर्यवान्
 स पाण्डुं द्रुपदं भीमार्जुनं ॥ ३ ॥
 तदा द्रुपद उवाच ॥ ॐ श्रीगणेशाय नमः ॥
 कुरुक्षेत्रे भिक्षुं दृष्ट्वा शूरां वीर्यवान्
 स पाण्डुं द्रुपदं भीमार्जुनं ॥ ४ ॥
 तदा द्रुपद उवाच ॥ ॐ श्रीगणेशाय नमः ॥
 कुरुक्षेत्रे भिक्षुं दृष्ट्वा शूरां वीर्यवान्
 स पाण्डुं द्रुपदं भीमार्जुनं ॥ ५ ॥
 तदा द्रुपद उवाच ॥ ॐ श्रीगणेशाय नमः ॥
 कुरुक्षेत्रे भिक्षुं दृष्ट्वा शूरां वीर्यवान्
 स पाण्डुं द्रुपदं भीमार्जुनं ॥ ६ ॥
 तदा द्रुपद उवाच ॥ ॐ श्रीगणेशाय नमः ॥
 कुरुक्षेत्रे भिक्षुं दृष्ट्वा शूरां वीर्यवान्
 स पाण्डुं द्रुपदं भीमार्जुनं ॥ ७ ॥
 तदा द्रुपद उवाच ॥ ॐ श्रीगणेशाय नमः ॥
 कुरुक्षेत्रे भिक्षुं दृष्ट्वा शूरां वीर्यवान्
 स पाण्डुं द्रुपदं भीमार्जुनं ॥ ८ ॥
 तदा द्रुपद उवाच ॥ ॐ श्रीगणेशाय नमः ॥
 कुरुक्षेत्रे भिक्षुं दृष्ट्वा शूरां वीर्यवान्
 स पाण्डुं द्रुपदं भीमार्जुनं ॥ ९ ॥
 तदा द्रुपद उवाच ॥ ॐ श्रीगणेशाय नमः ॥
 कुरुक्षेत्रे भिक्षुं दृष्ट्वा शूरां वीर्यवान्
 स पाण्डुं द्रुपदं भीमार्जुनं ॥ १० ॥

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29 40, Śaṅkṣā, vv 13, 34, 41, Indravarā, vv 16, 18, 38, Mālinī, vv 17, 39, Pushpāgrā, vv 19, 21, 26 28, 31, 37, Upajāti, v 47, Dādha, v 72½, Mandāhrantā, vv 43½-46, 84½, 208½-209½, Gītā]

[A B — Letters enclosed in round brackets are meant to be omitted]

First Plate Second Side

- 1 श्रीवेकटेशायनमः ।[1*] यस्य सपकपुंगवेन ना-
- 2 रोरत्रमभूत्शिला² । यदुपास्य सुमनसा तदस्तु-
- 3 इमाश्रये ।[1 १*] यस्य हिरदवक्त्राद्याः पारिषद्याः परश्शतं³ ।
- 4 विघ्न निघ्नति भजतां विघ्नक्सेन तमाश्रये ।[1 २*] हरेर्जीला⁴

Lines 5-110, containing verses already printed in the Māṇḍanapalli Grant (Vol XI, No 34) and the Pūḍmānḍi Grant (see above, p 292), are omitted

Fourth Plate First Side

- 111 मेरुल[घि]यशोभरः⁵ ।[1 ४८*] सिष्टसरक्षण[प]रो दुष्टशा-
- 112 र्दालमर्द्धन⁶ । अरोभगडमेरुडो हरिभक्तिसुधानिधिः ।[1 ४९*] इत्या-
- 113 दिविरुर्देवदित्या नित्यमभिष्टुतः । जयजोवेतिवादि[न्य]⁷
- 114 जनितांजलिबधया ।[1 ५०*] काभोजभोजकालिगकरहाटादिपा-
- 115 त्तिवे⁸ । प्रतिहारपद⁹ प्राप्तैः प्रस्तुतस्तुतिघोषण¹⁰ ।[1 ५१*] सोय निति-¹⁰
- 116 त्रितादिभूपतिततिस्मृतामशाखी सुधीः सार्त्ताना भूलतेजसा¹¹
- 117 स्ववशयन् कर्णाटसिंहासन । आसेतोरपि चाहिमाद्रि विम-
- 118 तान् सद्दृत्य शमन्मुदा¹² सर्वोर्वी¹³ प्रचाकास्ति वेकटपतिश्रोदे-
- 119 वरायाग्रणीः ।[1 ५२*] व्योमनेत्रकळवेदुगणिते शकवत्सरे । वत्सरे
- 120 च विलब्ध्याख्ये म[र]¹⁴सि आवणिनामनि¹⁴ ।[1 ५३*] पक्षे वळ्ळे
- पुण्य[र]¹⁵या (i) हा-
- 121 दृश्या च महातिथौ । श्रीवेकटेशोपादाज्वमन्निधी¹⁵ श्रेयसान्नि-¹⁶
- 122 धौ ।[1 ५४*] नानाशाखाविधा¹⁷गोत्रसूत्रेभ्यश्चास्त्वित्तया । विख्यातेभ्या¹⁸
- द्विजाति-
- 123 [भ्यो] वेदविभो¹⁹ विशेषतः ।[1 ५५*] विख्यातश्रीतिरुवडिदेसे²⁰ वसतिमा-
- 124 श्रतं²¹ । अजरकरेसमुक्लिनाडुकेपि च वियुतं ।[1 ५६*] कक्षणैकुरि-

¹ The *anusvāra* is used in addition to the *varga pañchama* in this and all subsequent instances. Read °पुष्पेन

² Read °च्छिला

³ The *anusvāra* is employed instead of the final *m* here and in subsequent pages.

⁴ Read °नीला

⁵ Read °लङ्घि

⁶ Read शिष्ट, प in परो is corrected from पु, read °श्राद्धसन्दन

⁷ Read न्या

⁸ Read °पायिषे

⁹ Read °पद

¹⁰ Read नोति

¹¹ Read सुधीसार्वाना मुज°

¹² Read शासन्मुदा

¹³ Read प्रचकान्ति

¹⁴ Read श्रावण°

¹⁵ Read °शपादाल सन्निधी

¹⁶ Read श्रेय

¹⁷ Read °भिधा

¹⁸ Read विख्यातेभ्यो

¹⁹ Read विज्ञो

²⁰ Read ज्ञे

²¹ Read श्रित

- 125 चित्रामकीळ्पिडाहे च विद्युत । तद्धैर्यष्टमकणारु[शि]मांतस्था[पि]-
 126 तोपलात् ।। ५७*] तत्सोमान्ते[लु]प्यडिडित्तडगख्येन्नतस्तलात्^२ । प्राचीमु-
 127 त्तरावाहिन्यास्तामपण्या[.*] श्रित^३ दिशं ।। ५८*] त[डि]र्पोन्नडिकुल्या-
 यास्तामप-
 128 र्णीतडस्थितात्^४ । वृक्षवाटाच्च-कुदिरेयो[य]भिख्यामुपेयुपाः^५ ।। ५९*] अत्तालन-
 129 [ल्लूसी]मांतसिलया^६ दक्षिणा दिशं । श्रोकोष्टा[ल]कुरिच्याख्य(ग)ग्रामसोमां-
 130 चलादितं ।। ६०*] कुल्यायाः कोटालकुर्विग्रामसोमांचलश्रितः^७ । श्रोचन-
 131 ल्लुश्रोमातश्रोशकरमाहापथात्^८ ।। ६१*] पश्चिम विरवन[ल्]लृर्ग्राम-

Fourth Plate Second Side

- 132 सीमातमार्गतः । श्रोमहरवनेल्लूरिग्रामसोमाचलस्थि-^९
 133 तात् ।। ६२*] सप्राप्तं कैलासनाथतटाकाहायवीं दिशं । कुरुंगुडिग्रा-
 134 म[व]र्य्य(ग)सीमात्त^{१०}स्थापितोपलात् ।। ६३*] तत्सोमाचलपादर्योडाख्याभोनि-
 135 र्गम[स्त्र]लात् । कुल्यायाः श्रोकंन्नडियकालाराचभिधाजुषः ।। ६४*] श्रो-
 136 मत्कल्लणेकुर्चा^{११}ख्यग्रामवर्य्यस्य भास्वत^{१२} । शिलाया[.*] श्रोकी-
 137 ल्वरवृषष्टकणारुभूश्रितः^{१३} ।। ६५*] तडिचेरोसप्तमकंणारुग्रा-^{१४}
 138* [श्रो]पि चोत्तर । कैल्यात्तान्कुरुचीमुप्युवाण्य[पु]त्तूरमाश्रित ।। ६६*]
 पेरुव-
 139 तुळ्ळुङ्गेनिलमानामंगलसयुत । वेळुङ्गोक्कीतिनामा[न] ग्रामम[ग]-
 140 रामशोभित ।। ६७*] विख्यातश्रोवीरभूपसमुद्रापरनामक [ग] [स]-
 141 र्वमान्य चतु[ः]सीमासयुत^{१५} च समततः ।। ६८*] निदिनिच्चेपपाषाण-^{१६}
 142 सिडसाहजलान्वित । अक्षिगयागामिसयुक्त गणभोज्य [स]भू-
 143 रुह ।। ६९*] वापीकृपतटाकैस्व^{१७} कञ्चरामैश्च सयुत । पुत्रा-
 पैत्रादिभिर्भो-^{१८}
 144 उग्र क्रमादाचद्रतारक ।। ७०*] दानाधमनविक्रीतियोग्यं विनिमयो-
 चित ।। ७०*]
 145 आसोत्काश्यपसततौ घनतपस्तुष्टविस्त्रेय[र]श्रैरानुग्रहभाजना^{१९}

^१ Read सी

^४ Read °तट°

^७ Read °श्रितम्

^{१०} Read न्त

^{१३} Read °कणारुग्रा°

^{१६} Read °य कञ्चर°

^२ Read °ल्लोन्नतस्थलात्

^५ Read य

^८ Read °नल्लूसीमान्त° and महा°

^{११} Read °कुर्चाख्य°

^{१४} Read चतुस्सीमा°

^{१७} Read °पुत्रपौत्रादि°

^३ Read श्रित

^६ Read °शिलाया दक्षिणा दिशम्.

^९ Read °हरिवनल्लूरिग्रामसोमाचल°

^{१२} Read °षष्टकणारुभूश्रितम्

^{१५} Read निधि°

^{१८} Read तपस्तुष्टविशेषश्च स्व°

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- 146 इणनिधेः श्रीनागप्र[धी]पतेः¹ । क्षोराव्हेरिव चंद्रमाः कुवलयानं[दा]-
 147 [नु]संधायकः सौम्य[ः]श्रीवरविस्वनाथनृपति[ः]*² सर्वज्ञचू[डा]मणिः ।[१७१३]*]प्र-
 148 स्यात्त्रयोस्तिस्वडिमहीपाद्यवाणादिरायप्राग्रानन्यानपि³ रणमु-
 149 खे पार्थिवानासु जित्वा [1*] तत्तस्तीमान्निजभुजवलादाह्वंविस्वनाथ-⁴
 150 क्षोणीपालीभजत मदुराराज्यसाम्राज्यलक्षो.⁵ ।[१ ७२३]*] तस्मादजायत मनो-
 151 जवस[1*] स्वकीर्त्या विख्यातकृष्णनृपतिर्विजिताभियातिः । वि-
 152 क्रांतिनीति[धि]षणाधितिसंपदा यः । (यः) स्तुत्याश्रयोभजत⁶
 153 दक्षिणनायकत्वं ।[१ ७३३]*] पत्मेव पत्ननाभस्य पुरारेरिव(1) पार्व[ति]⁷

Fifth Plate First Side

- 154 पवित्रचरिता तस्य पद्मे लक्ष्यविकामवत्⁸ ।[१ ७४३]*] ⁹[त]योः प्राचीन-
 155 पुण्यानां परिपाकविशेषतः । विनयो¹⁰दार्यनयभूरुदभूद्वीर-
 156 भूपतिः ।[१ ७५३]*] श्रीमत्सौंदरनायकस्य महति श्रेयोनिधौ संधिधौ (1)
 नाना-
 157 चित्रविशेषभूषितसिलास्तंभोलसंनडप¹¹ । सीनाच्याः ¹²कव-
 158 च सुरद्वयचितं हेमं¹³ च निर्माय याः¹⁴ पूजासावदुत्तरीत्तरतथा
 159 साम्राज्यमव्या[ह]तं ।[१ ७६३]*] हेमाश्वं हेमगर्भं कनकमणितुलापूरुष¹⁵
 160 विश्वचक्रं ब्रह्मांडं¹⁶ गोसहस्रं कनक[क*]रिरथं कांचनीं कामधेनुं ।
 161 सप्ताभोधो(नं)निरण्याश्वरयमपि महाभूतपूर्वं घटं च (1) स्वर्ण-¹⁷
 162 चमां रत्नधेनु व्यतनुत विधिवद्वीरभूपालवर्यः ।[१ ७७३]*]सचीव¹⁸ त्रिदशे-
 163 दस्य शीताशोरिव रोहिणी¹⁹ । सधर्मिण्यभवत्तस्य सतीं तिम-²⁰
 164 लाबिका ।[१ ७८३]*] विरभूरमणादश्व²¹ वरकृष्णमहीपति. । देवक्या-
 मिदिरा.²²
 165 जानिर्वसुदेवादिबोदभूत् ।[१ ७९३]*] जैत²³श्रीवसुतिर्नयततनुभूचंद्राभिरा-²⁴

¹ Read पृथ्वी°.

² Read विश्व

³ The Madras Museum Plates, No 14 of 1906, read —°तिस्वडिमहीपाद्यवाणादिरायप्राग्रानं°.

⁴ Read पार्थिवानासु जित्वा । तत्तस्तीमान्निजभुजवलादाह्वंविस्वनाथ°.

⁵ Read मदुराराज्यसाम्राज्यलक्षो

⁶ Read विक्रान्तिनीतिधिषणाधितिसंपदयमुन्या°

⁷ Read पद्मेव पत्ननाभस्य पुरारेरिव पार्वती

⁸ Read लक्ष्याश्विकर.

⁹ The त in तयो seems to be corrected from some other letter

¹⁰ Read यो.

¹¹ Read °शिलास्तंभोलसंनडप

¹² Read कवच°

¹³ Read हेम.

¹⁴ Read य पूजाया°

¹⁵ Read °पूरुष

¹⁶ Read ब्रह्माण्ड.

¹⁷ Read स्वर्ण

¹⁸ Read शचीव

¹⁹ Read शी

²⁰ Read सती तिमलाब्जिका

²¹ Read वीरभूरमणादश्व

²² Read °मिदिराजानिर्व°

²³ Read जै

²⁴ Read भूचंद्रा°

- 166 माकृति(१)विज्ञातामितनीतिशाखविततिवीरोत्तमालंकृति^१ । नित्या-
 167 कल्पित[त]नैकपौडसमहादानोन्नतिदीव्यति^२ श्रीवीरचित्तिपां-
 168 बुधेरुडुपतिः श्रीकृष्णपृथ्विपतिः^३ ।[॥ ८०३*] विश्वोत्कृष्टविचित्ररत्नक-
 169 द्रवो(१)णीपा(पा)ग्र[२](१)पोतांवरग्रीवाकल्पकिरोटकुडलकटीसूत्रा-
 170 दिभूषार्पणैः । ग्रामारामरथोत्सवप्रतिदिनप्रत्यग्रकैकर्यत^४ (१)
 171 [ग्री]तो रगपतिर्ददाति सहितां यस्मै श्रीय^५ भूयसीं [॥ ८१३*] ग्रीतो
 दीपच-
 172 ये प्रतापमधिकं चीराभिषेके कृते (१) कीर्ति^६ 'पूर्णमनोरथान्द्रथ-
 173 महिष्याकल्पवासस्तृती । अत्राकल्पनिवासमप्युरुमणिस्तं-
 174 मे जयस्तंभमप्युच्चैः^७स्त्रींदरनायकस्तमुचितं यस्मै दिशत्यन्वहं^८ [॥ ८२३*]
 175 भासति प्रकटशारदीये यत्र काचनतुला संमंचति^९ । पूरिता-
 176 शम्बनीमपकिलां सचरति विमलाच्चिरं द्विजाः ।[॥ ८३३*] बुदयंहिर-^{१०}

Fifth Plate Second Side

- 177 ख्यगर्भादुदधेः कृष्णदुरमितवसुवर्षो । पोषितबुधः कला-
 178 वां^{१०} कलयति दानांबुधनतरान्वीन् ।[॥ ८४३*] स्वर्धेन्वुधिकल्पशा-
 खिन [३]-
 179 ह स्त्रैरं धरामंडले विश्वग्विद्युतकीर्ति^{११}यः परममी विश्राणनत्रे-
 180 यसीं [१*] विश्वचाणपरेण येन [त*] इमे विश्राणिताः प्रत्यहं तस्मा-
 द्विस्म[य*]नी-
 181 य[दा]नविधिना कर्णादयः^{१२} किं समाः ।[॥ ८५३*] मंत्रैर्जीवनमभ्युपेत्य वर-
 182 दासत्यर्चनादेवता यागैर्नाकचंगस्त^{१३} क्षितिसुरा देवाधिका वैदि-
 183 काः । तस्माद्देवशतप्रतिष्टि^{१४}तिमुशत्येकद्विजस्नापना^{१५}मित्यैच्य
 184 श्रुतिमग्रहाररचनारत्ने कृते येन किं ।[॥ ८६३*] देशेस्त्रिं कृतसर्वमान्य-^{१६}
 185 कतया षट्कर्मनिष्ठा^{१७} द्विजा देवातिथ्यविधौ^{१८} सदाशिषि रता य[स्ये]-
 186 ति नैवाद्भुत । तत्तद्भूपकरप्रदानकलितत्रेचाधिनिर्मोचकस्त्रे[१*]-
 187 यद्दानघनान्यदेशधरणीदेवाशिषोच्चैः^{१९}श्रियः ।[॥ ८७३*] वाहिन्य[१*] कलिता-
 188 त्रये सति पर वाहिन्यधीशाययो नागाध्यासिनि हत नागतिल-

^१ Read 'विततिर्नीरो'

^४ Read 'त्रिय'

^७ Read 'दिशत्यन्वहम्'

^{१०} Read 'वान्'

^{१३} Read 'चरामत'

^{१६} Read 'किं कृतसर्वमान्य'

^२ Read 'पौडसमहादानोन्नति'

^५ Read 'पूर्ण'

^८ Read 'समंचति'

^{११} Read 'कीर्तय'

^{१४} Read 'त्रि'

^{१७} Read 'निष्ठा'

^३ Read 'पृथ्वी.'

^६ Read 'कीर्ति'

^९ Read 'उदयन्ति'

^{१२} Read 'कर्णादय'

^{१५} Read 'स्नापना'

^{१८} Read 'देवातिथ्यविधौ.'

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- 189 कावासाययी सत्वर । आरुढे तुरगं सम तुरगमारुढस्समा-
 190 जो निपुष्मापाना तदपि प्रधावति भृश यस्मि¹ रणोद्योगिनि ।[। ८८^१*]
 तस्य
 191 [दा]नधुरिण्य² तरुणादित्यतेजसः । तरवारिलताकोटितांड-
 192 वोद्यज³ यन्त्रियः ।[। ८९^१*] स्तुतिमागधपाद्यश्रीचरचोक्तादिभूभृतः । श्रीदत्ति-
 193 णसमुद्देशप्रख्यातविरुदोन्नते⁴ ।[। ९०^१*] तादृक्⁵ चतिरुवडिसप्तागहर-
 194 णीजसः ।[। ९१*] वरवीरमहोपालवाराकरसुधानिधेः । श्रीमत्तिरु-
 195 'मलांवायाश्चिरपुंण्यफलात्मनः⁷ ।[। ९२*] विख्यातकृष्णभूपस्य विज्रप्ति-
 196 मनपालय⁸ । परीतः प्रयतैन्मिगधै[*]⁹ पुरोहितपुरोगमैः ।[। ९३*] विविधै-
 197 विवुधै[*] श्रैतपथिकैरधिर्कैरंग¹⁰ । वीरश्रीवैकट[प]तिमहाराय-
 198 महोपतिः ।[। ९४*] सहिरण्य¹¹पथे[धा]रापूर्वकं दत्तवान्मुदा ।

Sixth Plate First Side

- 199 सोयं कृष्णसहोपालः सुत्राम(र)समवैभवः ।[। ९५*] माहिल्यर-
 200 ससाम्ना[ज्य]भोगभोजमहोपतिः । कैयोत्तान्कुरु(f)चीमुष्पुवाण्यपु-
 201 तूरमाश्रित ॥[९६*] समानामगलग्राम कल्लणिकुरुचिस्थले । सकं-
 202 नडियकाल्योक्तुपेरुपत्तुक्कुडेस्थल ।[। ९७*] इम श्रीवीरभूपसमद्राप¹²
 203 रनामंक¹³ । वेळुगोळीति विख्यात ग्राम सस्योपशोभित ।[। ९८*]
 सहस्र[म]-
 204 ख्यया पचीत्तरचिशतयुक्तया । विख्यातेभ्यो द्विजातिभ्यो वेद[वि]-
 205 ङ्गो विशेषतः ।[। ९९*] जनपचकभाव्यैकवृत्तिसख्याक्रमोचित । क[ल्वै]-
 206 कप(f)ष्टुत्तरदिश नोवृत्तिमदान्मुदा ।[। १००] वृत्तिमतोत्र लिख्यते वि-
 207 प्रा वेदांतपारगा¹⁴ ।[। १००^१*] यालुपो वगवीटिश्रीभोगीश्वरबुधात्मजः ।
 208 चतुरसी¹⁵ विश्वनाथो वृत्ती हरितगोत्रजः ।[। १०१^१*] भारद्वाजान्वयोद्भूत-

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Sixteenth Plate Second Side

- 552 वृत्तावेकमंशमंनमा च समरनुते¹⁶ ।[। ३३२^१*] राजभिर्विश्वनाथेन्द्र-

¹ Read यस्मिन्नपी⁰

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- 553 [प्र]भुणा कृ[णु]भृभुजा । 'दीरभृपेनाप्येतिशेनार्मदनितापि च [३३६*]
भट्टवृत्तो-²
554 [र्वि] नैवास्मि[न्] देवन्नरमटार्पिता³ [१*] कृणोद्रेणार्पितामर्षमम[द]यास्विज-
न्म[ना]⁴ । [॥ ३३४*]

Seventeenth Plate First Side

- 555 श्रीवेकटपतिरायचित्तिपतिवर्यस्य की[ति]धुर्यस्य । ग्राम-
556 नमिद सुधीजनकुवलयचद्रस्य [भृ]मर्षद्रस्य [॥ ३३५*] श्रीवेकटपतिरा-
557 यत्तमापनिदेशेन⁵ शासनश्रीकान् [१*] कृणकधिकामश्रीटिम्बर-
558 समभागो[त्स]भापते पौत्र⁶ [॥ ३३६*] श्रीवेकटमहारायसुप्रया गणप-
559 यात्मज⁷ । श्रीवोरणमहाचार्यो व्यलिवित्तोम्ममगामनं⁸ [॥ ३३७*] दान-
560 पालनयोर्मर्त्ये दानात्येयोनुपान्ननं⁹ । दानात्सुर्गमवाप्नोति पा-
561 क्कनादच्युत पद [॥ ३३८*] स्वदत्ताद्विगुणं पुण्यं परदत्तोनुपान्नन । प-
562 रदत्तापहारिण स्वदत्तं नि[ष्क]लं भवेत् [॥ ३३९*] स्वदत्तां परदत्तां वा
563 यो हरेत वसुधरा । पटिर्वर्षमन्मणिं¹⁰ वि[ष्टा]या जायते
564 क्रिमि¹¹ [॥ ३४०*] एकैव भगिनी लोके मर्यपामेव भृ[भु]जा । न भोज्या
565 न करग्राह्या विप्रदत्ता वसुधरा¹² [॥ ३४१*] सामान्योयं धर्मस्तुर्द-
566 पाणा काले काले पालनीयो भवद्भिस्सर्वा[निता]न्माविन¹³ पा-
567 र्विवेद्रान्भूयो भूयो याचते रामचंद्र. [॥ ३४२*] ॥ श्री ॥
568 श्रीवेकटेश [॥]¹²

ABSTRACT OF CONTENTS

(Verse 1) Adoration to Rāma's feet

(V. 2) Adoration to Viṣṇakṣēna

(V. 3) Adoration to Varāha (Viṣṇu)

(V. 4) States that the Moon, born from the ocean of milk, is resplendent

(Vv. 5-7) From the Moon came in regular succession Budha, Purūravas, Āyu, Nahusha, Yayāti and Pūru. In this family was born the king Bharata, and in his lineage Śantanu, the fourth after Śantanu was Vijaya (Arjuna), his son was Abhimanyu, his son was Parikṣhit, the eighth in descent from Parikṣhit was Nanda, the ninth from Nanda was Chalikka, Rājanarēndra was the seventh from Chalikka, the tenth from Rājanarēndra was Bijjalēndra, the third from him was Vira-Hemmalī-Rāya, the lord of Mūjāpuri, and the

¹ Read °भूवेन पेरिय°

² Read वृत्तो

³ Read °नक्ष°

⁴ Read यात्सु° [Perhaps the correct reading will be सुसुदायाद्विजन्मनाम्—Ed.]

⁵ Read °व्यलिखु ताम°

⁶ Read °दानाक्षेयी°

⁷ Read °द्विगुण पुण्य परदत्तारु°

⁸ Read वसुधराम् षटि वर्ष°

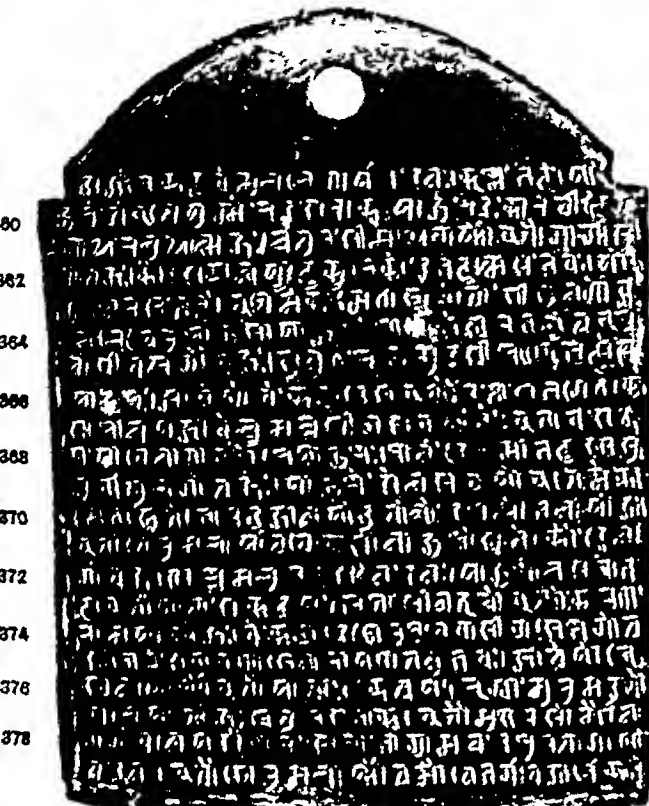
⁹ Read विष्टाया and क्रिमि

¹⁰ Read वसुधरा

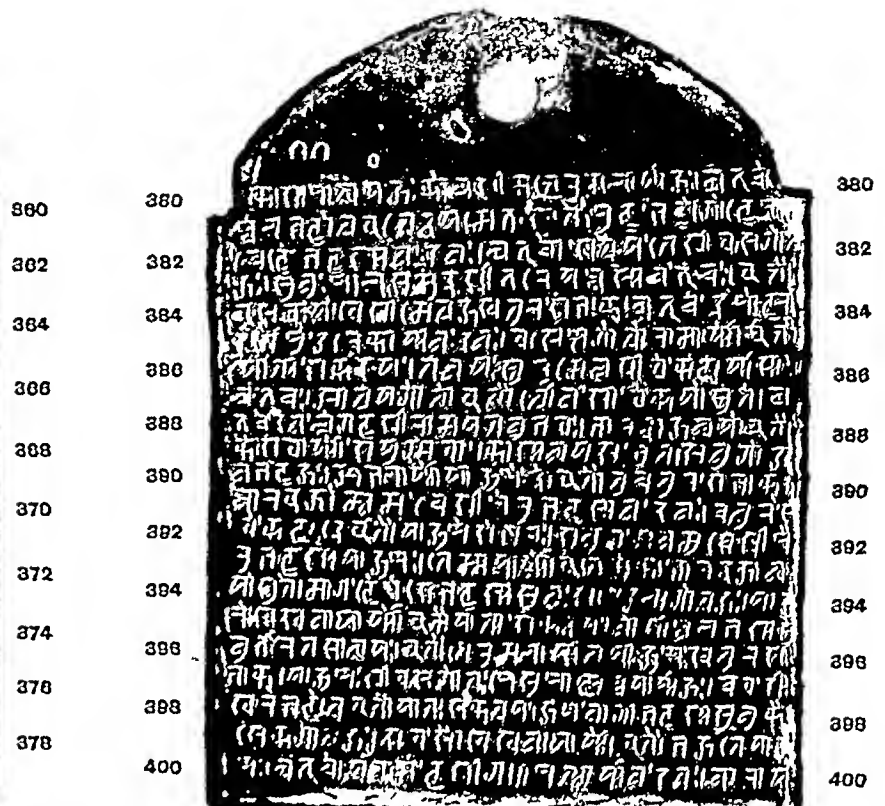
¹¹ Read पालनीयो भवद्भिः सर्वा

¹² Written in Telugu Kannada alphabet.

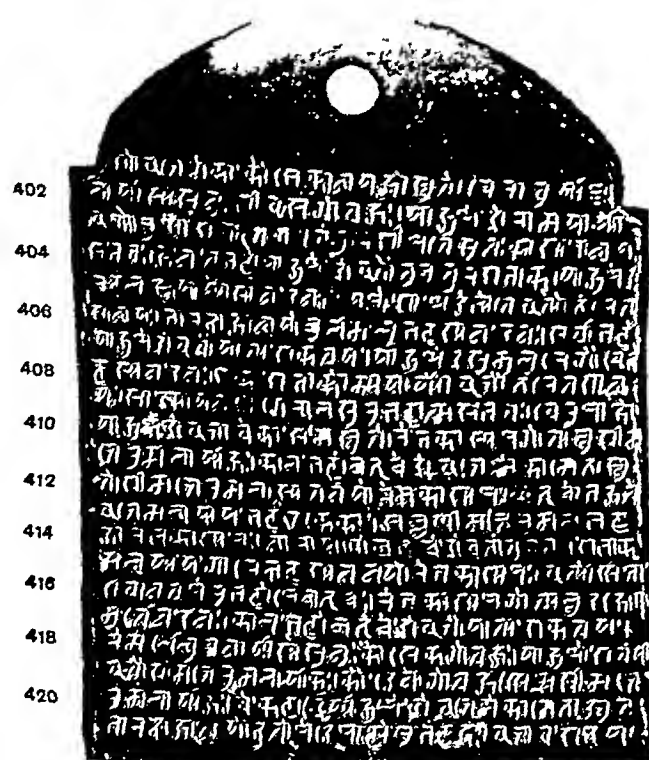
xb



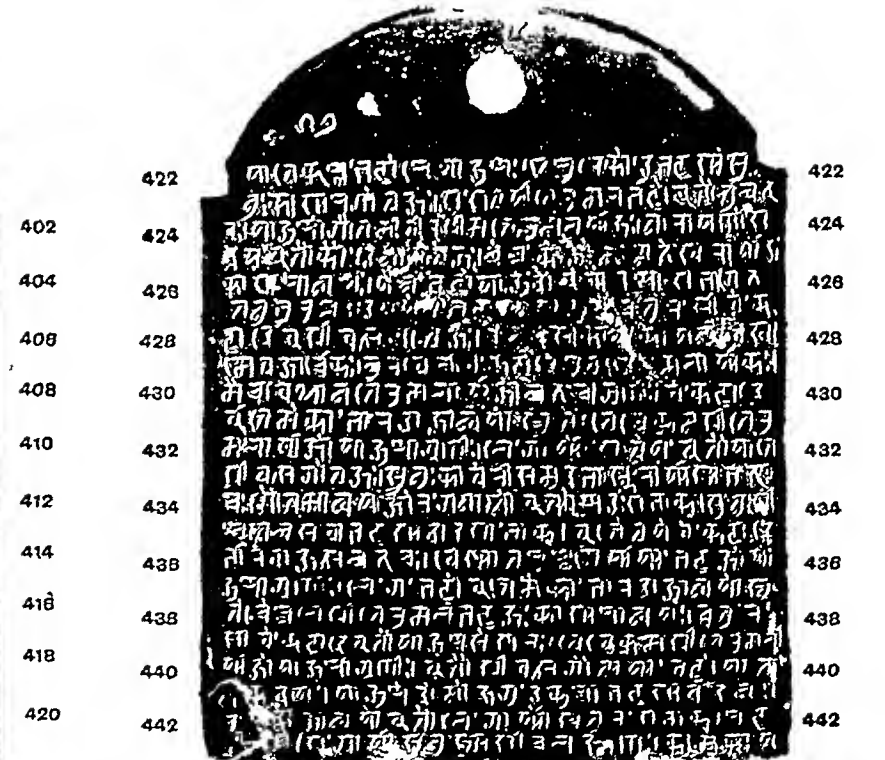
xia



xib



xii a



469	470	472	474	476	478	480	482	484	486
469	470	472	474	476	478	480	482	484	486

510
 512
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fourth from him was Tāta-Pinnama To Tāta-Pinnama was born Sōmī-dēva, who took from his enemies in the course of a single day seven forts To Sōmī-dēva was born Vira-Rāghava-dēva, and to the latter, Pinnama

(V 8) The son of Pinnama, the lord of Ārayiti-nagara, was Bukka-Rāja, he consolidated the kingdom of Sāluva-Nṛsiṃha

(V 9-10) Bukka-Rāja was married to Ballāmbikā; to these was born a son named Rāma-Rāja

(V 11-14) This prince Rāma-Rāja conquered the army of Sapāda, consisting of seventy-thousand horses, and took from him the fort of Avanigiri *durga*,¹ driving away Kāsapp-Odeya This king, who was a great devotee of Viṣṇu, took the fort of Kāṇḍanavōli *durga* by the prowess of his arms, here he was poisoned by his relations, which did no harm to him He had a queen named Lakṣmībikā A son named Śrīranga-Rāja was born to them

(V 15-16) The name of the queen of Śrīranga-Rāja was Tīrumālakṣmībikā By her he had sons Rāma-Rāja, Tīrūmala-Rāja and Venkatādm in the order in which they are mentioned

(V 17-18) Rāma-Rāja ruled the earth with justice, after having destroyed his enemies, who were a pest to the world He surpassed even the wishing tree of the goas in his gifts

(V 19) Venkatādm-Rāja was also distinguished in the world as a warrior

(V 20) Tīrūmala-Mahārāja, the middle one among the three sons of Śrīranga-Rāja, having defeated his enemies and being anointed king, protects the earth like Viṣṇu among the Trimūrtis

(V 21-26) Praises of Tīrūmala-Mahārāja

(V 27) This king performed frequently all the *dānas* mentioned in the *āgamas*, such as the *kanaka-tulā-pūruṣa* and the *upadānas*, in the temples at Kāñchi, Śrīranga, etc, and at the sacred *tīrthas*

(V 28-30) Then was born to him by Vēṅgalāmbā, Śrīranga-Rāja, who, residing at Uddagiri, conquered the forts of Kondavidu, Vinikonda-pura and other forts and, making Penugonda his capital, ruled in splendour with all insignia of royalty, such as the *makara*, etc By the gifts made by this king at the time of his coronation poverty was completely wiped out for good men

(V 31-35) After Śrīranga-Rāja had reached the region of Viṣṇu (i.e. died), his brother Venkatapati-dēva-Rāja, born of the same mother, ascended the throne and ruled the earth with justice Just as Rāma was crowned by Vasishtha, conquered the *rākshasas* and governed the world, this king was anointed by the learned Tātayārya, defeated the Yavanas (Musalmans) and ruled the earth He had four wives, named Vēṅkatāmbā, Rāghavāmbā, Pedōbamāmbā and Kṛṣṇnamāmbā Māhamanda-sāhu, the son of Malukībhārāma, being defeated repeatedly by the army of this king, used daily to return dejected from the battle-field after being deprived of his elephants, horses, arms and umbrella

(V 36) Description of Venkatapati-dēva-Rāja's reign

(V 37-50) The *brūdas* of this king as employed by the court-heralds

(V 51) The kings of the Kāmbōja, Bhōja, Kālinga, Karahāta, etc, countries used to stand at the gate of this king and praise him

(V 52) Having made, by the power of arms, the throne of Kārnāta his own and after conquering all his enemies living in the region between Sētn and the Himādm, Venkatapati-dēva-Rāja ruled the kingdom in joy

(V 53-98) In the Śaka year 1520 (counted by *indr*=1, *kalamba*=5, *nētra*=2 and *vyōma*=0), which corresponded to the (cyclic) year Vilambin, on the dvādaśī *tithi* of the

¹ [This should be Āḍavani *durga* see above, p 299, n 1 — F W T]

bright half of the month Śrāvana, in the holy presence of the god Śrī-Venkatēśa, the villages of Vellangolli, Kariyottānkuruchi, Uppu-vānyam-puttūr and Mānāmaṅgala in the Perumbatt-ulkade, being clubbed together under the name of Virabhūpa-samudra, were granted, together with all the eight kinds of enjoyments, to a number of learned Brāhmanas of various śākhās, names, gōtras and sūtras, with privileges of free disposal, mortgage and sale, at the request of Krishnabhūpa, whose genealogy is given as follows :—

In the Kāśyapa gōtra was born Nāga-Prithvipati (=Nāgama-Nāyaka). To him was born king Viśvanātha, who, having conquered in battle the Tiruvadi, the great Pāṇḍya, the Vānāda-rāya and other kings, and having annexed their territories, became the master of the kingdom of Madhurā. To him was born the prince Krishna who acquired the 'overlordship of the south' (*Dakṣiṇa-Nāyakaṭram*), Krishna's wife was Lakshmyambikū. To these was born Vira-Bhūpati. He built in front of the shrine of Saundara-Nāyaka¹ a *maṇḍapa* having pillars of rare workmanship, he also presented the goddess Minākshī² with a *kaṭacha* (body cover) made of gold and set with rare gems. He made the sixteen *mahādānas*, beginning with *hēma-sva*. His queen was Tirumalāmbikā. Their son was Krishna-Mahipati. He gave to the god Ranga-pati³ a *kavacha* studded with precious stones, a similarly bejewelled *ushnīsha*, yellow silk garments, necklaces, *īrīta* (crown), *kundalas* (ear-rings), *kaṭi sūtra* (waist zones), and presented him further with villages and gardens, and made arrangements for the celebration of *rath-ōtsavas* (car-festivals) and the daily services. He set up a number of lights in the presence of the god Saundara-Nāyaka, made arrangements for bathing the image of the god in milk and for the car-festival, gave ornaments (?), and set up a large *maṇi-stambha*. He performed the ceremony of weighing himself against gold and the *mahādānas* of *hēmagarbha*, *śara-dhēnu*, [*sapt*] *āmbudhi* and *kalpa-sākhin*. His praises, he founded *agrahārās* for Brāhmanas and protected them, he paid to Brāhmanas enough money to enable them thereby to redeem their lands situated in the countries of other kings, which were mortgaged for the purposes of paying taxes, the Pāṇḍya, the Chēra and the Chōla kings served him as his *māgadhas*. He possessed the *virudās* 'dakṣiṇa-samudr-ēśa' and 'the taker of the kingdoms of the Pañcha-Tiruvadis'.⁴

The villages granted were situated in the Tiruvadi-dēsa, in the Mulli-nādu sub-division of Añjarakkare, and they belonged to the eastern portion of Kallanaikkurichi. The boundaries were —

- on the south-east, the tank called Kailāsanātha tatāka on the boundary of Virava-nallūr ;
- on the north, the boundary stone of Attāla-nallūr,
- on the east, Kottālakurichi, the channel of the village of Kottālakurichi, the high-road called *Śankara-mahāpatha* on the boundary of Aricha-nallūr, and the way leading to Virava-nallūr,
- on the south, the boundary stone of Kurungudi, the watercourse of that village called Pādaryōda, the Kannadiyankāl-ārācchi (channel), the boundary stone of Kallanekurichi, the eastern ridge of the sixth *kannāru* (from the Tāmraparni evidently) and boundary stone of the seventh *kannāru* flowing into Tadichēri; and
- on the west, the river Tāmraparni, flowing northwards, and the channel of Ponnadikulyā, of the village of Tadchēr. The stone on the boundary of the eighth *kannāru* of this Tadchēr village, the mound Iluppayadi-ttadar, and the garden called Kudireyōdi.

¹ This is the name of the presiding deity, Śiva, of the famous temple at Madura.

² This is the name of the goddess of the same temple.

³ This is the name of the god Viṣṇu of the largest temple at Srīrangam in S. India.

⁴ See above, p. 307, foot-note 2.

xvii b

[illegible]

XIII a

[illegible]

568

568

(V 99-100) The total number of *mittis* (shares) was two hundred and sixty one, and each share was divided into five *amsas* (parts), so that each *mitti* might suffice for the maintenance of five persons¹ The following is a list of the names of the donees —

Table showing the names, etc., of the donees

Line of text	Name of Donee	Father's Name	Name of Village or Family	Sākhā	Gōtra	Amsas
207	Vasvanātha	Bhōjāvara	Vanavati	Yajus	Harita	4
208	Venkatādri	Anna Bhatta	[Pī]lapiti	Do	Bhāradvāja	7
210	Ayyapa	Venkatārya	Guntūru	Do	Srīvatsa	3
211	Tirumalārya	Peddirāmā Bhatta	Pandi (?) ²	Do	Kāśyapa	4
212	Mallārya	Konda Bhatta	Niduru	Do	Haritasa	2
214	Padmanabha	Kāṭi Bhatta	Jagariapūti	Bahvicha	Bhāradvāja	5
215	Sōraṇa	Śima Bhatta	Mālanapeddi	Yajus	Srīvatsa	4
217	Kṛishna Bhatta	Pēru Bhatta	Chirāvūru	Do	Do	5
218	Tirumala Bhatta	Basavārya	Velpumalja (?)	Do	Kāśyapa	5
220	Pēru Bhatta	Narasim Bhatta	Rāvūru	Do	Kaundinya	5
221	Rangu Bhatta	Rāmārya	Kalaga (?)	Do	Haritasa	3
222	Nāgi Bhatta	Nāgi Bhatta	Pasumarti	Do	Kāśyapa	2
224	Yajñōvara	Nārāyanārya	Mūla (?)	Do	Gautama	1
225	Venkatādri	Vellārya	Uppala	Bahvicha	Bhāradvāja	7
226	Venkatādri	Tirumala Bhatta	Choppali	Yajus	Kāśyapa	1
227	Chitti-Narasim Bhatta	Dugārya	Vellatūru	Do	Bhāradvāja	8
229	Būchchana Bhatta	Kondārya	Sinkēsula	Do	Kāśyapa	6
230	Venkatādri	Kṛishnam Bhatta	Morlūru	Do	Lōhita	5
231	Viram Bhatta	Alkala Bhatta	Dūpūm (?)	Do	Haritasa	3
232	Konda-Bhatta	Ōbhalārya	Narasāichōli (?)	Do	Kāśyapa	1
234	Dugā (or Durgā)-Bhatta	Alkala Bhatta	Vellāla	Bahvicha	Bhāradvāja	3
235	Sarvā Bhatta's wife Venkatambā	..		Do	Do	1
236	Rāmā Bhatta	Rāghavārya	Ēttūru	Do	Vāsishtha	9
237	Garudādri	Peddi Bhatta	Matyomadugu	Yajus	Kausika	3

¹ It may be noticed that only one *amsa* is given in the case of women, who appear to be single widows of the persons whose wives they are said to be

² The number refers to the line containing the beginning of the verse in which the particulars are given

³ [Probably Pandopeddi was the family name—H K S]

Line of text	Name of Donee	Father's Name	Name of Village or Family	Śākhiā	Gō'tra	Amśas
239	[A]iyam Bhatta	Lakshmanārva	Ālinda	Yajus	Śrīvata .	3
240	Venkatādri	Ramā Bhatta	Churakūru	Bahvri- cha	Kāśyapa .	5
241	Tirumalārya .	Mallu-Bhatta .	Pdavelli	Yajus	Śrīvata .	10
243		Viram Bhatta	Abhūru .	.	Do .	3
(Here Plate VII is lost)						
244	Lakshumanārya	Rāmārya	Bitragunta	Bahvri- cha	[Bhāra]dvāja	6
245	Venkatādri	Sivā Bhatta	Addanki	Yajus	Kāśyapa .	2
246	Rāmachandrārya	Ōbī Bhatta	Bitragunta	Bahvri- cha	Bhāradvāja	5 ¹
247	Harī Bhatta	Pedipa Bhatta .	Akājyantishala	Rich	M[anu]dgalya	2
249	Parvatārya	Narasārya .	Arakatai ilma	Yajus	Śrīvata	4
250	Krishnam Bhatta	Do	Yammanūru	Do	Do	2
251	Yallam Bhatta	Yallam Bhatta	Pitti .	Do .	Bādarāyapa .	4
253	Narasam Bhatta	Achchana-Bhatta	Nittūru	Do	Kausika .	2
254	Rēkam Bhatta .	Ajya Bhatta .	Brūmalapalli	Do	Haritasa	4
255	Kōnārya .	Chitti Bhatta	Yajūmūrti	Do	Gautama .	3
257	Padmanābha	Achchanārya .	Būdapūru	Do	Bhāradvāja	2
258	Achchanārya	Yajūārya	Tirumalapura .	Do	Kausika .	4
259			Sangu (Sangra ?)	.	Kāśyapa	...
251	Ōhhalārya	Pinabasavārya	Kattapa	Bahvri- cha	Bhāradvāja	4
262	Achchana Bhatta	Lakshmanārya	Ālūru .	Yajus .	Kāśyapa	4
263	Venkatādri .	Pinnabhasavārya	Vellāla	Do	Bhāradvāja	3
264	Vengam-Bhatta	Tirumalārya	Ūtukūru	Do	Kausika .	3
266	Narabari	Basavū-Bhatta	Vellāla .	Bahvri- cha.	Bhāradvāja	6
267	Lingam Bratta	Kāmā Bhatta	Yemmanūru .	Yajus	Śrīvata .	7
269	Virūpāksha	Narasam Bhatta .	Do .	Do	Do .	2
270	Chintāmanu .	Langā-Jyōtishika	Vellāla .	Bahvri- cha	Bhāradvāja	2
272	Sarvā-Bhatta	Rāmārya	Teligampalli	Yajus	Do	4
273	Timmarasa	Vijayarāghavārya	Rāmāyana	Rich	Vāsishtha	8

¹ [Evidently Mr T. A. G. Rao reads वृत्तिमेकां सम्युक्ते, but the actual reading is वृत्ता वेकां (क) ल(श) मरु (शु) ते
So this donee got one amśa and not five — H. K. S.]

Line of text	Name of Doree	Father's Name	Name of Village or Family	Śrīha	Gōtṛa.	Amśas
274	Vīra[un]ja	Vīrappa .	Muddilapuri	Bahvīcha	Kāśyapa	2
276	Harī Bhatta	Pāmīrya	Kōdūru	Yajus	Kaundinya	2
277	Hannamān	Appalīrya	Vēlvuuru	Do .	Srīat u	2
279	Chol kāyīrya .	Aibhala Bhatta	Pandila .	Do	Haritasa	1
280	Chukka Venkatādi	Aelcham Bhatta	Śisana kōṭṭa	Bahvīcha	Kāśyapa	6
281	Venkatādi .	Kōṣaṭh Bhatta	Murumadugu .	Do	Ātrēya	4
283	Rugnavārya	Appāji Oṭayīrya	Settipalli .	Do	Vasishtha .	10
284	Vīrūpikēṭṭa-Bhatta	Vēdapiyya	Paddaranga	Do	Vistāmītra	4
285	Tirumalārya	Tirumalārya	Kāñchi	Do	Haritasa	4
287	Vasala .	Vāṭṭavārya	Kulakūtūru	Do	Vīśvāmītra	1
288	Dārārya	Kāma-Bhatta	Halaharivi	Do .	Kāśyapa	3
290	Ab[ḃ]jārya	Ma'lu Bhatta	Indraganti (')	Yajus	Śālanakūyana	2
292	Tirumala Bhatta	Kīme-Bhatta	Uranganti	Do	Kāśyapa	3
293	Venkatādi	Vengalārya	Rājyalacheru	Bahvīcha	Do	1
295	Appakuti I pūdvāya	Maḃādēva	-	Yajus	Kaundinya	6
296	Ōbhālārya	Pedi Bhatta .	Mādhavārya	Rik	Ātrēya	11
298	Venkaādi	Yajūam-Bhatta	Tipana Yajva	Bahvīcha	Kaṇṭika	1
299	Gan, ūḃhārārya	Pedi-Bhatta	Mādhava Bhatta	Do .	Ātrēya	4
300	Krishnam Bhatta	Ramī Bhatta	Chuttalūru .	Do .	Kaundinya	5
302	Tējārya	Yajūam Bhatta	Annama Yajva	Do	Ātrēya	2
303	Appalāya	Lingam-Bhatta	Mādhavīrya	Do .	Do	7
305	Pinnananta Bhatta	Kṛishna Bhatta .	Mādhava Bhatta	Do	Do	5
306	Tirumalārya	Kṛishnārya	Nokala (r)	Rik .	Do .	5
309	Tirumala-Bhatta	Nāgārya . .	Ōbhala Adhvarin	Bahvīcha	Kaṇṭika .	3
309	Lal shumanarva	Venkatādi	Ōbhala Bhatta	Rik	Do .	4
311	Nārāyana .	Vāranāsi Lingīrya	Uddagiri	Yajus	Bhāradvāja	5
313	Nārāyana Bhatta				For feeling Brāhmanas on the dvādāsī	5
	Krishna Bhatta	Lingārya	Mōkshagundam	Yajus	Bhāradvāja	5
316	[Ch]ennam Bhatta	V[ī]ram Bhatta	Uddagiri	Do	Kāśyapa	3

Line of text	Name of Donor	Father's Name	Name of Village or Family	Śākhā	Gōtra	Am.
318	Mallaya	Lingam Bhatta .	Nandyāla	Yajus	Kausika .	2
319	Venkataya	Tirumala Bhatta .	Vitūru	Biharī cha	Śrīvatsa .	2
321	Kondayīrya .	Achyutārya .	Sinkāśula	Yajus	Kāśyapa	3
322	Ellaya .	Harīyappārya .	Raddicherla .	Do	Bhāradvāja	2
324	Pāpayārya	Bhōgīśvara .	Krānāla .	Do	Do .	2
326	Ayyapa .	Gaurārya	Trivikrama	Do	Śrīvatsa .	1
327	Varadārya	Śambhu Bhatta	Sēvathāna	Do	Sāndhira	8
329	Ayyapa	Purushōttama	Trivikrama	Do	Śrīvatsa	3
331	Ayyapa	Lingārya	Trivikrama	Do	Do .	2
332	Gōvindaaya	Virūpāksha	Sahavāsi	Palivari cha	Vāsishtha	2
334	Lakshmayya	Vāsudārya	Vāranāsi	Do	Ātrēya	3
336	Bharataya .	Vīram Bhatta	Vellatūru	Yajus	Bhāradvāja	4
337	Virūpāksha .	Vīrārya	Do	Do	Do	3
339	Narasam Bhatta	Tirumalārya	Kaipa (?)	Do .	Kaundinya	2
340	Annāmālīrya	Ōbbalārya .	Raddicherla	Do	Bhāradvāja	5
342	Nāgārya	Konda Bhatta	Cherukupalli	Do	Kaundinya	7
343	Mūrti Bhatta	Narasimha .	Penugonda	Do	Bhāradvāja	3
345	Rāmāyārya .	Rāmachandra	Balapanūru	Do	Do	6
346	Tirumala Bhatta .	Bhōg [rya]	Tottapalli	Do	Gautama	4
348	Honnaya	Rāma kṛishnārya	Musalakavi .	Do .	Bhāradvāja	3
349	Gangādhara .	Sarvārya .	Musalakavi	Do	Do	3
351	Iallārya .	Tirumalārya	Sanagara (?)	Do	Śrīvatsa	4
352	Gangādhara .	Mallu Bhatta .	Do	Do	Do	2
354	Ōbaya	Nāgā-Bhatta .	Gollanapalli	Do	Bhāradvāja	1
355	Buchhana Bhatta	Nāgārya	Būdapūru	Do	Do	6
357	Rāmāyārya	Yajñēśvara-Adhivari	Chaudūru	Do	Kāśyapa .	4
358	Kṛishnam-Bhatta	Lingārya	Arakattavīmula	Do	Bhāradvāja	6
360	Mādhavārya	[Gan]gādhara .	Kāravīti	Do .	Gārgya	4
362	Narasam Bhatta	Konda Bhatta	Ūtakūru	Do	Kausika	5
363	Panikēśvara Bhatta	Virūpāksha	Goddmarī .	Do	Śrīvatsa	3
365	Venkatādri	Pāni Bhatta	Hampasamudram	Do	Ātrēya	8
366	Nāgī Bhatta	Basavārya .	Vēl[pu]nalla	Do	Kāśyapa .	2
368	Basavaya .	Rāmā-Bhatta .	Pārmandi (?)	Do	Vādhūla	5

Line of text	Name of Donee	Father's Name	Name of Village or Family	Śākṣā	Gōtra	Amās
370	Tirumalārya	Ōbhalārya . .	Bondapatti	Yajus	Bhāradvāja	3
371	Basavā-Bhatta	Malu Bhatta	Siṣh[ti*]la (?)	Do	Kaundinya	2
373	Vonkatādrī .	Karanam Rāmayārya	Tirupati	Bahvri-cha	Vāsiṣṭha	7
375	Viśvanāthārya .	Nārāyana . .	Vāranāsi	Do	Ātrēya .	3
376	Muddarasa	Ōbayārya	Murumadugu	Rik	Maunī bhārgava	4
378	Tirumalārya	Nigīrya .	Rāmachandrapura	Do .	Do	7
380	Appala Bhatta .	Tirumalārya	Kolla (?) .	Bahvri-cha	Kāśyapa .	10
381	Puttam Bhatta . .	Chitti Bhatta . .	Gottipādu	Do	Śrīvatsa . .	3
383	Basavaya .	Haryappa	Pāṭṣamudram	Do	Viśvāmitra	4
384	Rāmīrya .	Pundarikārya .	Pottavadurti (?)	Do .	Vāsiṣṭha . .	2
386	Venkatārya	Vonkatārya .	Turumilla	Do	Ātrēya .	3
387	Kṛṣṇārya	Śrīrāmārya .	Nallagatta	Do	Bhāradvāja .	2
389	Ōbhalārya . .	Anna-Bhatta	Sanugōd	Yajus	Kāśyapa	4
391	Vonkatādrī	Pēru Bhatta	Ammanamachi	Do	Bhāradvāja	4
392	Timmayārya .	Pēru Bhatta	Ammanamachi (Ammanamachi)	Do	Do	5
394	Viśvanāthārya .	Peddi Bhatta	Māganti .	Do .	Śāndilya .	2
395	Tirumalārya .	Appala Bha[tti*]	Noraya .	Do	Haritasa	1
397	Chavandisvara-Bhatta	Achelayārya .	Pisupāti	Do	Śrīvatsa	3
398	Viśvanāthārya .	Nāgā Bhatta	Jayan[ti] .	Do	Kauśika	2
400	Nārāyana .	Ganapatyārya .	Latamanta	Bahvri-cha	Do .	5
401	Rāmayārya .	Appalārya	Chirāyūru	Yajus	Śrīvatsa	[8]
403	Jannam(ta) Bhatta .	Śrīpati	Vellūru ¹ .	Do	Kāśyapa	4
404	Rāyappa	Lakshmayārya	Patta .	Do	Haritasa .	6
406	Sarvā Bhatta	Mallu Bhatta .	Būrla	Do	Bhāradvāja .	3
407	Kommayarya	Gaurī Bhatta	Sūmuluru .	Do	Haritasa	1
409	Virūpākṣha	Sūru Bhatta .	Tanguālā	Do	Sinkhyāyana	1
410	Kālam Bhatta	Tirumalārya .	Allu .	Bahvri-cha	Rēbha Kāśyapa	5
412	Ayyam Bhatta	Tirumalārya	Do	Do	Do	5
413	Nārāyana	Tirumala Bhatta	Do	Do	Do .	1
415	Pūa Bhatta .	Ayyangiri Bhatta	Do	Do	Do.	7

¹ [Possibly Vēlpūra —H K S.]

Line of text	Name of Donee	Father's Name	Name of Village or Family	Sikhā	Gōtra	Amśas
416	Kālam Bhatta	Dakṣiṇāmūrti .	Alla	Bahvri- cha.	Rēbha-Kāśyapa	3
418	Tirumalārya	Buchchanārva	Rēmarli	Yajus	Kauśika	3
419	Venkatādri	Tirumalārya .	Sishtla	Do	Kaundinya .	5
421	Kṛiṣṇam Bhatta	[Eru]-Bhatta .	Pedipāti	Do .	Bhāradvāja	2
422	Tirumala-Bhatta	Kondu-Bhatta	Epūru	Bahvri- cha	Kāśyapa . .	3
424	Nārāyana .	Tirumalārya	Residing on the bank of the river Gautamī	Yajus	Kaundinya .	2
425	(Y)ellam Bhatta	Umā-Mahāśarāva	Bellamkonda	Do	Kāśyapa .	[8]
427	Venkatādri	Yellam Bhatta	Upladadiya	Do	Śrīvatsa .	4
428	Tirumalārya .	Venkatādri	Būravilli	Rik .	Kāmakāyana-Viś- vāmītra	4
430	Venkatādri . .	Tirumalārya	Maichāvadhāna	Bahvri- cha	Bhāradvāja .	5
431	Lingārya .	Tirumalārya	Trivikrama .	Yajus .	Śrīvatsa .	3
433	Ranganātha	Bhāskarārya .	Kāvērisamudram	Bahvri- cha.	Gautama	6
434	Venkatādri .	Srīpā[ti]-Basavā Bhatta		Do	Bhāradvāja	12
436	Lingam Bhatta	Ayyam Bhatta	Pushpagiri	Yajus	Do	5
438	Venkatādri .	Tirumala-Bhatta	Cheppali	Do	Kāśyapa	4
439	Ayyam Bhatta	Tirumalārya	Trivikrama	Do .	Śrīvatsa .	2
441	Lingārya	Kuppā-Bhatta	Mōkshagundam	Do	Bhāradvāja	4
442	Lakshmana .	Singārya	Patta[varddhana]	Do	Kāmakāyana-Viś- vāmītra	3
444	Kathāsāgara Venkatā- rya	Duggā-Bhatta	Pushpagiri	Do	Bhāradvāja	3
446	Kondu-Bhatta .	Duggārya	Do .	Do	Do	2
447	Lingārya .	Basavā Bhatta	Śākalya	Do	Vādhūla	4
449	Venkatārya	Tirumalārya	Tamdellapali .	Bahvri- cha	Haritasa .	5
450	Rāmā Bhatta	Vitthalārya .	Ālūru	Do	Śrīvatsa	3
452	Tirumalārya .	Dēvarāyārya	Māmudūr	Yajus	Ātrēya	3
454	Rangaya .	Kāśindra	Kaūcherla		Ātrēya (Kātyā- yana sūtra)	3
455	Paghunātha . .	Sūri-Bhatta .	Tūbāṭi		Kāśyapa (Kātyā- yana sūtra)	2
457	Mārāya	Allala Bhatta .	Pinapa . .		Do	3

Line of text.	Name of Donee	Father's Name	Name of Village or Family	Śākhā	Gōra	Amśa
458	Aḷagappa . .	Tirumalārya .	Vātrāyāsi		Kuṣṭha (kātya- yana sūtra)	2
460	Nagara	Narasimhārya .	Paṭarājapalli		Gautama (kātya- yana sūtra)	4
461	Gōvindaṣa .	Tirumalārya	Bhīṣavata		Kāṣṭha (Kātya- yana sūtra)	1
463	Ammalāṣa . . .	Abhinārya	Tangutūru		Kāṣṭha (Kātya- yana sūtra)	6
(Here Plates 13 and 14 are missing)						
465	Venkatādri .	Tirumalārya .	Attalūru . .	Bahvichā	Kāṣṭha . .	5
466	Appukonda, the brother of Venkatādri of 1466	Do	Do .	Do	Do	4
467	Tirumala Bhatta	Dīmā-Bhatta .	Addanki .	Do	Parāśera	5
468	Nāgā Bhatta .	Tirumala Yajvan	Sorabu	Yajus	Do	5
470	Sarvā Bhatta	Śrīvā[una*] Bhatta ¹	Addanki	Do	Kaṣṭha	6
471	Ayyappa .	Tammā Bhatta	Nudurumāṭu	Do	Kaundinya	4
472	Venkatādri	Kondū Bhatta	Vārapalli .	Do	Bhāradvāja	6
474	Śingarārya	Purnabhāṭama . .	Vaḷavura	Do	Lohita .	4
475	Kṛṣṇnam Bhatta	Tirumalārya .	Tammā-Bhatta	Bahvichā	Kāṣṭha .	5
477	Ammannāri, wife of Tippivojha Vallam Bhatta	...		Do	Ātrīya . .	1
478	Nāgārya . . .	Tirumala-Bhatta	Tammā Bhatta	Do	Kāṣṭha	3
480	Rāmārya . .	Sarvya Bhatṭa	Vāsudēva	Do	Vāsisṭha	5
481	Ōbhalārya	Jōśam Bhatṭa ? . .	[Chitta] .	Do	Kaundinya	4
483	Vāsudēva-Ganapaty- ārya's wife Mel lamā			Rich	Vāsisṭha	
484	Appalārya	Liṅgārya .	Chitta	Bahvichā	Kaundinya .	2
486	Venkatādri .	Tirumalārya .	Mādhavārya	Do	Ātrīya .	6
488	Nārāyana . .	Tirumalārya .	Nāgā Vojhla	Do	Do	5
489	Venkatādri .	[Pō]chuārya	Vā(mā)dhavā Bhatṭa	Do	Do .	4
491	Peddanantha Bhatta .	Kṛṣṇnam Bhatṭa .	Mādhavārya	Do	Do .	0

¹ Śivā Bhatta would have been a more likely name

Line of text	Name of Donor	Father's Name	Name of Village or Family	Śākhā	Gōtra	Amśas
492	Tippana Yajvan - Soma- a's wife Ellamā	.	.	Rich	Kauśika .	1
493	Gauṇādharāya	Jyantiśhika Gangādhara	...	Bahvri- cha	Kāśyapa .	4
495	Sōn' Bhatta	Vallu Bhatta .	Tippana-Yajvan	Do	Kauśika .	5
496	Tirumālī Bhatta	Obhalāya	Rāmachandra	Do	Do .	2
498	Pinatējāya	Tirumala Bhatta	Annama Adhvarin	Rich	Ātrēya	4
499	Venkatadri	Śrījātī Bhatta	Yellā Vojhla	Bahvri- cha	Kauśika .	5
501	Samkarāya	Rāghavāya .	Hautra .	Do	Do	2
502	Chandri-ēkhara	Mallāya .	Gangana-Adhvarin	Do	Do .	2
503	Nārasimha	Rāmā Bhatta .	Pālagiri	Do	Ātrēya	4
505	Nārājana	Narasam Bhatta	Rāmachandra	Do	Kauśika .	3
506	Raghupati	Jannam Bhatta	Tippana Yajvan	Do	Do	3
508	Sōmāya .	Janārdana Bhatta	Tippana Adhvari	Do	Do .	2
509	Emperumauāya	S. inivāsa .	Avidēya	Do	Ātrēya .	6
511	Anantaya	Sūru Bhatta	Śrīpati-Bhatta	Do	Gautama .	3
512	Venka'āya .	Narasam Bhatta	Bhairavāya	Do	Do	4
513	Sadaśivāya	Kṛishnāya	Pālagiri	Rich	Ātrēya	3
515	Appala Bhatta	Anna Bhatta .	Vāsudēva .	Bahvri- cha	Vasishtha .	2
516	Raghupati .	Rāmachandrāya .	Sōlasa (?)	Yajus	Ātrēya .	4
518	Narasam Bhatta	Anbhalāya .	Dēvulapalli .	Do	Kaundinya	6
519	Śivā Bhatta .	Yajūśvara .	Kādula	Do	Bhāradvāja	3
521	Komnā Bhatta	Gauri Bhatta .	Tūmalūru	Do	Haritasa .	5
522	Sōmāya .	Yajūśvara .	Jonna[la*]ganda	Do	Do .	1
523	Timmayāya .	Anbhalāya .	Prattipīdu	Do.	Kanva .	5
525	Narasam-Bhatta	Yeru Bhatta .	Khātacheru (?)	Do	Bhāradvāja .	5
526	Padmanābha .	Yeru Bhatta	Pravāga .	Do .	Kauśika	3
528	Vittala .	[Mira] Bhatta	Khātacheru (?)	Do	Bhāradvāja	7
529	Yajūśva[ra]	Kṛishnam Bhatta	Salla .	Do	Kaundinya .	5
531	Raghupati-Bhatta	Bhūmēvara .	Kolalālūr	Do	Bhāradvāja	Lost
532	Appalāya	Mādhavāya	Kundavara	Do	Śrīvata .	8
534	Padmanābha .	[Pē]rru-Bhatta	Nandāla	Do	Bhāradvāja	7

Line of text.	Name of Donee	Father's Name	Name of Village or Family	Śākhā.	Gōtra.	Aṁśas.
535	Sarvā-Bhatta	Ōbhalārya	Kaipa	Yajus	Kaundinya	2
537	Konḍu-Bhatta	Śrīdhara-Bhatta	Niduchanabetla	Do	Do	3
538	Śūru-Bhatta	Tirumalārya	Sanagara (?)	Do	Śrīvatsa	7
540	[Ka ?]śavaya	Rangārya	Rūpāvatāra	Bahvri-cha	Bhāradvāja	2
541	Liṅgārya	Guruvā-Bhatta	Gutti	Yajus	Kāśyapa	4
543	Kondu-Bhatta	Kondu-Bhatta	Tōtapalli	Do	Gautama	2
544	Kṛishna-Bhatta	Aubhalārya	Gutti	Bahvri-cha	Kāśyapa	3
546	Lakshmana-Bhatta	Yellārya	Sāmag Ōjhala	Yajus	Haritasa	7
547	Tirumala Bhatta	Kondu Bhatta	Tōtapalli	Do	Gautama	2
549	Kōna-Bhatta	Kondu Bhatta	Mankāla	Do	Do	3
551	Pinalāmārya's wife Annamā		Chirāvūru	.	[Śrīvatsa]	1
						919

(Ll 552-4) The passage here is somewhat obscure. It seems to state that the charitable acts performed by Kṛishna [II] were equal to those done by Viśvanātha, Virabhūpa and Periya Nainār Mudali put together.¹

(Ll 555-9) This order of the king Venkatapati-Rāya was the composition of Kṛishnakavi-Kāmakōṭi, the grandson of Sabhapati, and the engraving was executed by Virana-mahāchārya, son of Ganapaya, under orders of Venkata-mahārāya.

(Ll. 559-567) The usual exhortatory and admonitory verses

(L 568) The sign-manual "Śrī-Venkatēśa" in Telugu-Kannada characters

No 24 —HULGUR INSCRIPTION OF THE REIGN OF VIKRAMADITYA VI . SAKA 999

By LIONEL D BARNETT

Hulgūr, anciently named Hullungūr, is a village in the Bankāpūr Division of Dhārwar District, and is situate in lat 15° 5' and long 75° 19½', some eight miles to the north-east from Shiggaon. It contains several inscriptions, among them is the present record, which was found on a stone standing against, or fixed in, the wall on the south side of the local temple of Siddhalinga. An ink-impression of it was made for the late Dr Fleet, who bequeathed it with others to the British Museum. From it I now edit the text. The stone is surmounted by a rounded top, on which are sculptures: in the centre is a *linga*, and to the proper right of this are a cow and a calf, there were some other figures also, but they are now worn away. Below this is an inscribed area 2 ft 7½ in high and 1 ft 4 in wide. The character is Kanaiese, of a some-

¹ [Excluding the (former) grants made to gods, Brāhmanas and *mathas* by Viśvanātha, Virabhūpa and Periya Nainār Mudali, the rest now granted by Kṛishna was to be enjoyed by the Brāhmanas mentioned, as an individual unit —Ed.]

what crabbed and angular type of the period, the letters are from $\frac{2}{3}$ in to $\frac{1}{2}$ in high. The language is Old Kanarese, except for three formal Sanskrit verses. The archaic \bar{l} is replaced by r in *nār-ggarunda* (l 14) and *parttiya* (l 21 see Kittel, sv *palṭi*), elsewhere it has become l . Initial p is retained. The *upadhmāniya* appears in *bhāginah=p^o* (l 31). The words *talubōgi* (l 17), *ekkarattige* (l 19), *partti* (l 21, the later *patti*, *hatti*), *malave* (l 21), *Koylāl* (l 22), and *putṭavālu* (l 25) are of some lexical interest.

The record refers itself in ll 2-6 to the reign of Tribhuvanamalla [Vikramāditya VI], and then in ll 6-11 introduces as regent of the Belvala Three-hundred and Puligere Three-hundred the prince Trailōkyamalla Nolamba-Pallava Permādi Jayasingha, of the Pallava lineage, i.e. Vikramāditya's younger brother Jayasimha III,⁷ on whom see *Dyn Kanar Distr*, p 453. We are further informed in ll 11-14 that the *nāl-gavunda* was the Mahāsāmantā Jayakēsiyarasa, of the Manaleyara lineage, whose device was a lion and who bore the title "lord of Puligere best of cities". This family appears also above, Vol VI, p 52, and *Ann Report Mysore Arch Dept*, 1908-9, p 16. Then follow, after the date, the specifications of endowments granted by some fiscal officers and others to a local Śaiva temple, under the trusteeship of Īśānasīngi Jiyar (ll 14 ff).

The date is given on ll 14-16 as Śaka 999 expired, the cyclic year Pingala, Āshādha śu 2, Sunday, a *samkrānti*. This is quite regular. The *tithi* mentioned corresponded to Sunday, 25 June, A D 1077, it was current at sunrise of that day, and ended about 3 h 37 m after mean sunrise (for Ujjain). On the same day, about 13 h 16 m after mean sunrise, occurred the Karka-*samkrānti*, the following Monday being reckoned as the first day of Karka.

The only places mentioned are the two Three-hundreds of Belvala and Puligere (l 9) and the town of Puligere (l 12), on which see above, Vol XIII, pp 178, 328.

TEXT¹

[Metres vv 1, 2, *Anuṣṭubh*, v 2, *Sālīni*]

- 1 ☉ Namas=tumga-siraś chuumbi-chāmdra-chāmara-chāravē trailōkya-nagū ā-
- 2 raumbha-mūla-stambhāya Śambhavē [||* 1] ॐ Svasti Samasta-bhuvan āśraya
Śri-
- 3 Prithvi-vallabha mahārājādhirāja paramēśvara paramabhattāarakam Satyā-
- 4 ś-aya-kula-talakam Chāluky-ābharaṇam śrīma[t*]-Tribhuvanamalla-dēvara
- 5 vijaya-rājyam-uttarottar-abhivṛddhi(ddhi)-pravarddhamānam=ā chamdi-āikka-
- 6 tāram baram saluttam-ne ☉ Svasti samasta² bhuvana-vikhyāta-Pallav-ā-
- 7 nvaya Śrī-Prithvi-vallabha-mahārājādhirāja-paramēśva(śva)ra-vīra pra-
- 8 tyaksha Chānū(na)kya(m)u=amōgha-vākyam śrīma[t*]-Trailōkyamalla Nolamba-
Pa[l]la-
- 9 va Permādi Jayasīngha-dēvar | Belvala-mūnūṛum Puligere-mū-
- 10 nūṛum=ant=eraḍ=ārunūṛumam saka(kha)-samkathā-vinōdadim rājyam-geyyutta-
- 11 m-re ☉ Svasti samadigata-pamcha mahā-sa(śa)bda-mahāsāmantam Kālī yuga-
Rēva[n]ta[m]

¹ From the ink-impression

² The engraver has blundered over the *sta*, making it look like *gta*

- 12 Manaleyar ānvaya-prasūtam śimha-lāmcchchhana-praṇūtam Puligere-purava-
 13 r-ēśva(śva)ram samara-Mahēśva(śva)ram sa[m*]gara-mārttanda mānneya-siṁga
 nām-ādi-samasta-pra[śa]-
 14 sti-sahitam śrīmat-Jayakēśiyarasar nār-ggavundu-geyye || Sa(śa)ka-nripa-[kā]-
 15 [l]-ātita-samvatsara-sa(śa)tamgala ॐॐneya Pīngala-samvatsarada Āśādā¹-
 su(śu)ddha 2 Ā-
 16 dityavāra samkrānti pavitr-ārōhanadamdu samasta-guna-sampannar-appa sum-
 17 ka-vergrade Barmmaṇṇa Aychimayyam talabōgi Dāsiyannam samasta-sumkiga-
 18 * * * ²Koylālēsya(śva)ra-dēvargge dhyāna-dhāraṇa-mō(mau)n-ānushthāna(na)-japa-
 samādhi-sampa-
 19 [nna]r=appa Īśānasimgi-jiyara kālam kaichchi dhārā-pūrvvakam mādi
 ekkavatti-
 20 ge eleya pēr=eradu paley=eleya pēr=eradu kariy-[e*]leya
 21 pēr=eradu antu pēr=āru [l*] Okkalu panam māru parttiya malave
 22 panneradu int=untumam varisha-prati bittar Koylālīgal tamma
 23 darirshinamam³ bittar kalpiya makkalge panav=aydu posa-Koylā-
 24 lige panav=aydu darirshinam⁴ pēruv=eleya pērumge viśav=ondu mā-
 25 lagāra Barmmayyam ondu pasadanada puttivalamam bitta * * [pa]-
 26 nūrvvar=aruvatt=okkala dharmmam [l*] Int=i dharmmamam pratipālisi[d-ātam]-
 27 ge Gamgā-sāgarām Vāraṇāsī Su(ku)rukshētram Prayāgey=emb=[i pnnva]-
 28 tīrtthagalol śāsira kavileyam śāsīrva[r]=brāhmanargg=ubhayamu[khiyam]
 29 koṭṭa phalam=akku || Int=i dharmmavan=alid-ātam inītuman=alida [mahā-pāta-
 ka]-
 30 n=akku || Sāmānyō=yam dharmma-sētu[r*] nripānām kālē kālē pāla[niyō
 bha]-
 31 vadbbhih sarvvān=ētā(m)n=bhāgīnah=pārthivēmdrān=bhūyō bhūyō [yācha]-
 32 tē Rāmabhadrah | (||) [2*] Sva datt[ā*]m para datt[ā*]m vā yō harēti(ta)
 vaśundharā[m*] śha[śhtir=vva]-
 33 rsha-sahasrām viśtā(śhthā)vām jāyatē kṛmih | (||) [3*] Parekāra Bā * *
 34 gamge dhasavandhamam⁵ bittar

TRANSLATION

(Verse 1) Homage to Śambhu lovely with the yak-tail fan which is the moon kissing his lofty head, the foundation-column for the construction of the city of the three worlds !

(Lines 2-6) While the victorious reign of—hail!—the asylum of the whole world, favourite of Fortune and Earth, great Emperor supreme Lord, supreme Master, ornament of Śatyāśraya's race, embellishment of the Chālukyas, king Tribhuvanamalla, was advancing in a course of successively increasing prosperity, (to endure) as long as moon, sun, and stars —

(Lines 6-11) While he who is—hail!—of the Pallava lineage renowned throughout the whole world, a warrior of the Favourite of Fortune and Earth, the great Emperor, the

¹ Read *Āśādha*

² Read *darśanamam*

³ Before this word is a letter which may be read as *kha* or *si*

⁴ Read *darśanam*

⁵ Read *dasavandamam*

supreme Lord, a manifest Chānakya, unfailing in speech, Trailōkyamalla Nolamba-Pallava Permādi Jayasingha-dēva, was reigning with enjoyment of pleasant conversations over the two (provinces, together forming) a Six-hundred, of the Belvala Three-hundred and the Puligere Three-hundred —

(Lines 11-14) While—hail!—the Mahāsāmanta who has obtained the five great musical sounds, who has all titles of honour such as “Rōvanta¹ of the Kali Age, scion of the Manaleyara lineage, renowned for the device of a lion, lord of Puligere best of cities, a Mahēśvara of battles, sun in the fray, lion of nobles,” Jayakēśiyarasa, was holding the office of County Gavunda —

(Lines 14-21) On Sunday, the 2nd of the bright fortnight of Āshādha in the cyclic year Pingala, the 999th (year) of the centuries elapsed since the Śaka king's time, during a conjunction, at the *pavitṛ-ārōhana*,² all the taxation-officers, the Controllers of Taxes Barmanna and Aychimayya (and) the *talabōgi* Dāsiyanna, having laved the feet of Īśānasingi Jīyar, who practices meditation, spiritual concentration, observance of silence, prayer, and absorption, with pouring of water (assigned) to the god Koylālēśvara³ two loads of *ekkavattige* betel-leaf, two loads of *pale* betel-leaf, two loads of *karī* betel-leaf—altogether six loads

(Lines 21-26) The Households assigned for every year the amount of three *pana* (and) twelve *malave* of cotton The Koylālis assigned their temple-fee for a trained damsel five *pana*, for a novice-Koylālī five *pana*, as temple-fee, (and) one *visa* on every load of betel-leaf carried The florist Barmayya assigned one *puttavalā* of decorations . . . twelve persons—the sixty Households' pious gift

(Lines 26-30 a prose formula of the usual type)

(Verses 2-3 two common Sanskrit verses)

(Lines 33-34) To the drummer Bā . . . ga they assigned a *dasavanda* ⁴

NO 25 —HULGUR INSCRIPTION OF THE REIGNS OF JAYASIMHA II (SAKA 960) AND THE YADAVA KANHARA

By LIONEL D BARNETT

The site of Hulgūr has been discussed by me above, p 329, in treating of the inscription of Śaka 999 From the second part of the present record, l 32, we learn further that it was a *Banañju-vattana*⁵ or market-town of the Banañjus or Vira-Valañjīyas, an important corporation of traders whose centre was at Aiyāvole (the modern Aihole), the seat of their Five-hundred Svāmis, and whose organisation seems to have spread over the greater part of Southern India They claimed to have originally come from Ahichchhatra, and some of their records are couched in a tone of regal pomposity⁶ The present inscription was found at the temple of Kalamēśvara in Hulgūr, and an ink-impression, from which the text is now edited, was prepared for the late Dr Fleet and bequeathed by him with others to the British

¹ See above, Vol XIII, p 313 n

² See *Ind Ant*, Vol 38, p 52

³ The name *Koylāla* seems to be derived from the Tamil *Kōyil āḷa*, “ruling in the temple”, and the Koylālis mentioned in the next paragraph must be the temple women

⁴ See *Ind Ant*, Vol 30, pp 107, 267, *Ep Carn* X 1 (Kolar), Mb 172 f, 259, CB 9, Bg 71, Ct 1, 14, *Kisanuvar Glossary*, p 92

⁵ Definitions of the term *pattana* are given in the *Kāṁikāgama* xx 8 f and *Yugādi-dētanā* v 50, see also my translation of the *Antagada dasāo*, p 45

⁶ On these see *Mysore Inscr*, pp 73, 120, 123, *Epigr Carn*, VII 1, Sk 94, 118-19, *Madras Epigr. Report*, 1905 06, pp 11, 17, 1912-13, pp 98-102, 1914-15, p. 102, above, Vol XIII, pp 21, 26.

Musenm. The stone is broken at the top, on the proper right, so that a considerable part of the text of ll. 1-7 is lost, otherwise it is in fairly good condition. Of the inscribed area the maximum height is 2 ft 9½ in, its width being 2 ft 4½ in. It contains two distinct records. The first of these, dated Śaka 960, and covering ll. 1-26, is in a fair sloping Kanarese script of the period, with letters varying from 7⁄8 in to 1½ in. The cursive *m* (above, Vol XII, p 335) occurs here only once, in *mūnūrum*, l 7, the other cursives are not found. The second record, comprised in ll. 27-35, belongs to A.D 1255, and is in the somewhat crabbed upright rounded Kanarese hand typical of that period, it shews a free use of all the cursives, *m* appearing in that form 10 times, *y* 4 times, and *v* 9 times, and it marks the aspiration in *dh* and *ph* by writing *d* and *p* with a curl underneath them very like a subscript *t*—The language of the first record, which (so far as it is preserved) is entirely in prose, is Old Kanarese. It changes *l* to *r* in *ērpattam* (l 15). The second record contains four introductory verses and one final verse in Sanskrit, the rest is in Kanarese prose, of the medieval dialect. We may note the spelling *yū* for *ā* (l 31), initial *h* for *p* (*hammruvaru*, l 32), mixture of *l* and *n* (*Vāralāsiyalu*, l 33, beside *Vāranāsiyalu*, l 34), and *l* from original *l* (*al*°, ll 34, 35). The word *dana-bala* (l 33) is of some lexical interest, it seems to mean literally "cattle-section" (of land cf above, Vol XIII, p 179 and n)

The first record, so far as it is preserved, begins with the statement that at the time of the donation the Three-hundreds of Belvala and Purigere² were under the administration of the General Vāvanarasa, an officer of Jagadēkamalla (Jayasimha II), who among many other titles is described as "a comet (portending woe) to the Konkan" (ll 1-8). Then we are told that there was a *nāl-gāvunda* or county-sheriff of the Purigere Three-hundred, the Mahāsāmanta Irivabedanga Mārasinga-dēva,¹ of the Minala or Manalēra family,² who among his many other titles bore that of "lord of Purigere best of cities" (ll 8-12). Then is introduced, in anacoluthic style, a certain Nidugundara Būta Gāvunda (ll 12-13), and after this a somewhat obscure episode of previous history is narrated (ll 13-16), to the effect that after king Satyāśraya had gone away after taking possession of the Bennegere Seventy³ there was a lack of roast meal for the festival shows of Nidugunda (no doubt in consequence of the requisitions made by the royal army), and accordingly the above-mentioned Mārasinga-dēva and his mother supplied the need. It seems that this event took place when Mārasinga-dēva was serving as *nāl-gāvunda* of Purigere, some years previous to the present record. Reverting now to contemporary history, our record details its present business (ll 16-26), stating that the *nāl-gāvunda* of the Purigere Three-hundred is now Jayakēsi, also of the Manalēra family, entitled "lord of Purigere best of cities" and bearing the device of a lion, and that in the Śaka year 960 the above-mentioned Būta Gāvunda obtained from him some land and granted it to a temple.

The second record opens with four Sanskrit verses (ll 27-29), of which nos 1 and 2 are devotional and nos 3 and 4 complimentary addresses to the protagonist, the High Minister Tippa or Tipparasa. The following prose (ll 29-33) reports a donation by Tipparasa and (his wife ?) Gona-mādēvi in the 9th year of the reign of the Yādava Kanhara⁴. Concluding formulæ of the usual type follow.

¹ Cf *Dynast Kanar Distr*, p 437

² On this family of the Hulgūr record of Śaka 999, above

³ The exact force of the phrase *śrīman-Nāyibbarasīyar besase*, "on the command of Nāyibbarasī," is not quite clear. If, as seems probable, it qualifies the immediately following clause, it would appear that Nāyibbarasī was a dowager queen holding a position very like that of Akhā dēvi in the next generation.

⁴ See *Dynast Kanar Distr*, p 526 and n 4

The date of the first record is specified on ll 24-25 as Śaka 960, Bahudhānya, the *uttarāyana-samkrānti*, Sunday, the day of new-moon. This is not quite regular. The Makara-samkrānti for the given year occurred on Sunday, 24 December, A.D. 1038, at 4 h 28 m. after mean sunrise. But that day, according to the *Sūrya-siddhānta*, corresponded to the *tithi* Pausa kṛṣṇa 10, which ended about 2 h 7 m. after mean sunrise, and not to the full-moon. Practically the same result is obtained if we reckon by the *Ārya-siddhānta*, by the former the *tithi*-index at mean sunrise was 8301, by the latter 8295, so that the difference is negligible¹.

The date of the second record is given on ll 30-31 as the 9th year of the reign of the Yādava Kāhara (Kanhara), Ānanda, the full-moon of Phālguna, Monday, the *yōga Vyatipāta*, a *samkrānti*. This is fairly regular. The *tithi* corresponded to Monday, 22 February, A.D. 1255, ending about 21 h 54 m. after mean sunrise. The *Mīna-samkrānti*, according to the *Ārya-siddhānta*, took place 7 h 50 m. after mean sunrise on the following day, viz. Tuesday, 23 February, only about 10 hours after the moment of full-moon².

The geographical names that occur are the Konkan (l. 5), the Belvala Three-hundred (l. 6), the Purigere Three-hundred (ll 6, 11 f, 23 f), Purigere city (ll 9, 17), the Bennegere Seventy (l. 15), Nidugunda (l. 15 f), Hulungūr (l. 32), and Benares (l. 33 f). Purigere town is the modern Lakshmēśhvar (see above, Vol. XIII, p. 179, XIV, p. 188). Bennegere seems to be Bengeri ("Bhingerree" of the Indian Atlas sheet 41 of 1852), situate in lat 15° 21½' and long 75° 12½', about 1½ miles north of New Hubli. Nidugunda is perhaps Nidgunndi, in lat 14° 56½' and long 75° 14½', nearly 4 miles S S W. from Shiggaon. Hulungūr is the modern Hulgūr.

TEXT³

- 1
- 2
- 3 [dandanāyaka] [ā]śr[ī]ta-jana-
kalpa-vṛkṣham | bhṛitya-
- 4 [chintāmani] [p] brahma-rā]kshasam | ripu-
kuramga-pamchānanam | piri-
- 5 [pra]hāri | giri-durgga-malla
| Komkana-dhūma-kētn | (?)pa-
- 6 Kannaya-disā(śā)-pattam | śrīmaṇ-Jagadēkramalla-
dēva-pāda-pamkaja-[bh]ra-
- 7 [maram śrī]mad-dandanāyaka Vāvanarasar Belvala-mūnūrum Purigere-
mūnūruvam [dushta]-
- 8 [nigra]ha-viśi(śi)shta-pratipālanadim sukha-samkha(ka)thā-vinōdadin=āluttam-ire ©
Samadhiga[ta-pam]-
- 9 [cha-ma]hā-sa(śa)bda-mahāsāvanta | Kali-yuga-Rēvanta | Purigere-puravar-ēśva-
(śva)ram | samara-Mā(ma)hē[śvaram |]
- 10 Manala-mārttanda | gandarol=ganda | manneya-singam | sāhas-ōttumga[m*] |
rana-ramga-mallam | ahita-[sellam ?]]

¹ For the reference; to the *Ārya-siddhānta* I am indebted to Mr. R. Sewell, who with his usual kindness has checked my calculations.

² The *Vyatipāta yōga* seems to be added *honoris causa*, as often happens (see Mr. Venkatasubbiah's *Some Śaka Dates in Inscriptions*, p. 19 ff).

³ From the ink impression.

- 11 subhata-chūdāmanī | ārtida(dha)-vidyādharā | śrīmad-Iṣṭabedamga Mārasimga-
dēvam Puri[ge]re-mū-
- 12 nūrakk[e*] nāl-gāvundu-geyye © Samasta-guna-sampanna | nudidu matt=
ennam [| Sōmē]śva(śva)ra-dāsi | gōtra-
- 13 pavitram | tolagada Mēra | śrī . [Nidugum]dara Būta-
Gāvundanam © Sakala-vimalad=ana-
- 14 varata . [la]kshmi Jaina-dharmma-samudhharane | śrīman-
Nāyibbarasiyar besase Setyā-
- 15 sra(śra)ya-dēvar=allige vōgi Bennegeṇṇey=ērpattam padadu bandad=abbegalum
Mārasimga-dēvanum mechchi Nidugum-
- 16 da-golakke bemda piṭṭ=ill=endu kottar © Svasti samadhigata-pamecha-mahā-
śabda-mahāsāvanta | Kaḥ-yu-
- 17 ga-Rēvantam | Manalēr-ānvaya-prasūtam | simga-lāmechchhana-pranūtam |
Purigeṇṇ-puravar-ēśvaram |
- 18 samara-Mahēśvaram | Bhagavad-Arhat-Paramēśvara-parama-bhaṭṭāraka-pada-kamala-
madhukaram | samya-
- 19 kt[r*]a-ratnākaram | prachanḍa-mandalāgra-mandita-dōr-ddanda | samgara-
mūrttandam | Jina-dharmma-bhūsha-
- 20 nam | vinaya-sambhāṣaṇam | bhṛitya-chintāmanī | subhata-chūdāmanī | matta-
gaja-malla(m)-n=artthige
- 21 nallam | haya-Vatsa-rājam | varanī¹-sura[sura*]-bhūjam | satya-Rādhēyam |
nripī-Vainatēyam | sa(śa)ran-ā-
- 22 gata-jalanidhi | guna-ratna-payōnidhi | kāmīnī-Kāmam | Manalara Bhīmam |
ari-manneya-tala-pra-
- 23 hāri | vairi-samhāri | nām-ādi-samasta-prasa(śa)stī-sahitam śrīmaḥ-Jayakēsi
Purigeṇṇ-mū-
- 24 nūrarkkam nāl-gāvundu-geyyo(ḡye) Sa(śa)ka-varsha 960neya Bahudhānya-
samvatsarada uttarāyanī-samkrānta
- 25 Ādityavāra amavāseyamdu Nidugundara Būta-Gāvundam Jayakēsiyarasaralli
sarvva-namāśya(sya)-
- 26 m=āge padedu Nārāyana-dēvargge chhatrada keyya poreyalu bitta galeya
mattar=eradu ©
- 27 ✽ Namah(s)=tumga-śira[s*]-chumbi-chandra-chāmara-chāravē trailōkya-nagar-
ārambha-mūla-stambhāya Sa(śa)mbhavē || [1*] Prasāmt-āsē(śē)sha-vigbhāya
darppa-ga(sa)rpp-ā-
- 28 pasarppinē | namah kshēma-nidānāya śva(sva)-prakāśa-vikāśivē(nē) || [2*]
Svastayastu² Tippa-mamtrīśa tubhyam=ā-chandra-tārakam | bhāti yatu-kirtti-
samsparuśā[t*]
- 29 sarvva-stā(śu)klā Sarasvatī || [3*] Gunā(ṇa)vati yāśa³ chhatra-chchhāyām-
āśritya sarvvadhā(dā) | jiva-(p)dhvamu⁴ kshīpratayō(yā) |⁵ ga(s)rvvam=
arvvā[k*]-karīśata⁶ || [4*] ✽ Svasti śrīmatu-Yāda-

¹ Read *dharanī*-

⁴ Read *-kshēma*

² Read *Svastay=astu*

⁵ This *danda* is superfluous

³ Read *yasya*

⁶ Read *karīṣyati*.

- 30 va-Nārāyana bhuja-bala praudha-pratāpa | chakravartti śrī-Kamhnara-dēva-
vijaya-rājy-ōdaya-varshada ōneya Ām(ā)namda-samvatsarada Phālguna(na)da
pauṇṇa-
- 31 mī Sōmavāra vyatipāta samkīrṇtiyamdu svasti samasta-prasa(śa)sti-sahitam
śrīmanu-mahāpradā(dhā)nam Tipparasaram yā sarva-ānga-lakṣmī Gōna-mā-
- 32 dēviyam=ā śrīmad-ā(a)nādi-Banamju-vattanam Hulungūra hamnuvvaru gāvumdu
samasta-piaje nakhara mummum(mn)ri-damdamgalige
- 33 ā sta(stha)lada dana-balavann sarvva-namasyav=āgi bittaru [*] Yī(i) dharmna-
(rmma)vam pratipāhsidavaru Vāralā(nā)siyalu sahasra¹ kavileyannu
- 34 brāhma[na*]rige vubhayamukhiy=ā dāna mādida phalav=aku Yī(i) dharmmaman=
alpid-ātange Vāianāsiyalu sahasra(sra) kavile-
- 35 yannu alida pāpam || Sva-dattām para-datt[ā*]m vā yō harēti(ta) vasumdha-
1[ām*] sa(sha)ṣhtu=varusa²-sahasāni viṣṭāyām³ jāyatē krimi⁴ || [5*]

TRANSLATION

(Lines 1-8) When the great angust general tree of desire to seekers
of his protection, wishing-gem to dependents lion to the deer his foes athlete
against mountain-fastnesses, comet to the Konkān *disā-patta*⁵ to Kannaya (?), bee to
the lotus-feet of king Jagadēkamalle, the General Vāvanarasa, was ruling with enjoyment of
pleasant conversations the Belvala Three-hundred and the Purigere Three-hundred, so as to
suppress the wicked and protect the cultured —

(Lines 8-12) While the Mahāsāmanta who has obtained the five great (*musical*) sounds,
a Rēvanta⁶ of the Kalī Age, lord of Purigere best of cities, a Mahēśvara in the fray, a sun of
the Manālas, man of might among men of might, lion to nobles, lofty in bravery, athlete on the
stage of battle, arrow (?) to foes, crest-gem of bold warriors, master of exalted arts, Irivabedsn-
ga Mārasiṅga-dēva, was holding the county-shrivalty for the Purigere Three-hundred —

(Lines 12-13) And Nidugundara Būta Gāvunda, who possesses all virtues,
who after speaking says not otherwise, a servant of Sōmēśvara [Śīva], purifying his Gōtra, an
immoveable Mēru—

(Lines 13-16) at the command of Nāyibbarasi, who is a genius of ceaseless
of perfect purity, a restorer of the Jain religion, king Satyāśraya on going thither took posses-
sion of the Bennegere Seventy and went away, his mother and Mārasiṅga-dēva, seeing that
there was not any roast meal for the festival-shows of Nidugunda, were pleased to make a gift
(of the same)⁷

(Lines 16-24) Hail! While the Mahāsāmanta who has obtained the five great (*musical*)
sounds, who bears all the titles of honour such as “a Rēvanta of the Kalī Age, sprung from the
Manālēra lineage, renowned for his device of a lion, lord of Purigere best of cities, a Mahē-
śvara in the fray, a bee to the lotus-feet of the Lord [Viṣṇu], the Aṣṭas [Jinas], Paramēśvara
[Śīva], and the Supreme Master,⁸ a jewel-mine of righteousness, he whose rod-like arm is

¹ The engraver has written *sahra*, and then added a small *sra* over the right hook of the *h*

² Read *varṣa*

³ Read *krimi*

⁴ Read *viṣṭāyām* A vowel *u* is attached to the *vi*.

⁵ This seems to be the same word as *disā paṭa*, explained s v by Kittel as “causing (his enemies) to be scattered in all directions”

⁶ See above, Vol V, p 236 n, Vol XIII, p 313

⁷ [The object of the grant was evidently the remission of the tax *benda pīṭu*. *Satyāśrayadēvar-allige* means “to Satyāśrayadēva,” and *abbegaḷum* refers to Nāyibbarasi queen of Mārasiṅgadēva. The donee was Būta-Gāvunda.—H K S]

⁸ Apparently this means the Chālukya king

adorned by a terrible scimitar, a sun of battles, an ornament of the Jinās' Church, conversing with refinement, wishing-gem to dependents, crest-gem of bold warriors, athlete against furious elephants, friend to the needy, a Vatsa-king¹ with horses, a celestial tree to Brāhmins a Rādhā's son [Karna] in truthfulness, a Vinatā's son [Garuda] among kings, an ocean to seekers of his protection, an ocean of gems of virtues, a Love-god to lovely women, a Bhīma of the Manalas a cuffer of hostile nobles, a destroyer of foes," Jayakēśi, was holding the office of county-sheriff for the Purigere Three-hundred :—

(Lines 24-26) At the *utlarāyana-samkrānti*, on Sunday, the day of new-moon, in the cyclic year Bahudhānya, the 960th (*year*) of the Śāka era, Nidugundara Būta Gāvunda granted to the god Nārāyaṇa two *matṭar* according to the rood, which he had obtained from Jayakēśiyarasa on *sarva-namasya* tenure, at the side of the field of the rest-house

(Verse 1.) Homage to Śambhu lovely with the yak-tail fan that is the moon kissing his lofty head, the foundation-column for the construction of the city of the threefold world

(Verse 2) Homage to him who stills all obstacles, who casts out the serpent of pride, who brings prosperous ending, who reveals himself in native radiance

(Verse 3) Good fortune be thine as long as moon and stars endure, O great Minister Tippa by contact with whose fame Sarasvatī shines in perfect whiteness,

(Verse 4) Coming under the shadow of whose parasol, the excellent² Lady who bestoweth all [Fortune] shall with speed bring hither complete prosperity of life

(Lines 29-33) On Monday, the full-moon day of Phālguna in the cyclic year Ānanda, the 9th of the years of the rise of the victorious reign of king Kāhnara, the Nārāyaṇa of the Yādavas, the Emperor strong of arm (*and*) splendid of majesty, during the Vyatipāta (*yūga*), in a conjunction, the High Minister Tipparasa, who possesses all titles of honour, and Goṇa-mādēvi, that perfect Goddess of Fortune, granted to the twelve Sheriffs of Hulungūr, the immemorial town of the Banāñjus,³ to the whole population, the merchants, and the *mummuri-dandas*⁴ a cattle-pound (?) for that place on *sarva-namasya* tenure.

(Lines 33-35 a Kanarese prose formula of the usual type)

(Verse 5 a common Sanskrit communitary verse)

No. 26 —TILVALLI INSCRIPTION OF THE REIGN OF SOMESVARA I

By LIONEL D BARNETT

Tilvallī is a village in the Kōd *tāluka* of Dhārwar district, situated 'in about lat 14° 37½' and long 75° 17'. The name is spelt in the Indian Atlas sheet 42 as "Teelowly," and in the Bombay Survey sheet 310 as "Tilvallī." The present record was transcribed for the Elliot Collection, Vol I, fol 75a of the Royal Asiatic Society's copy. The copyist there states that it was found in the temple of Sankōji Basappa in front of the Turchi Math, but a note which I have found among the papers of the late Dr Fleet reports that in his time it was on a slab standing in the temple of Virabhadra near the Charchi Math. An ink-impression of it was made for Dr Fleet, and bequeathed by him to the British Museum. The slab is a mere fragment besides a strip along the left-hand side, the whole of the latter part is missing. What remains is 2 ft 5½ in broad, and 2 ft 3 in high. It is surmounted by some sculptures, namely, a *linga* on stand in the centre, with officiant priest by the side, to the proper right

¹ See above, Vol V, p 236, Vol XIII, p 313 n

² The adjective *gunaratī* seems chosen for the sake of a play upon the name of Goṇa-mādēvi (ll 31-32), who would seem to be the wife of Tippa.

³ See above, p 332.

⁴ A class of officials see above, Vol XIII p 26.

of this, a cow with calf, to the left of it, a bull, above it, the sun, to the proper left, the moon —The character is fair Kanārese of the period, angular and slanting, with letters varying in height from $\frac{3}{4}$ in to $\frac{7}{8}$ in. The cursive *m* (above, Vol XII, p 335) occurs in *rājyam* (l 5), *-samāne* (l 6), and *śrīma*[t*]- (l 7) —The language is Old Kanārese. The *l* is preserved, scil in *negald-īlāda* (l 19). The *l* is doubled before *y* in *kallyān-* (l 6), cf Pāṇini, VIII. iv 47, and *Siddhānta-kaumudī*, 48, and the *upadhmānīya* appears in *-āmtahpura-* (l 7). We may note the instrument *-śrīye* in ll 1-2, on which cf above, Vol XIV, p 127, n 9. The words *kēnikāra* and *atthāna* (l 12) are of some lexical interest. The first of these occurs in an inscription of Kōlūr, in the phrase *vadda-rāṇulada kēnikāra*, so it denotes some fiscal officer, and *atthāna* may be from Skt *asthāna*.

The record opens (ll 1-2) with a *kanda* verse which may be thus rendered —“By Fortune's blessed benediction (*is won*) the realm of bliss of glory (*and*) of bliss of victory, in the primal summit by Fortune's blessed benediction may Abhava [Śiva], (*who is*) the realm of bliss of glory (*and*) of bliss of victory, be won.” Then, after an ungrammatical salutation to Śiva (l 2), it refers itself to the reign of Trailōkyamalla [Sōmēśvara I] (ll 3-6), and announces that at the time his senior queen Mailala-dēvi was administering the Banavāsī Twelve-thousand (ll 6-9)¹. Next it proceeds to give the names and titles of certain high fiscal officers who apparently made an endowment for the cult of Śiva (ll 9 ff), and breaks off before giving the details of their arrangements. These officers are the high minister and *vadda-rāṇulada pergade* Sōvanāthayya, by whose instructions the endowment was made, Nāgavarmayya, Śivanāgayya, and Singayya, the presidents of the *kēnikāras* of the *atthān-āntaras* (Privy Courts?) of ppatūr and Pānungal, and the high minister and *perjunnhada pergade* Chattamayya or Chatta.

The date is not certain. It depends upon the authority of Elliot's copyist, who read a few fragmentary words after the portion attested by the ink-impression, among them the word *975neya* (see below). If we accept this statement, we must assign the record to Śaka 975; this year, if taken as current, corresponded to A D 1052-53, and, if lapsed, to A D 1053-54.

The only places mentioned are the Banavāsī Twelve-thousand (l 8), ppatūr (l 12), the Five-hundred of Pānungal, i.e. Hāngal (l 12), and Tihvallī (l 20).

TEXT²

[Metres v 1, *Kanda*, v 2, *Utpalamālā*]

- 1 [Śrī]ya vacha[ś]-śrīye yasha³-śrīya jaya-śrīya padavi modalol tudyol Śrī-
- 2 [ya] vacha[ś]-śrīye yaśa[ś]-śrīya jaya-śrīya padavi dore-kolg=Abhavam || [1*]
Nama Śivah ||[*]
- 3 [Svasti] samasta-bhuvan-āśraya Śrī-Prithuvī⁴-vallabham mahārājādhuāja paramē-
- 4 [śvara] paramabhaṭṭ[ā*]rakam Satyāśraya-kula-talakam Chālukya-ābharaṇam
śrīma[t*]-Trail-
- 5 [lōkya]malla-dēvara rājyam=uttarōttar-ābhuvā(vr)ddhu-pravarddhamānam=a-chamdr-
ārka-tāram-baram salu-
- 6 [ttam-1]re || Svasty=anavarata-parama-kallyān-ābhyudaya-sahasra-phala-bhōgini(m)
dvitiya-Lakshmi-samā-
- 7 [ne sa]vati-mada-bhamjanī samant-āmtahpura-mukha-mandalī(ne) dāna-chintāmanī
śrīma[t*]-Trailōkya-
- 8 [malla]-viśāla-vaksha-staniyar⁵=appa puri-arasi Mailala-dēviyar • Banavāsī-
pennirchchāsra-

¹ See *Ign. Kanar Distr*, p 440

² Read *Prithvī*.

³ From the ink impression

⁴ Read *vakshas sthaṭa sthāniyar*=

⁵ Read *yafis*.

- 9 mam sukha-samkathā-vinōdadimdam=āluttam-ire || Śrīma[t*] Trailōkyamālla-dēvara
pāda-padm-ōpajīvi
- 10 [svasti] samasta-rājya-bhara-nirūpita-mahāmātya-padavī-virājamāna māt-ōnnata prabhu-
mamtr-ōtsā-
- 11 [ha]-śakti-traya sampannar appa śrīmat(d)-vadda rāvuḷeda p[e*]rggade Sōvanāthay-
yam-gala besadim
- 12 ppatūr=atthān-āntarada Pānumgall=aiynūr=atthān āntarada kōnikāra[r=a*]
dhishtlāya-
- 13 [ka] Nāgavarmmayyanurū Śīvanāgayyanurū Śimgayyanurū || Śrīmat(n)-Māilala-
ōḡ-
- 14 [vi]yara sri-pāda-padm-ōpajīvi samasta rājya-bhara-nirūpita-mahāmātya-padavī-
- 15 [vi]rajamāna māt-ōnnata prabhu-mamtr-ōtsāha-sa(śa)kti-traya-sampannan=ani mulde
(lde) ganindam¹
- 16 [b]āvana² sūngam haya-Vatsa-rājam gōtra pavitram nām-ādi-prasa (śa)stī sahita
śrīma-
- 17 [t] perjunikada perggade Chattimayyam || Perggadey=embud=ēhdanan=iyade
[— ∪ ∪ — ∪]k=ā-
- 18 tmanam nirggunanam nikri(kri)shtanan=alē naya kōvidanam[∪ — ∪ — —
∪ ∪ — ∪ — ∪] pa-
- 19 rirakshakanam negald-īda Chatṭanam perggadey=emba [— ∪ ∪ ∪ — ∪
∪ — ∪ ∪ — ∪ —]
- 20 danam " [2*] Chattimayyana besadim Tihiva[Il * * * * * * * *
* * * * * * *]
- 21 na Bōpa Simganum || Svasti sa * * * * * * * * * * * * *
* * *

No 27 — A SECOND PLATE OF BHASKARA RAVIVARMAN FOUND AT
TIRUNELLI

B. L. A. CAMMIADE, B. A., B. L., BAR-AT-LAW, AND THE LATE T. A. GOPINATHA RAO, M.A.

The copper-plate, the inscription on which is edited below, was discovered years ago by one of us at Tirunelli, and from the impressions then taken we edit the record below

The copper-plate measures $8\frac{1}{4}$ " by $2\frac{1}{2}$ ", is engraved on both sides, and contains a complete document. Very near the left margin of the plate is a ring-hole, but, when the plate came to us for examination, there was no ring strung to it. The preservation of the inscription is good. The alphabet employed in the record is Vaṭṭeluttu of about the tenth or eleventh century A.D. A few Sanskrit words and letters which occur in the record are written in the Grantha characters, e.g. *Śrī* occurring in l. 1, *sapta* in *pañcamāsapta* in l. 13, *sa* in *Vāsudēva* in l. 15, *Śrī* and *śina* in *Śrīraṣṭava* in l. 19, and *gō-prāhmanān* in l. 25. At the end of the inscription occurs *ōm namō Nārāyaṇāya namaḥ* written in the Nāgarī alphabet of the type employed in the Mahābalipuram and the Conjeeveram inscriptions.

¹ Meaning 'valiant when hosts are wroth'

² Either *dātana* or *māra*, is possible

The ink impression ends here. Elliot's copyist however found the following words on the back of the plate:
pura sarī mārlōla śa-prasa 975neya

the early Pallava kings¹ The language of the record is Tamil. The words *pandiradi* (ll 4 and 10), *ari* (l 11), *paraiññu* (l 19 f), *vaichchu* (l 20), *vaippichchu* (l 21), *Kuññi*^o (ll 21 and 26), ^o*mannala* (l 22), etc may be cited as instances of Malayālam words and therefore the language of the document might be called Malayālam, but against this contention it may be stated that these words are pure Tamil, with here and there a slight change in the pronunciation, an alteration which is also common to the Tamil language and is, therefore, no special feature of Malayālam It is from about the period of this record that we begin to meet with the slight changes in the Tamil language which go to make its ancient dialect pass for the supposed separate language, viz. Malayālam For example, the retention of the words which have become obsolete in the spoken Tamil language, the abolition of the gender suffixes at a comparatively recent period and a few similar peculiarities produce an impression of difference between the two languages, Tamil and Malayālam It is, however, easy to establish the identity of the two languages in so far as the vocabulary and the grammar are concerned, a rough and ready proof of their identity is offered by the fact that a man from the Tamil country is able to make himself understood by the Malayāli and *vice versa*, which is however not possible between the Tamil and the Telugu and the Malayāli and the Telugu One peculiarity of the present document worth noticing is that it omits in many cases the final *m* in the conjunctive particle *um*, e.g. in *ūru* (l 7), ^o*Kuññiyu* (l 23 f), *Ayyanu* (l 23), etc The final *m* in such words as *muttiklum* (l 20) is also omitted.

The most important feature of this inscription of king Bhāskara Ravivarman is the mention of a complete set of astronomical details necessary for the determination of the age of the king The grant recorded in the document was made in the sixth year opposite to the thirty-fifth, which was opposite the second year, that is, the forty-third year of the reign of the king In this year, at the time when the grant was made, Jupiter stood in the Tulā-rāśi, the sun in the Mīna-rāśi, the date of the solar month being the eighth expired, the day a Wednesday and the *nakshatra* Uttāra-Phalgunī Regarding this date the Hon Dewan Bahadur L D Swamikannu Pillai writes as follows —

"I took the period from A.D. 949 to 1329 (380 years) and found only one year in which the 9th Mīna was a Wednesday, when Jupiter was in Tulā and the moon in Uttāra-Phalgunī (*ettu-senra* is, I believe, 9th and not the 8th)

"The year in question is A.D. 1020-21, when 9th Mīna was Wednesday, 1st March 1021 A.D., on which day Jupiter was in Tulā (longitude about 186°=Tulā), and the moon was in *nakshatra* Uttāra-Phalgunī, whose ending moment was 57½ *ghatikās* after mean-sunrise

"In A.D. 1115-16, the next most likely year, the 8th Mīna was Monday, 29th February A.D. 1116, and the 9th Mīna was Tuesday, 1st March A.D. 1116 I do not find any other year in the period of four centuries examined (A.D. 950 to 1350) when the 8th or 9th Mīna was a Wednesday and when Jupiter stood in the Tulā-rāśi and the moon in the *nakshatra* Uttāra-Phalgunī

"For the present we may rest satisfied that your Tirunelli grant was dated on Wednesday, 1st March A.D. 1021, and that Bhāskara Ravivarman who made a grant to the Jew, Rabbi Joseph (Cochin Plates, *Ind Ant*, Vol XX), began to reign somewhere about A.D. 984

¹ [The letters in the Tirunelli Plate are abnormally box-headed Excepting in the case of *na*, I do not see any resemblance between these and the Pallava Nāgarī characters of Śālvānakkuppam near Malābalpuram (*Ep. Ind*, Vol X, Plate opp. p 14) — Ed.]

"Dates when, Jupiter being in the Tulā-rāśi, the moon was in Uttara-Phalguni and the sun in the Mina-rāśi and the day of the month 8th or 9th of Mina, a Wednesday, could occur only once in 95 years, e.g. A D 1020-21, 1115-16, 1210-11 and 1305 06, but only A D 1020-21 satisfies all the conditions"

In the collection of Travancore inscriptions there are some belonging to the reign of Bhāskara Ravivarman which contain more or less astronomical details which enable us now to verify the date deduced from the Tirunelli plate under notice. The date portions of these are extracted below in chronological order, together with the notes kindly supplied to us by Mr Swamikannu Pillai.

I " *Kō-pākkaran-Iravarmmar Tiruvaḍikku-chchellānīṇṇa āṛām-āndaikk-eḍir-ēlām-āndu Idabattul Viyāḷan-ṇiṇṇa Tulā-ṇāyirru . . .*" 'In the seventh year which was current and which was opposite to the sixth (of the reign) of the king Pākkaran-Iravivarman Tiruvaḍi, when Jupiter stood in the Rīshabha-rāśi and the sun in the Tulā-rāśi'

"No 89 of 1086 M E of the Travancore Collection 13th year Jupiter in Rīshabha and Tulā month. Of the years A D 990, 991 and 992, which correspond to the 13th, 14th and 15th years in this series, only A D 992, Tulā month, answers the description 'Jupiter in Rīshabha', and I suspect that '*irandām-āndaikk-eḍir*', which is present in all the other Bhāskara Ravivarman dates, has been left out in this case and that the regnal year is really the 15th.'—L D S

II " . . . *Kō-Pākkaran-Iravarmma Tiruvaḍikku-chchellānīṇṇa yāṇṇu irandām-āndaikk-eḍir-irubatt-ōṛām-āndu Makarattil viyāḷan-ṇiṇṇa Mīrichchiga ṇāyiru ēlu senṇa nāl . . .*"

"In the twenty-first year (current) opposite the second (of the reign) of the king Pākkaran-Iravarmma Tiruvaḍi, when Jupiter stood in Makara (rāśi), on the seventh day (expired) of the (solar) month of Mīrichchigam (Vṛśchika)"

"No 102 of 1084 (of the Travancore collection) 23rd year Jupiter in Makara, Vṛśchika month—8th day (*ēlu senṇa*) A D 1007 (Oct-Nov)

"NB—Had the week-day or the nakshatra been given, the year could have been verified with certainty"—L D S

III "*Kō-ṇōy-inmakondān Kō-chchiri Pākkaran-Iravarma Tiruvaḍikku-chchellānīṇṇa yāṇṇu irandām-āndaikk-eḍir muppattārām[ā]ndu¹ . . . Idabattil viyāḷan-ṇiṇṇa rav-āṇau Idabankalivil²*"

"In the thirty-sixth¹ year (current) opposite the second of (the reign of) the king Pākkaran-Iravarma, who possessed the quality of diseaselessness, when Jupiter stood in Idaba (*rīshabha-rāśi*) and at the end of the (solar month) Idabam² (*rīshabha*)

"No 84 of 1086 (of the Travancore collection) 38th year Jupiter in Rīshabha, Rīshabha month April-May

"NB—It follows from the date of the Tirunelli inscription under notice and II given above that the reign must have commenced in or before October and after April in other words that the regnal years changed numbers in this interval, so that, if April 1016 was at the end of the 38th year and March 1021 was at the end of the 43rd year, October 1021 may have been in the beginning of the 44th year, and, deducting 21 from either side, we have October 1000 A D beginning of the 23rd year"

¹ [The reading "*muppattārāmāndu*" has been shown to be a mistake for "*muppattōrāmāndu*" on p. 14 *Add and Corr of Trav Arch Series*, Vol II—K V S]

² [The plate of this inscription reads clearly *ḍaṅkalivil*, and not *idabankalivil* (*ibid*).—K V S]

From the various dates noticed above it is now quite certain that the reign of Bhāskara Ravivarmān began, as already stated, some time after October A. D. 984.

The inscription records that Kuñjikkutta-varman *alias* Adigal Vira-Kurumburaiyār Tiruvadi, who was governing the Mūtta-kūru of the Kurumburai nādu, granted a piece of land known as Kilkāttiy-pōlachchērikkāl (*i.e.* the *chērikkāl*, or mountainous tract, Pōlachchēriykkāl of Kilkādu), for a rice-offering at the *pandiradi* time of the day and for a perpetual lamp to be burnt before the god of the temple at Tirunelli. This charity was placed under the management of the members of the family of the donor, the *yōgins* (who were perhaps residing in or near the temple) and the Śrīvaishnavas, the community or assembly known as the 'seven hundred' of the Mūtta-kūru, the villagers and the Vellālas who are the major land-lords of the village—all these, without entertaining among themselves any difference of opinion on the matter of this charity, were obliged to arrange for the supply of the rice for the offering and for the burning of the perpetual lamp. Kuñjikkutta-varman also gave to the temple a silver pot, a silver *parāgai*, and a silver sword, and a pearl neck-lace to the god of the temple at Tirunelli.

There are a few words occurring in the document which are still current in the Malayālam language and which require a few words of explanation. The word *pandiradi* is a technical term commonly employed for the service which is conducted at a time when the sun stands at such a height in the sky as to cast the shadow of a man which measures twelve feet reckoned by his own foot. Assuming the height of a man to be about seven feet measured by his own foot,¹ the time when the shadow measures twelve feet would be about eight o'clock in the morning. *Mūtta kūru* occurring in ll 5 and 26 may mean either the portion of the country ruled over by the elder branch of the family to which Kuñjikkutta-varman belonged or the larger of the two sections into which the Kurumburai nādu was divided and one of which was governed by the members of the family to which the donor belonged, while the other was governed by some other person. Again '*eḷunūrruvar*', occurring in l 7, is employed here evidently to denote a community consisting of seven hundred members, this term may be compared with advantage with the *mūvāyiravar* of Tiruchchengunūr, occurring in the *Nāḷāyira-prabandham*,² the *nārpatt ennāyiravar*³ of Kanyakūmār, the *munūrruvar* of Nanṇūlai nādu⁴ occurring in some of the inscriptions of Tiruvānandūr, etc. It will become patent from the references given above that the phrase *mūtta-kūrral eḷunūrruvar* cannot mean the seven hundred members of the elder branch of the family governing the Kurumburai nādu, but that it refers to a community of men living in the Mūtta-kūru of the said nādu. *Idavagai* is another word employed in a particular sense in Malayālam and means the property belonging to an important personage or a very rich landlord, for example, we hear of the *Pūññārru idavaga*, the estate belonging to the Pūññārru Rāja, or Chief, in Travancore. Nammālvār, the great Vaishnava saint, also uses this term in the same sense.⁵ *Nīrāṭṭu-palli* is

¹ This is what Mahāvīrāchārya does in the chapter on Chhāyā-vyavahāra of his *Ganita sūtra saṅgraha*—
पुरुषोत्रितिसप्ततिसप्तपुरुषाङ्गुलदैर्घ्यं स्यात् ।

यद्येव चतुर्ष्व स भाग्यवानादिमा स्यष्टि ।

² Amarada-sir mūvāyiravar vēḷiyargal tam-paḍi

Tiruvāymolī, 8, 4^a

Mūvāyira nāṇ maraiyālar nālum muraivāl vanaṅga

Peiṇyātirumolī, 3, 2, 8

³ See *Travancore Archaeological Series*, Vol I, pp 168, 169

⁴ *Travancore Archaeological Series*, Vol II, pp 23-4

⁵ Kumaṇai ppayanda kālai

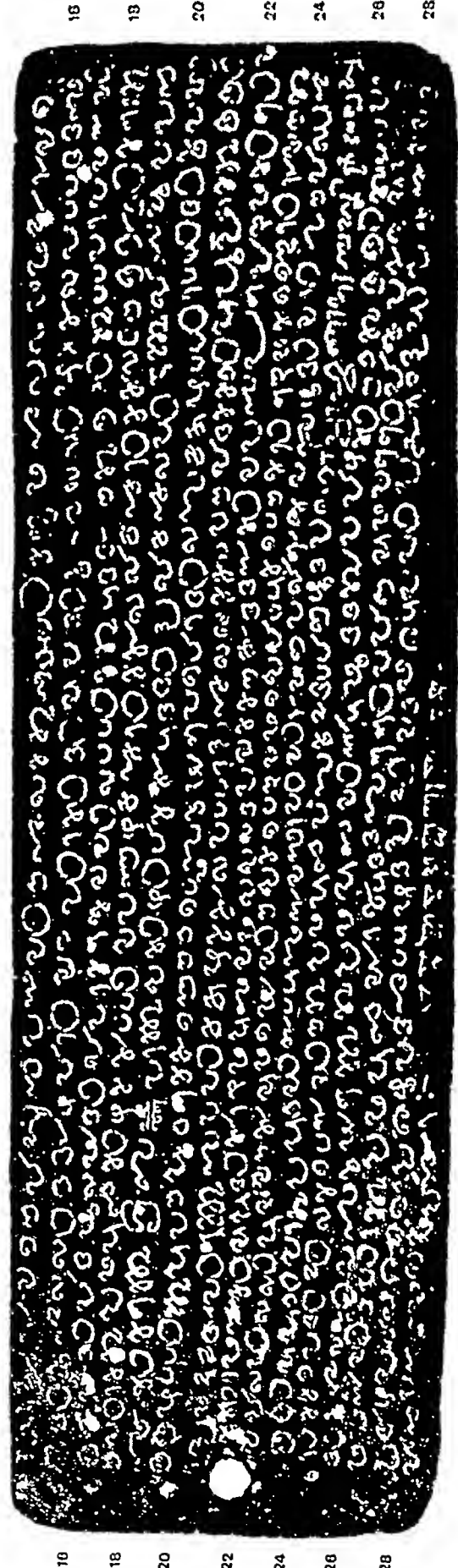
idavagai-konḍaḍ epbar eḷilāniy anantapuram

Tiruvāymolī, 10, 2 8

Obverse



Reverse



used to mean the bathing of the image of the god with water or the place where such a bath takes place¹ The words *paḍi-pāda-mūlattār*, *prakṛitīyār*, *adigāri*, etc occur in several other documents and have been explained by those who have edited those inscriptions

The names of places that occur in the record are Tirunelli, Kurumburāi *nādu* and Kikkāttiy-pPōlachchērikkāl Of these, the first two are the names of a town and of a district respectively in the Wyḍad and the third is the name of a plot of land, which is not possible to be identified

TEXT²

First Side

- 1 Svasti Śrī[h||*] Kō Śrī Paṛkkaran-Iravivarman-Tiruvadikku=chchellā(n)nīṇra irandām-ā[n].
- 2 daikk=edir muppatt=[aiyā]m-āndaikk=edir-ārām-ānd[u] Tulattil (v)Vyālannūra Miṇa-nāyiru
- 3 ettu ſenṇa Budan-ānda-Uttirattī-pāl Tirunelli mukkālvattattu niṇṇu ſeyḍa lāriyam-āvaḍu[|*] Tī-
- 4 runelli-pPerumālkku uyadam pandira[di*]kku arī³ mupnā-nāliyāl aṇu-nāli oru nandā-
- 5 [vīla][k*]k[n] (dā) amaichchān⁴ Kī[|*]kkāttiy-pPōlachchērikkāl attī-kkuduttāṇ Mūttakūru-vālgūra
- 6 Kuṇṇiḷkuttavarman-ḷyī[na] Adigal Vira-kKurumburāiyār-Tiruvadi attīkkudū-
- 7 tt-aruliyār[|*] Mūttakūruḷ Eḷunūruvarum paṇiy-udaiya nāyanum ūru[m*] ūrida-
- 8 vagai⁵ Vellālarum Kurumburayinaḍu Mū[ttā]kūruṇukk-amañṇa Nīla[ḷum] paṇi-
- 9 yun-nāḍum-īdavagaiyu[m*] pirakīḍiyum⁶ uḍan-kūdi-nīṇṇ-avirōdam-āy Tirunel-
- 10 lī-pPerumālkku uyadam agattu-pandiradi-tiravamirḍinukkum oru nandā-
- 11 vīlakkiṇun-Kīkkāttiy-pPōlachchērikkāl-attī-kkuduttīdu[|*] arī munnā-nā-
- 12 liyāl-a[ru]nāliyālam pādi purāmmānar amī[r]di-ſeyviḍu[|*] pādi-chchō-
- 13 ru-(n)nīrāttupallikku [paṇ]chamāseptan-kottī⁷ uvachchagal kolviḍu[|*] Ich-chep-
- 14 pēttīl-ppattay-īlēkaiyīṇāl ēṇṇu[k*]konda puruḷarāvōr⁸ Tirunelli-

Second Side

- 15 pura⁹ Nārāyaṇaṇ Vāsudēvaṇ-āyīṇa Nelkkupradigaḷum Nellamam Nārāyaṇa-
- 16 ṇ Tirunelli-ttālīvāriyanu pirakīḍiyum¹⁰ Tirunelli mukkālvattatt-ama-
- 17 ṇṇa paḍipādamūlamādi ivargal kaiyyīl-attī-kkuduttāṇ Kuṇṇiḷkuttavar[m]maṇ-āyī-
- 18 pa Vira-kKurumburāi Kīkkāttiy-pPōlachchērikkāl[|*] iohchērikkāl taṇ-ññātīgalkku¹¹

¹ Cf. Nīrāttupalli; pandiru kuḍan nīr koṇḍu nīrāttupalli āviḍu

² From the impressions of the copper-plate taken by Mr Cammiae

³ [Thus vira is entered below the line—Ed.]

⁴ π is written in smaller characters below the line

⁵ [For the existing traces *nālidangai* would be a better reading than *ūridavagai*—K. V. 8.]

⁶ Read *Pirakīḍiyum*

⁷ Read *pañchā-mahāśabdā*.

⁸ Read *puruḷar*.

⁹ [Instead of *pura*, I would read *Tiruno*—K. V. 8.]

¹⁰ Read *Pirakīḍiyum*

¹¹ Read *ññātīgalkku* or *ññātīgalku*

- 19 yōgigalkk¹ Śrivaishnavarkkun-kīlīdāga koduttidu[||*] ichchelavinnukku idaiyōru
paṭai-
- 20 āṇu muttakku[m*]-avaṇ āṭ-arai-kkāna[m*] peṇ=paṇdam² Perumāl baṇḍarat[t*]il
vaichchu mutt-irattu tiruvamī-
- 21 rāṇu nundā-vilakku[m*] vaippichchu mukkālvaṭtattu chellakkadavaṇ[||*]
idakkarivu ³Ārūr-kKufūṇi-
- 22 [Vī*]kkīraman-āgiya adigārapum Amaiyamannalattu Yakkap Śattanāgiya padai
uldanum(?) Kūṭiyā⁴
- 23 [r*]ru ⁵Tūlavillī Ayyaṇu[m*] Kāyuman-Māyinan-gaṇḍaṇum Manannattu
Kandan Kēṇḷapum Kannaṇūr-Irāman-Ku-
- 24 āṇiyu[m*] aṇivai[||*] Kuru[m*]burayipattu-Maiṇāyan-Iraṇiy-Irāman-ōvalālā[r*]
kaiyyeludiy-aṇivēn Vāḷisē-
- 25 rī-kKānapatī Nilakandan-āyina Kurumburāi-pperun-dattān-eḷattu[||*] Gō-
prāhmanānā⁶ śvastika[m] [ś]vastī[||*]
- 26 Tirunellī-pPerumālkkū Kurumburāiyṇḍu Mūttakūru-vāḷḡinra Kuṇḡukuttavar.
27 mmaṇāyī[na] Vira-kKurumburāiyār kodutta vellī-ppāṇaiyum v[e*]līl vāḷa[m*]
pa[rā]ḡayum mut-
- 28 tu-tālvadānu[m*] ennūru eḷupatt-ettu muttu nīyadam eduppidu[||*] śārttuvīdāṇ-
jeyvada[||*]
- 29 Padevadevaiyamadōr —[Ōm] namō Nārāyanāya namaḥ [||*]

TRANSLATION

Lines 1-3 Hail Prosperity ¹ In the sixth year opposite to the thirty-fifth year, which was opposite to the second year that was current in the reign of the glorious king Bhāskara Ravivarman Tiruvadī,—when Jupiter was standing in the Tūlā (rāśī), on the expiry of the eighth day in the solar month Mīna, on the day of the ascendancy of Budha (Wednesday), in the nakshatra Uttaram, the following was the business that was transacted in the temple of Tirunellī —

Ll 4-7 Kuṇḡukuttavarman alias Adigal Vira-kKurumburāiyār Tiruvadī, governing the Mūtta-kūru (larger division of the Kurumburāi nāḍu), was pleased to make a gift by the pouring (of water) to the god at Tirunellī (of the land known as ²) Pōlachchērīkkāl in Kīlkkādu for the upkeep of the daily offering³ of three times four nālīs⁴ of rice (to be offered) when the sun stood at an altitude at which the shadow of a man is twelve feet (as measured by his own feet) and for (burning) a perpetual lamp

Ll 7-11 The (community of) the seven hundred (residing) in the Mūtta-kūru (larger division of the Kurumburāi nāḍu) and the Nāyan who has service (rights in the Tirunellī temple), the townsmen and the Vellālas who hold estates⁵ (in Tirunellī), the inhabitants who are . . . to the larger division of the Kurumburāi nāḍu, the estate holders in it and the Prakṛitī,—all these, having unanimously agreed among themselves granted by the pouring of

¹ Read *yōgigalukku* or *yōgigalkku*

² *m* is entered below the line

³ [Pūḍūr would be better *pu* is differently shaped —K V S]

⁴ The first letter looks like *Pā*

⁵ Read *gō brāhmanānā [m*] śvastī**

⁶ [There are no words in ll. 4-7 for “for the upkeep of the daily offering” The engraver seems to have omitted to enter here the word “*terutamudaiukku*”, which, however, occurs in l 10.—K V S.]

⁷ [Munnānāḷiyāl aṇunāḷi means “six nālīs (as measured by) the munnānāḷi” and not “three times four nālīs” as has been rendered. *Munnānāḷi* might, however, mean “three times four nālīs”, and in that case “*munṇānāḷiyāl aṇunāḷi*” would be equivalent to seventy-two nālīs.—K V S.]

⁸ [With the altered reading of “*nāl-idangai-velḷālar*”, suggested in foot note 5 on p. 343, the translation would be “the four classes of Idangai-Vellālas”—K V S.]

water, the land known as the Pōlachchērikkāl in Kilkkādu to the god at Tirunelli for offering daily at the 'twelve feet' time of the day¹ and for (burning) a perpetual lamp

Ll 11-13 Out of the three times four *nālis*² of rice, six *nālis*, (that is) one half, should be utilised for feeding Brāhmanas, the (remaining) half should be taken by the drummers who sound the five groat (musical) instruments at the time of bathing (the image of the god)

Ll 13-18 The *purushas* (persons) who accepted (this gift) as detailed in this copper plate are Nārāyanan Vāsudēvan *alias* Nolkunradigal of Tirunelli-puam,³ Nellamam Nārāyanan, Tirunellittālvāriyan⁴, the *prakṛiti* and the *padipādamūlam* employed for the temple of Tirunelli,—in the hands of these did Kuñjikuttavarman *alias* Vira-Kurumburay, give, by the pouring of water, Pōlachchērikkāl in Kilkkādu

Ll 18-19 This *chērikkāl* was given as a *kīḷidu* (to be placed) under his (the donor's) agnates, the *yōgins* and the Śrīvaishnavas

Ll 19-21 He that offers hindrance to this (item of) expenditure shall (become eligible to) enter the temple, only after having paid a fine of six and a half *lānams* of gold in the god's (that is, the temple) treasury and having also paid down double the expense of the offering and the lamp (which were stopped by his interference)

Ll. 21-25 Those who know this (transaction) the *adhikārin*, Ārūr Kuñjikraman, Yakkan Śāttan of Amayamannalam the leader of the army (⁵), Tūlavillu Ayyan of Kilyāru, Māyinan-Gandan of Kāyuman and Kandan Kērilan of Manannādu and Rāman Kuñji of Kanpanūr know (this transaction) As the servant of Iravī Irāman, the *Maināyan* of Kurumburay *nādu*, I, Ganapati Nilakandan of Vāḷisēri, the gold-smith of Kurumburay, wrote this and know (the transaction) (and this is my) writing May the cows and Brāhmanas prosper. be it well

Ll. 26-29 Kuñjikuttavarman *alias* Vira-Kurumburayār, the governor of the larger division of the Kurumburay *nādu*, gave a silver pot, a silver sword (⁶), a flag (⁷), a necklace of pearls (made of) eight hundred and seventy-eight pearls, which is to be taken out daily and used to adorn the image

Om namō Nārāyanāya namaḥ

No 28 —SRIRANGAM PLATES OF MALLIKARJUNA SAKA-SAMVAT 1384

BY THE LATE T A GOPINATHA RAO, M A, TRIVANDRUM

The inscription edited below is engraved upon a set of three copper-plates (size 9½ in high, 6½ in broad), of which the first and the last have writing on one side only, namely the

¹ The word *agattu* used with *pandiradi* is the *tadbhava* form in Tamil of the Sanskrit *aḥar* or *ahah*, a day. The phrase *agattu pandiradi* literally means 'when the day was (at) twelve feet'. The word *agattu* is found also in the compound *attālam*, which is a corruption of *agattālam*=*agattu* + *tāla*, 'when the day was down,' that is after sunset. The Malayālam language has created the word *muttālam*, meaning the early morning, in opposition to *attālam*, which is as meaningless as the introduction of an *l* in the English word *could*, which is formed in imitation of the word *should*. [*Agattu* in *agattu-pandiradi* cannot be considered to be a *tadbhava* of the Sanskrit word *aḥar* *agattu* means "within or before". The full expression of which "*agattu-pandiradi*" is a shortened form is "*uchchē agattu pandiradi*", which means "twelve feet (time) before (the sun gets to) zenith" and this term is opposed to "*uchchē tiruṇṇu pandiradi*", meaning "twelve feet (time) after zenith". A given shadow length will occur twice daily, once before the sun reaches the zenith and once after it. Thus, *agattu pandiradi* = 8 A.M. and its antonym *tiruṇṇu pandiradi* = 3.47 P.M. I may note that "*agattu-irubattirayadi*" and "*uchchē tiruṇṇu irubattirayadi*" occur in an inscription of Mūḷikkalam in the Travancore State —K V S.]

² [*Munnānāḷiyāl arunāḷi* means "six *nāḷi* (as measured by) the *munṇānāḷi*" and not "three times four *nāḷi*", as has been rendered. *Munnānāḷi* might, however, mean "three times four *nāḷi*", and in this case "*munṇānāḷiyāl arunāḷi*" would be equivalent to seventy-two *nāḷi*. —K V S.]

³ [This must be altered into 'Tirunārāyanan' of Tirunelli. —K V S.]

⁴ [*Taḷavāra* in Kanarese means 'a village watchman.' Perhaps *Tirunellittālvāriyan* here denotes 'the watchman of Tirunelli' —H. K. S.]

second side of the first and the first side of the third, or last, plate, and the plates are numbered 1, 2, and 3 on their written sides, the number 2 being marked on the first side of the second plate. The writing is very well preserved. The inscription is in Nandi-nāgarī characters, and the language is partly Sanskrit and partly Kannada, the Kannada portion occupies only a few lines at the end, that is, ll 68-73. The chief peculiarity of this document is that the *varga* is omitted in a very large number of instances where it is required and, as in all Vijayanagara grants, the *anusāra* serves as a substitute for the *varga-pañchamas*.

The grant was made by Mallikārjuna, who is also called Immadi Dēva-Rāya and Immadi Praudha-bhūpati¹ in the record. His genealogy is given as follows —

Sangama
|
Bukka-Rāya
|
Harihara (II)
|
Dēva-Rāya (I)
|
Vijaya-Rāya
|
Dēva-Rāya (II)

|
Mallikārjuna alias Immadi Dēva-Rāya

In the Śaka year 1384, expressed by *bhū*=1, *guna*=3, *aṣṭa*=8 and *vēda*=4, which corresponded to the cyclic year Chitrabhānu, on the full moon tithi of the bright half of the month Vaiśākha, at the sacred moment of a *vyatipāta*, the king Mallikārjuna alias Immadi Dēva-Rāya or Immadi Praudha-bhūpati made the grant to the god Śrī-Ranganātha of the village of Uttamachēri-kilyūr, in the presence of the god Chandramaṇi the object of the grant being that by its virtue it should secure for the king victory, long life and success in the conquest of the four quarters. It was made at the request of Chammatī Sōmaya, who bore the *virūḍas Antembara-ganda* and *Manne-gajapati*. From the income of the village the following items of expenditure had to be met for each *parivāna* daily, viz —rice, 10 *mānāṣas*, ghee, 3 *mānāṣas*, plantain fruits, 10, coconuts, 2, green gram, $\frac{1}{2}$ *ludupa*, and fruits and vegetables.

At the above rate six (complete) dishes of food should be daily offered to the god together with a hundred and twenty *apūpa* cakes. A water-shed should be maintained perpetually in front of the temple. Again, areca nuts, 50, betel leaves, 100 and *chinnāṇi*, *ghanasāra* (*pachchai-karpūram*), 10 *panas* in weight, *lastūri* (musk), 2 *panas* in weight, sandal, 6 *panas*, costing 5 *panas*, *kuntuma* (*lāsara*=saffron) and camphor (= *pachchai-karpūram*) 5 *panas* in value, and *hima-jalam* (Tamil, *Pani-nīr*=rose-water) with *lastūri* (mixed in it) costing 3 *panas*, should be used for daily offerings to the god Ranganātha. Besides these arrangements were made for three grand feedings, one in the month of Phālguna and the other two in Dhanuṣ. The following articles were to be used on those occasions —rice 5 *frāṇis*, green gram) 1 *drōṇa*, ghee, 1 *ādhaḷa*; and fruits and vegetables.

Again the king ordered that sixty Vaiṣṇavas should be fed daily in the Rāmānuja-kūṭa, and the amount required for this item of expenditure was also to be derived from the village granted. The village Uttamachēri-Kilyūr belonged, it is stated to the Chirichitām-palli (a very corrupt form of Tiruchchirāppalli) *rājya*.

¹ Three inscriptions, viz., Ep. Carn. Sr 107, Mysore Dt., and No. 23 of 1907 and No. 161 of 1906 of the Madras Epigraphists' collection probably refer to Mallikārjuna by the name Vijaya-Rāya (II). See A. S. R. for 1927 8.

The last plate contains the statement that the deed was engraved by Vīraṇa¹ the son of Muddan-āchārya, for whom one share was allotted, at the end are the usual admonitory and imprecatory verses and the sign-manual, *Śrī-Virūpākṣha*, of the king

The articles *kastūrī*, *kunkuma*, *pachchai-karpūram* and sandal form to this day very important objects in the toilet of the image of Ranganātha. The paste of *kastūrī* is applied as a *tilaka*, or forehead-mark, every day to the image, and *pachchai-karpūram*, *kunkuma* and sandal are applied to the body. The word *hama-jala*, or rose water, is the literal translation of the Tamil word *pam-nīr* (which is the same as the vulgar *pannīr*), this article does not appear to be employed in the temple of Ranganātha at the present time. The term *arasa* employed in the document needs a few words of explanation, in every temple there are three to six different times, beginning from the early morning and ending at midnight, during which *pūjās* are performed and offerings made, the *pūjās* are of different degrees of elaborateness, and the offerings are also of various kinds of preparations, such as rice, sugared rice, cakes, etc. Each of these different times of *pūjā* and offerings is called an *arasa* in the Śrīrangam temple and, in imitation thereof, in other Vaiṣṇava temples also. I have not heard the term employed in Śiva temples. The king Mallikārjuna had made by this grant arrangements for the performance of one such *pūjā* every day with the offerings evidently of *pongal* (a kind of cooked rice mixed with green gram, salt, ghee, cumin seeds and pepper) and *dōśais* (a kind of cake made of rice and black gram ground together with water, salt and cumin seeds) or *appam* (a sweet cake) and with vegetable curries. *Rāmānuja-kūta* is the name of buildings set apart for the accommodation and boarding of Śrīvaiṣṇavas, and any Vaiṣṇava town which lays claim to importance will generally have a *Rāmānuja-kūta*. The inscription mentions the names of different measures, such as *khārī*, *drōṇa*, *ādhaka* or *āth(?)aka* *prasuti* and *kudupa*, which are measures of cubic contents, *pana* and *pala* are measures of weight. In the Trichinopoly District oil and ghee are measured in terms of the standard called *ādam* even to this day.

The *ājñapti* in this instance is Chammattī Sōmāya, of whom no particulars are given in the inscription, nor am I able to find any from other sources. He may have been an official administering the portion of the country surrounding Trichinopoly, there is a village called Sōmāśampittu five miles to the west of Trichinopoly, which may possibly have been named after Chammattī Sōmāya.

The following names of places occur in the inscription —Chirichitāmpalli, Uttamachēri-Kāhyūr and Śrīrangam, of these Chirichitāmpalli is a corrupt form of Trichelurāmpalli, whose modern vulgar form is Trichinopoly, it is the head-quarters of the district of the same name in the Madras Presidency. Śrīrangam is three miles north of Trichinopoly and contains the famous temple of Ranganātha, which attracts daily hundreds of pilgrims from all parts of India. It is the centre of Śrīvaiṣṇavism and was the head-quarters of the great Śrīvaiṣṇava *āchāryas*, beginning from Yāmunārya, down to Manavāla-māmuni and others. Uttamachēri is a village situated in the island of Śrīrangam and is at a distance of 8 miles due east of Śrīrangam.

[Metres vv. 1, 4, 6, 9, 10, 16 to 41, *Anushtubh*, v. 2, *Brhadharā*, v. 3, *Āryā*, vv. 5, 7, 8, 12, 13, *Vasanta-tilakā*, v. 11, *Mandākrāntā*, vv. 14-15, *Upajāti*, 42, *Śālinī*]

TEXT²

First Plate

1 अयोगाधिपतयेनमः ।[*] अद्याहं प्रथमः पोत्रो सरसासु[ह]-

2 हनसः ।[*] प्रियागसंगमंजातसाद'खेदोदयामिव(ः) ।[१*॥] गिननुत्त-

¹ [It may be noted that this person is identical with the writer of the Sajjalūr Copper-plates of Virūpākṣha and *Ep. Carn.*, Vol. III M. L. 121 — Fd.]

² From inked impressions prepared under my supervision [See Plate.—F. W. T.]

³ Read 'अहं'.

⁴ Read 'सुह'.

- 3 गीर्वाणि निजवदन्धीयात्तंहरः।। १२०॥ यथादिदं कर्त्तुमिच्छे-
 4 खां पितरि मतवदन्धेयमारीपदेय । मातुः।। १२१॥ प्रीत्यवयन्तः।। १२२॥
 5 तसुचिपदन्तं वीक्षमाणं महामं धामी । मातुः।। १२३॥ भूमिः।। १२४॥
 6 लयत् सुदिता मंगलान्कदम्ब ।। १२५॥ यस्मिन् यस्मिन्मदुदयो म-
 7 त्तामयसुनिमग्नपरिहमा । यस्मिन्सुनिमग्नपरिहमा ।। १२६॥ सुप-
 8 र्मसहितो यदोर्ध्वरोर्ध्वम् ।। १२७॥ तत्तामोर्ध्वरोर्ध्वम् ।। १२८॥ भूमिधामो-
 9 गुणोत्तर । एतं वनोदयेत्यर्थः।। १२९॥ मितरतं कपलाभुम् ।। १३०॥ तत्ता-
 10 जायत निजायतयश्च धाराभवात्पाटितपरः।। १३१॥ मतपेरिमा-
 11 जः।। १३२॥ धर्मः विविधकृतिगणः।। १३३॥ मन्त्रो मितमिन्तिगणः।। १३४॥
 12 वृत्तरायः।। १३५॥ यामोदारीमभूमोर्ध्वरोर्ध्वम् ।। १३६॥ यामोदारीमभूमोर्ध्वरोर्ध्वम् ।। १३७॥
 13 हरः।। १३८॥ तस्यादुर्वयमिच्छन्तः।। १३९॥ यामोदारीमभूमोर्ध्वरोर्ध्वम् ।। १४०॥
 14 मकीर्त्तः।। १४१॥ तस्यो यो हरिहरादुपतेः।। १४२॥ उद्गमनामभूमोर्ध्वरोर्ध्वम् ।। १४३॥
 15 लज्जनामिन्मयमवाप्तमस्तिभुजो भुवि देवरायः।। १४४॥ तत्ता-।। १४५॥
 16 त इवेदुर्द्वारकीर्त्तितं कदापि न विनामनिधामभूमिः।। १४६॥
 17 तृकः।। १४७॥ कलितकीर्त्तिकतापचक्रादामोर्ध्वरोर्ध्वम् ।। १४८॥ तत्ता-
 18 तीर्जनि महाराजो देवराय इयापरः । सुमनसवितो विष्णुदेवः ।। १४९॥
 19 रायो धराधिपः।। १५०॥ धनजयधनुर्विद्यानिधया।। १५१॥ धराधिपः।। १५२॥
 20 हस्तोपि विष्णुः।। १५३॥ तस्यूनमयो महोत्तमः।। १५४॥ हस्तोपि विष्णुदेवः।। १५५॥
 21 तदुद्गमदानः।। १५६॥ यत्प्रागः।। १५७॥ प्रसमरजरीः।। १५८॥ जालजं जालजम् ।। १५९॥
 22 त वीरपतिभस्वप्रांसुवसा दक्षिणीः । नास्यन्यत् दक्षति तृणकः।। १६०॥
 23 यत्पतापानकाचिः।। १६१॥ तेषां निधेरजनि भूमिपतेरसुखाः।। १६२॥
 24 कार्जुन इति प्रसिद्धः।। १६३॥ कुमारः।। १६४॥ यो योदिभिर्गुणैरदिकैः ।। १६५॥

1 Read रिद्धुसह

2 Read यथा मरुत्तीतमात्रं दाहवदितुम्

3 Read सु

4 Read यम्

5 Read श्रीमन् as in Ep. Carn., Vol. VIII Part II, TI 207

6 Read यम्

7 Read यम् यदोर्ध्वरोर्ध्वम्

8 Read जे

9 Read सु

10 Read श्री

11 Read जे

12 Read तन्मिन्

13 Read दासीमभूमोर्ध्वरोर्ध्वम्

14 Read माता

15 Read द

16 Read श्री

17 Read नपते

18 Read जे

19 Read यत्प्रागः

20 Read इवेदुर्द्वारकीर्त्तितं कदा

21 Read जे

22 Read श्री

23 Read श्रीमन्

24 Read जे

25 Read श्री

26 Read श्री

27 Read श्रीमन्मदुदयो

28 Read 'सुखा' 'नक्षत्र' There are several errors in this verse, such as omission of letters, and as the sense conveyed by the verse is difficult to be understood. [The fire of his prowess, both in life burns bamboo forests, but not the grass in the mouth of his enemies; strange!—H. K. S.]

29 Read 'सुखा'.

30 Read प्रसिद्ध

31 Read 'मदु' 'रवि'.

25 ताता[ऽक्षंश]ति य नृपतिमिमडिदेवराय¹ ।। १२॥*] धाना² निजं वित-
26 रणं दितिरालवाल[:] सेकोदकं जलधया[:]च्छ[द]नानि³ मेघाः [1*]

Second Plate First Side

27 तारा[:*]प्रतिमम⁴ राद्रिरुपययष्टिचंद्र पत्तं⁵ भवति यस्य च कीर्त्तिवत्सा(व्य) [ः॥१३॥*]
28 यस्य प्रतापानकृ⁶ भमाण्डवालाजटाले भुवनांतराले परत-
29 प[:*] [प्र]ापदनुप्रवेधं⁷ पत्नर्ति⁸ पृथ्वीपतिहृरीषु ।। १४॥*] वदान्ध ये-
30 पार्थिजमाय दद्यात्¹⁰ [क्षी]मिव क्षामिव मामपीति । मि-
31 येव यकीर्त्तिरुदारवेगादिगाहतेतं¹¹ ककुभामनंतं ।। १५॥*] स वी-
32 रो राजसार्दले¹² सर्व¹³ धर्मकृताबंधी[:*] [।] तोयैसा¹⁴ र्थाहृतै[:*] पुण्यै[:*]
33 सुस्नायसुचिमानसः¹⁴ ।। १६॥*] धारित(।)क्षौमयुग्मे[1*] धवकाक्षतमा-
34 ल्यष्टत् । धर्मस्त्रा¹⁵ नगतै[:*] सन्निः ससुतो धरयोश्वरः¹⁶ ॥१७॥*] शालिवा-
35 हननिणी¹⁷ तशक¹⁸ र्धमा[ग*]ति । वेदाष्टगुणभु¹⁹ युक्ते चिषभानो
36 च वत्सरे ।। १८॥*] वैसा¹⁹ खाद्ये च मासे तु पौर्णिमायां तिथौ तथा । ओरग-
37 नाथदेवस्य अवसरस्य²⁰ [प्र]माणकं ।। १९॥*] एकस्य परिवाणस्य म-
38 मोकस्थितमानकै[:*]²¹ दशभिस्तंडुलेरन²² घृ[तं] च प्रगृ²³ तितयं [॥२०॥*]
39 कदलीपल्लद[स]कं²¹ नारिकेलदयं तथा । सुहाय कुडुपार्ध²⁵ च
40 [फ]लसाकादकैव²⁰ तु ।। २१॥*] एवं प्रकार²⁷ परिवाणपक्षेरेवार्थदा²⁸
41 सदा । विसत्युत्तरसतकमपूपाना²⁹ समूहकं ।। २२॥*] प्रत्येकपरिवा-
42 येन नैवेद्यं क्रियता कुधै[:*] । पूगीफलार्धसतकं³⁰ नागव-
43 क्षीसतं³¹ तथा ।। २३॥*] स्त्री³² तैरेव तु तावू³³ ल घनसारप्रमाणकं । प-
44 णानादसकं³⁴ तूक³⁵ कस्तूरी च पण्डयं ।। २४॥*] गधस्तु प[क्ष]पक्षं

¹ Read °क्षसन्ति य नृपतिमिमडिदेवरायम्

² Read °यच्छदनानि.

³ Read °नलः

⁷ Read १ Could the reading be पराभवः प्रापदनुप्रवेधं ? [or परं तप 'the excessive heat, or pain, entered the hearts of hostile princes' ?—F W T]

⁸ Read प्रत्यर्थं.

¹¹ Read यकीर्त्तिरुदारवेगादिगाहतेतं.

¹⁴ Read सुस्नाय सुचि°

¹⁵ Read क्षौ.

¹⁶ Read शा.

²¹ Read मनुकस्थित° cf मनुकतेमान°

²² Read घृ.

²⁵ Read °शाकादिकैव तु.

²⁸ Read व्यंतां

³¹ Read °शत

³⁴ Read °न्दशक

⁴ Read ताराप्रसन्नमम.

² Read धान्य

³ Read °यच्छद फल

⁵ Read ए

¹² Read °शार्दूलखर्व.

¹³ Read क्षा.

¹⁴ Read भू.

¹⁹ Read देवस्यावसरस्य

in 1 52 below

²⁰ Read °फलदशक.

²⁷ There is one *more* too much in this foot

²⁹ Read विष्णुनगरसतकमपूपानां

³² Read स्त्री°

³⁵ [I would suggest तूकम्.—H. K S]

¹⁰ Read क्ष

¹³ Read क्षा

¹⁶ Read ससुतो° 'सुर',

²³ Read प्र

²⁴ Read कुडुपार्धं.

³⁰ Read °धंसतकं.

³³ Read लू

- 45 स्यात् तस्य प¹चपणं तथा । कंकुम घनसारं च पणानां पंच-
 46 कं तथा ।[। २५॥*] कस्तूरो त्रिप² ज्ञेयं तथा हिमजलं च तत् ।
 47 एव प्रतिदिनं सम्यकर्त्तव्यं च बुधैः सदा ।[। २६॥*] एकस्य वत्सर-
 48 स्याद्य महीपारत्रय³ तथा । एक [फ]ाल्गुणमासे⁴ तु धनुर्मासे
 49 द्वयं तथा ।[। २७॥*] महीपद्धारम्येकस्य तंडुलानां प्रमाणकं । स्वा
 50 रीणां पच भिसुडै मुद्गानां द्रोणकं तथा ।[। २८॥*] दृढमा[ट]-
 51 कमेकं तु पलमाकादिक⁵ तथा । तंडुला⁶ च मुद्गानां [घृ]-

Second Plate Second Side

- 52 तस्यापि तथैवि⁶ च ।[। २९॥*] सर्वं मनुकृतैर्मनै आठकै⁷ रे-
 53 व कल्प्यतां । [प्र]त्यह देवभ[व*]नपुरद्वारे प्रपा स-
 54 दा । ।[। ३०॥*] उदकै[.*] पूरितैव स्यात् कर्त्तव्या नात्र मस-⁸
 55 यः । चिरिचिटापल्लिराजे उत्तमंचेरि⁹किळ्युरु [॥ ३१॥*] [इ]-
 56 ति ग्रामं¹⁰ प्रसिद्धितं । तस्मिन्नर्थ¹¹ तु देवस्य पूर्वो[क्ता*]-
 57 वसरातिक । अर्धग्रामेण कर्त्तव्यं (।) इत्यर्थ¹²-
 58 पर तथा(ः) ।[। ३२॥*] श्रीर[ग]नाथभागस्य उत्तमंचेरिकिळ्यूरु¹³ [।*] इ-
 59 तिग्रामं प्रसिद्धितं । श्रीअंतैवरग¹⁴ डाख्य-
 60 मन्त्र¹⁵गजपतिस्य च ।[। ३३॥*] श्रीमत्त्वम्मटिशो[म]य-
 61 स्वामिनं[।*] विनहकृत¹⁶ । श्रीरामानुजकूटे च प्रत्य-
 62 ह भोजनस्य च ।[। ३४॥*] पट्टिवैष्णव[।*]¹⁷ एवात्र भोक्त-
 63 व्या[] सर्वदा नृपः । राजा विजयरक्षार्थं आ-¹⁸

¹ Read च

² If दृ is supplied and the word read as महीपद्धारत्रय there would be one syllable in excess

³ Read तट्टलानां

⁴ Read फाल्गुणादिक

⁵ Read फाल्गुन

⁶ Read व

⁷ Read मानैरादके

⁸ Read मस

⁹ Read राज्य उत्तमंचेरि

¹⁰ Read ग्राम

¹¹ Read तस्मिन्नर्थ

¹² The exact shape of the phrase इत्यप्याद्यपर is not clear There is some mistake here in the passage [Read इत्यप्यर्थ] The इतिग्रामं प्रसिद्धितं in ll 55 6 seems superfluous in the verse and an anticipation of ll 58 9—
F W T]

[Perhaps इत्यप्याद्य पर तथा was meant —H. K. S.]

¹³ Read किळ्युरु, as in l 55

¹⁴ Read ग

¹⁵ Read मन्त्र The word पतिस्य is incorrect

¹⁶ Read विनहकृतम् The Kannada form विनह (i.e. विनापन) is used in this Sanskrit passage

¹⁷ The form पट्टिवैष्णव is also wrong

¹⁸ Read रक्षार्थं.

[illegible][illegible]

52 तस्यापि तयोऽनवस्य देवमनुजैर्दक्षिणं शिरः
 54 दक्षमन्तरास्मिन्नेतरे वनजपुत्रोऽप्यन्य
 56 तापः संश्रान्तवत्स्य तं तत्रानात्रस्य
 58 सः। त्रिविधत्वात्तेनैतदेतदेतन्निकित्युत्तरे
 60 तयोर्वैषादितेनैतदेतदेतन्निकित्युत्तरे
 62 तयोर्वैषादितेनैतदेतदेतन्निकित्युत्तरे
 64 तयोर्वैषादितेनैतदेतदेतन्निकित्युत्तरे
 66 तयोर्वैषादितेनैतदेतदेतन्निकित्युत्तरे
 68 तयोर्वैषादितेनैतदेतदेतन्निकित्युत्तरे
 70 तयोर्वैषादितेनैतदेतदेतन्निकित्युत्तरे
 72 तयोर्वैषादितेनैतदेतदेतन्निकित्युत्तरे

74 तयोर्वैषादितेनैतदेतदेतन्निकित्युत्तरे
 76 तयोर्वैषादितेनैतदेतदेतन्निकित्युत्तरे
 78 तयोर्वैषादितेनैतदेतदेतन्निकित्युत्तरे
 80 तयोर्वैषादितेनैतदेतदेतन्निकित्युत्तरे
 82 तयोर्वैषादितेनैतदेतदेतन्निकित्युत्तरे

84 तयोर्वैषादितेनैतदेतदेतन्निकित्युत्तरे

- 64 युयुषामिहृदये ।। ३५॥*] दिसां¹ च विजयार्थं च इग्न-
 65 डिप्रौढभूपतिः । वैसां² खे च सिते पक्षे पौर्णिमा-
 66 स्तोः दिने तथा ।। ३६॥*] व्यतीपातसमायुक्तपुण्यकाले
 67 विप्रेषतः³ । श्रीचंद्रमौळिदेवस्य सन्निधौ हर्ष-⁴
 68 मानसः ।। ३७॥*] श्रीरगनाथदेवस्य । चिरचिटांपलि(लि)यचा
 69 वडिगे सलुष उत्तमचेरिकिळियूर⁵ व ग्रामद चतु-
 70 सीमेय वोळ्ळुळ निधि निक्षेप जल पाशाण अक्षि-
 71 णि आगामि सिद्ध सार्धगळेंव अष्टभोगतेजः[*]स्त्रा-
 72 म्य श्रीरगद श्रीरगनाथदेवरिगे समर्पिसि ि[च]-
 73 तैस्तेवागि⁶ मुखदिं भोगिसुवदु ॥

Third Plate First Side

- 74 त्वष्टा श्रीमु[ह]णाचार्यस्तु[*] शासनके-
 75 खक.⁷ । वीरण[र*]सुगुणी धीमान्बृत्तिमेकां समयुते ।। ३८॥*] स्वद-
 76 त्तादि¹⁰गुणं पुण्यं परदत्तानुपालनं । परदत्तापहारेण
 77 सदत्तं निष्फल¹¹ भवेत् ॥। ३९॥*] स्वदत्तां परदत्ता वा यो हरेत् वसुं-
 78 धरा [*] पटिर्वर्षसहस्राणि दृष्टाया जायते क्लिप्ति[*]¹² ॥४०॥*] ऐ¹³कै
 79 व भगिनी लोके सर्वेषामेव भुभुजां । न भोज्या न कर-
 80 ग्राह्या विप्रदत्ता वसुंधरा ॥४१॥*] दानपालनयोर्मध्ये दानाच्छ्रेयो-
 81 नुपालनं दानात्स्वर्गमवाप्नोति पालनादभ्युतं पदं ।। ४२॥*] स[र]-
 82 मान्योय धर्मसेतुं¹⁴पाणां काले काले पालनोयो भवद्भिः[*]
 83 सर्वानेतान्माविन[*] पार्थिवेद्रान्भूयो न्भूयो¹⁵ याचते रामचंद्रः[.] ॥४३॥*]
 84 श्रीविरुपाक्ष¹⁶

ABSTRACT OF CONTENTS

Adoration to Ganādhīpati

Verse 1 Adoration to the primeval Boar (incarnation of Viṣṇu)

V 2 Adoration to child Ganapati¹⁷¹ Read ग्रा² Read ग्रा³ Read पौर्णमास्या⁴ Read विशेषतः⁵ Read हृष्ट⁶ Read रं⁷ Read वा⁸ Read चित्तैसिदेवाणि⁹ Read °सिखक¹⁰ Read हि¹¹ Read स्वदन निष्फलं¹² Read °गुर्न¹³ Read विष्टायां जायते क्लिप्ति¹⁴ Read ए.¹⁵ Read °सहस्राणि पार्थिवेद्रान् भूयो भूयो¹⁶ Written in Telugu-Kannada characters¹⁷ This verse conveys exactly the same thought as in the first verse of the Tamil *Naiṣkādha kāvya* of Ativīrāma Pāndya —

Talai viri-kadukkaṁ mālit-taṁ mudal sadaiyir chūḍuṁ kuḷavi ven-dingaliṟra kōttadu kuṟaiy-enṟ-eṁni-ppuḷai naduṁ karattāṅ paṟṟi pporpuṟav inattu nōkku mālai mada kkalīṟṟiṟ seyya malar adi seṇṇi vaippām

Vv 3 4 In the race of Yadu there was a good king named Sangama. He enabled the goddess of prosperity (Lakshmi) of the Karnāta kingdom to wear the ear-ornament (*tātanku*) permanently (i.e. did not allow her to remain without a lord reigning over it) ¹

V 5 To this king was born the famous Bukka-Rāya, who destroyed his enemies with his sword

V 6 King Harihara was born to Bukka-Rāya, he made other kings bow down to his mandates

V 7 Dēva-Rāya [I], who possessed a pair of arms which crushed the hostile kings, [was born to Harihara

V 8 From him came Vijaya-Rāya, the abode of learning

V 9 Dēva-Rāya [II], who appeared to be a copy of the King of Gods (Indra), was born to Vijaya-Rāya

Vv 10-11 He was not only as skilled in the use of the bow as Arjuna himself, but also possessed wealth to be counted by *lakhs*. His further praise

V 12 To Dēva-Rāya was born Mallikārjuna, who outshone his father in prowess, etc and who was praised also as Immadi Dēva-Rāya

Vv 13-15 His praises

Vv 16-37 This king, Immadi Prandha-Bhūpati, the lover of charitable deeds, having taken his bath in the holy waters brought for that purpose, and wearing two silk cloths, garland, white *akshatas*, having come to the *dharma-sthāna* (place where charities are given) with a band of Brāhmanas of good character, in the year 1384 of the Śalivāhana Śaka (era), which corresponded with the cyclic year Chetrahānu, on the Paurṇamāsī *tithi* of the month Vāśākha, on the auspicious occasion of a *Vyatiṭṭā*, made a gift of the village of Uttamachēri-Kilyūru or Uttamachēri-Kilyūru in the Chirichitāmpalli (Tiruchchirāppalli) *rājya* or *chāvadi*, with all the eight kinds of enjoyment such as *udhi*, *nilshēpa*, etc, at the request of Chammata Sōmaya, in the presence of the god Chandramauli, for the offerings, etc of the god Ranganātha of Śrīrangam, to ensure himself (thereby) victory (over his enemies), protection (from their violence) and for long life

Half of the income from the village was required to be used for the *avasara*, etc., of the god Ranganātha, and the other half was meant for feeding sixty Vaishnavas

Ll 37 ff An offering of six *parivānas*, together with a hundred and twenty *apūpa* cakes, in a separate *parivāna* was to be offered daily (to the god Ranganātha) The scale of offerings fixed for each *parivāna* is —rice, 10 *mānakas*,² ghee, 3 *mānakas*, plantain fruits, 10 (in number), coconuts, 2 (in number), green gram, $\frac{1}{2}$ *ludupa*, along with fruits and vegetables

The *tāmbūla* consisted of —50 areca nuts, 100 betel leaves, *chunām*, *ghanasāra* (*pachchā-karpūram*) of 10 *panas*, and 2 *panas* of *kastūrī* (musk) The sandal must consist of 6 *palas* of sandal, costing 5 *panas*, with 5 *panas* in value of *hunkuma* (*-lēśara*) and *ghanasāra*, *kastūrī* (musk) of 3 *panas*, and of 3 *panas* of *huma-jala* (*pannīr*)

All these are to be offered to the god daily

Ll 47 ff One *mahōpahāra* (a grand feeding) should be performed in the month Phālguna, and two others in the month of Dhanus, thus there should be three *mahōpahāras* in a year.

¹ Hindu widows do not wear any ornament after the decease of their husbands

² *Manikālpita-māraḥ* is evidently a *mana* measure as determined by Manu, the same phrase occurs also in

The articles required for each *mahōpahāra* are —5 *lhārīs*¹ of rice, 1 *drōnaka* of green gram, 1 *ādhaḷa* of ghee, along with fruits and vegetables

The above are to be measured by *māna* and *ādhaḷa* as fixed by Manu

Ll 53 ff The water-shed kept in front of the temple should always be full of water, and every day sixty *Vaiṣṇavas* should be fed in the *Rāmānuja-kūta*

V 38 The document was engraved by *Virana*, son of *Muddan-āchārya*. He received one share in the village

V 39-43 Usual admonitory and imprecatory verses

L 84 The signature, *Sri Virūpākṣa*, of the king, written in Telugu-Kannada alphabet

No. 23.—TWO BANAWASI INSCRIPTIONS OF THE KADAMBA KIRTIVARMA DEVA

By LIONEL D BARNETT

Banavāsi, formerly a seat of splendid royalty, and now a decayed village, lies in the *Sira taluka* of North Kanara District, in lat $14^{\circ} 32\frac{1}{2}'$ and long $75^{\circ} 41'$. It still contains a temple of *Madhukēśvara*, the ancient tutelary deity of the *Kādamba* princes who once bore rule there, and in that building were found the two records which are here presented, from impressions which were prepared for the late Dr Fleet, and are now in the British Museum

A —OF THE REIGN OF SOMESVARA I SAKA 980

This fragment is contained on a slab found in the *Madhukēśvara* temple. It has been briefly described by Dr Fleet in *Ind Ant*, Vol IV, p 206, No 3, and translated in *Mysore Inscr*, p 320, No 170 (cf above, Vol VII, App, No 173). A transcript is given in the Elliot Collection (Royal Asiatic Society's copy, Vol I, fol 106 b). At the head of the stone are sculptures, viz., in the centre a *linga*, to the proper right, a cow and calf, over these, the sun, to the proper left of the *linga*, a lion, over the latter, the moon. The inscribed area below this is about 2 ft 1 in wide and 4 ft high, but a great part of it on the lower left side has been lost.—The character is *Kanarese* of the period, the script is somewhat angular and slanting, with letters between $\frac{3}{4}$ in. and $\frac{7}{8}$ in.—The language is *Old Kanarese*, with the usual concluding formulæ in *Sanskrit*.

The record opens by referring itself to the reign of *Trailōkyamalla-dēva*, i.e. *Sōmēśvara I* (ll 1-3), and then states that at the time the *Banavāsi* Twelve-thousand was under the government of the *Kādamba Mahāmaṇḍalēśvara Kirtivarma-dēva*, whose name is precluded by a long series of titles, among them being those of "lord of *Banavāsi* best of cities," "warrior for his elder brother," and "hon for *Taila*" (ll 3-16). This last title probably refers to *Kirtivarman's* exploits in the service of his father *Taila*, of whom we shall hear more in inscription B². Then comes the date (ll 16-17), followed by fragments of twelve more lines or which it is impossible to make out much consecutive sense, except that they record a grant to the *talla dēgulaḍa dēvar* or "god of the Stone Temple". They conclude with the usual formulæ for the maintenance of the foundation, and the mention of a grant to the stone-cutter *Mallōja*.

¹ The text actually uses the word *paṭiḷa-bāṣudat*. The meaning of the second part of the compound is not intelligible.

² See *Dynast Kanar Distr*, p 558 ff.

The date is given on ll 16-17 as Śaka 990,¹ Kilaka, Chaitra śuddha 13 This *tithi* corresponded to Wednesday, 19 March, A.D 1068, when it ended about 1 h 2 m after mean sunrise²

The only places mentioned are the city of Banavāsī (ll 6) and the Banavāsī Twelve-thousand (ll 15-16)

TEXT OF LINES 1-17³

- 1 ॐ Svasti Śrī-Prithvī-vallabha mahārājādhirāja paramēśvaram paia-
- 2 ma-bhattārakam Chāluky-ābharanam śrīma[t*]-Trailōkyamalla-dēvar(a)
- 3 prithvī-ājyam-geyye || Svasti samasta-kula-mahādhara-chakra-chakravā-
- 4 itti-mahimā-Hi[ma*]vad-gu(ri-)mdia-inmdia-si(s)khara-tala-sthāpita-mj-ānvaya-sakti-
- 5 prabhāva-prakṛitī(kṛ)ta-Kadamba-kul-āmbara-prachanda-māttandam paia-mi(nṛ)-
- 6 pati-
- 6 makuta-ghattita-charaṇ-āraṇḍa-yugalam Banavāsī-puravar-ēśvaram
- 7 sā(śā)khācharēmdra-dhvajam śimha-lāmbha(chha)nam peimattī-piṇe-ghōṣhanam
- 8 chaturāsī(śī)ti-
- 8 nagar-ādhishtutam(ta) - Lalātalōchanam(na) - jagad-vidit-āśhītādas(s)-āśvamedha-dikṣhita-
- 9 ku-
- 9 la-prasūtam satya-ratnākāśam=Ajjā-dēvi-labdha-vara-prasādam sarasij-ā-
- 10 mōdam mār-kkōla-Bhānavam samara-jaya-ghamtā-ravam Kādamba-kaṇṭhira-
- 11 vamm=annana bantam vaur-mhka(shka)mtam Tailana śingham sau(sā)has-
- 12 ot[t*]umgam
- 12 sa(sa)ran-āgata-vajra-pamjaram vum-mada-bhānjnam būda-saivanyam⁴
- 13 jagad=ovva-gandam kadane-māttandamm=aras-amka-Rudram Mālegala kēśa-
- 14 ri mūvadi gandara jūju nām-ādi-samasta-prasa(śa)stī-sabhi-
- 15 ta śīman-māhamandaleśvaram Kīrtti-varmma-dēvar=Vvanavāsī-
- 16 pannrchehhāsīraman=ēka-ch[chh*]atra-[ch*]chha[ye*]jyandam=āluttam-ne | Sa(Śa)-ka-
- 17 varsha
- 17 990neya Kilaka-sam[vat]sarada Chaitra-su(śu)ddha tryodasi⁵

TRANSLATION

(Lines 1-3) While—hail!—the favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, embellishment of the Chālukyas, king Trailōkyamalla, was reigning over the earth —

(Lines 3-16) Hail! While the Mahāmandalēśvara Kīrtti-varma-dēva, who possesses all titles of honour such as “a fiery sun in the sky of the Kadamba race, which is conspicuous by the puissance of the might of its lineage being established on the face of the massive summits of the great

¹ Owing to a misprint, this year is given in *Dynast Kanar Distr*, p 561, as 980

² I have to thank Mr R Sewell for verifying my calculations

³ From the ink impression

⁴ Read *sakti*-

⁵ This is corrupt. It may possibly be a mistake for *sarvañam*, the name *Sarvanya Sefti* occurs in *Ep. Carn*, Vol VII, pt I, Sk No 316

⁶ Read *tryōdasi*

Mount Himavat, which has the dignity of being the emperor of the whole group of central mountains, he whose two lotus-feet are rubbed by the diadems of hostile kings, lord of Banavāsī, best of cities; having the banner (*with the device*) of a great ape; having for crest a lion attended by the noise of *permatti* drums, sprung from the race which presides over eighty-four towns and is consecrated in eighteen world-famed horse-sacrifices to (*the god of*) the Frontal Eye [Śiva], jewel-mine of truthfulness, receiving the grace of boons from the goddess Ajjā, fragrant as the lotus, a Bhairava for opponent arrows, attended by peals of bells for victory in battle, lion of the Kādambas; warrior for his elder brother, unencumbered by foes, lion for Taila; exalted in valiant enterprise, adamant chamber to refuge-seekers, shatterer of foemen's arrogance, a Sarvajña (?)¹ among men of distinction, unique man of valour in the world, sun of the fray, Rudra with the attributes of a king, lion of the Highlands, thrice gambler of warriors,² was governing the Vanavāsī Twelve-thousand under the shadow of his single parasol —

(Lines 16-17) On the thirteenth day of the bright fortnight of Chaitra in the cyclic year Kilaka, the 990th (year) of the Śaka era .

B — OF THE REIGN OF VIKRAMADITYA VI.

This record was found on a stone in the south-eastern corner of the temple of Madhukēśvara. A transcript of the greater part, viz lines 1 to 37, is given in the Elliot Collection (Vol II, fol 302 b of the Royal Asiatic Society's copy), and the copyist there, after coming to the end of the paragraph on l 37, has added untruthfully that the rest of the inscription is wanting. The inscribed area of the slab is 2 ft. 4 in. wide, and comprises two compartments the upper one, containing lines 1-7, is 8½ in. high, and the lower one, containing the rest of the record, so far as it is preserved, is 3 ft 8 in. high. The inscription is unfortunately incomplete, breaking off about the middle — The character is a very good Kanarese of the period the letters in ll 1-7 are from ½ in to ⅞ in high, while those of ll 8 ff are from ⅞ in to ½ in high — The language is Old Kanarese, except for the introductory Sanskrit stanza. For the archaic *l* is substituted *l* (*balikkav*, l 8, *balikam*, l 9, *negal*°, ll 11, 16, 23, 33, 47, *ēlu*, l 12, *galap*°, l 14, *ēl*°, l 14, *ēlge*, ll 22, 40, *pogal*, ll 23, 43, *pēl*, l 40, *nelalg*°, l 42), and *r* (*ērpatt*°, l 12), on the other hand, *l* is wrongly written for *r* in *alaldu* (l 5) and *kavaldu* (l 9). Initial *p* has been changed to *h* in *hadavala* (l 38), elsewhere it is preserved, e.g. in *pada[va]la* (l 46). As to words of lexical interest, we may note *lomchu*, l 41.

The record, after the usual prelude *Namas=tuṅga*°, and a verse invoking blessings upon Kirttiṅga, i.e. the Kādamba Kirtti-dēva of Hāṅgal (ll 1-4), traces in three stanzas the descent of the Chālukyas from the mind-born sons of Brahman (ll 4-7), and then devotes two verses (ll 8-11) to the glorification of the reigning Chālukya monarch, Permādi-dēva or Vikramāditya-dēva [VI]. It then turns, still in verse, to the history of his feudatories, the Kādambas of Hāṅgal,³ beginning with Chattuga or Chatta, who received the title *kafakada gōva* ("Guardian of the Highland" or "of the Camp") from king Jayasimha (the Chālukya Jayasimha II) for his success in repelling the Mālavas and penetrating to the river Gautama-Gange (i.e. the Godāvarī; cf above, Vol IV, p 358) (ll 11-16). Chatta's son was the valiant Jayasimha (ll 16-17), who had five sons, Māvuli, Taila or Tailapa, Śāntaya-dēva, Jōki-dēva, and Vikramāṅka (ll 17-21). Tailapa, who was extraordinarily brave, wise, and glorious, begot by Chāvundala-dēvi, Kirtti (the same as the Kirttivarma-dēva of the previous inscription), who is marvellously comely and famous (ll 21-28). Next comes a prose *prastā*, giving the usual Kādamba titles of this same Kirtti-dēvarasa, and stating that at the time he was ruling the Banavāsī Twelve-thousand (ll 28-37). It is followed by five verses (ll 37-47), which dwell

¹ *Sarvajña*, meaning "omniscient," is sometimes applied to Śiva, the Jinas, and Buddha.

² A metaphor signifying that he tossed the heads of enemies about like dice.

³ See *Dynast Kunar Distr*, p 558 ff.

on the warlike exploits of a certain **Kirtti** or **Kirttiga**, a *haḍavala* or "bearer of the betel-bag" at the court of **Kirtti-dēvarasa**, who seems to have had a wife named **Kālikabbe** (l. 46). After these comes a series of titles of the **Haḍavala** in prose, in the midst of which the inscription breaks off.

The only geographical names mentioned are the **Gautama-Gaṅge** river, i.e., the **Gōdavarī**, l. 14, **Benavāsī**, l. 29, the **Binavāse** Twelve-thousand, l. 36, the **Sētu**, i.e. **Adam's Bridge** l. 12, and **Himavat**, ll. 13, 31.


I may add here that together with the ink-impression of this record there are impressions of two small inscriptions, apparently from the same site, and in similar script, which seem to have been taken from the bases of columns or something of the kind. One of these is as follows —

|| **Haḍavala Kirttiyannana Muttabbe** ◎ ||

This shows that the **Haḍavala's** ordinary name was **Kirttiyanna** and that he had a wife (or daughter *) named **Muttabbe**. The second inscription is only a fragment consisting of the *śaṅkha* symbol followed by the words *Saḥaṭi-jagan-nutur=ene negalā Ku* , which may perhaps refer to the **Kādamba** family.

TEXT¹

[Metres v. 1, *Anuṣṭubh*, vv. 2, 9, 14, 16, *Mattēblavakṛdita*, vv. 3-6, 8, 11, 13, 15, 17, 18, 22, *Kanda*, vv. 7, 12, *Mahāragalluṣā*, vv. 19, 20, 21, *Chakrapāṇā*, v. 19, *Sāṁdālavakṛdita*]

- 1  **Nanṇas=tumga-śūaś chuzabi-chamudira-bhama chāravē trailōkya-nagari-ārambhā-mūla-stambhāya Śambhavaē** || [1*] ◎ ||
- 2 **Saia-iāj-āchcluta-pādi-pradina-vuḡalam Gaṅgā-vamuttanaga-bhamgura-kallōla-vilōla-bāla-harinnānk-ālāṅkura(kṛ)it-ō-**
- 3 **dyaj-jatā-bharan=urvvidhara-putrik-ākālita-dēh-ārddham Mṛḡam Kirtti-Śamkara dēvam nīnag=ige Kirttiga yaśa[6*]-śīyuma ja-**
- 4 **ya-śīyuma** || [2*] **Ka** || **Śīvaran=csev=udarada pom-dāvarey=aral-olage kaṇṭala-yanav=alaḍdud=id=ēm bhāvise chōḍyamo**
- 5 **tān=enal=āvana mukha-kamalav=alaḍḍu(rdu) ramṇsut-nikku** || [3*] **Ā dēvaṇa manadol=munṇ=ā dēvam pīṇge mangal-āvahai=o-**
- 6 **gedar=ddēdīpyamāna-dipty-āchchhādita-dik-chakrar=amala-guna-gaṇa-nīlayar** || [4*] **Ā Mānasabhava-sambhavar=i mahi-**
- 7 **van=udātta-mahimar=āldar=ppalarum bhūmipatigal=Chalukya-kul-āmala-ratna-pradīpar=a-pratīpār** || [5*] ◎ ||
- 8 **Avaram baḷkkav=olpina tavar=anmina kaṇi nripāla-chūdāmanī dāna-vinōdam vībhū vikrama-dhavalam Permmēḍi-dēvan=adātara dēva** || [6*] ◎ ||
- 9 **Anata-kshamāpālarum tarjṇsī kavāḍu(rdu) koḷalk=ōṭṭi beṭṭāḍa pom beṭṭane vakkum nōḍa pom-bettadol=ene baḷikam Kāmehana-dvipav=a-**
- 10 **yt=alt=ene Jambū-dvipav=arīth-ārthigav=anabhūmat-ārīth-ārthigam sūmī vidvaja-jma-samstutyam yaśō rāśīyan=odavisiḍam Vikra-**
- 11 **māḍitya-dēva** || [7*] **Ka** || **Ene negalā Vikramāḍitya-nripam sukha-samkathā-vinōdadin=akhrīl-āvanīyam pratīpāise bhū-jana-sam-**

¹ From the ink-impression

- 12 stutav=empa sat-Kadamb-ānvayadol || [8*] Vṛ || Dharani-dēvigav=Īśvaramgam=oged=ērppatt-ēlu simhāsanaṁ barav=i dhātanyam(n)=itta Sētu
- 13 Himav-attal=mērey=āg=ālda bhū-vara-khatvānga-nripālak-ādi-bhuvan-ādi(dhī)śaikka-lol=pempin=āgarav=ādam nripa-Mēru Chattuga-
- 14 nripam Kādamba-varṣ-ōmnata || [9*] Katakada¹-gōvan=emba pesar=ēm=galap-ēl-tuṛug=ādod(d)=ādudē katakadol=āmta Mālavanan=ōdisi Gautama-
- 15 Gamgeyoḷ=parisphutav=ene niran=ūdi Jayasimha-mahisana bid[i*]namdu dal katakada, gōvan=emba pesar=ādudu Chatta-dharā-
- 16 dhināthana || [10*] Ant=enisi negalda || Kam || Ā nripa-Mēruge Mēruva sūuvinoḷ=simhav=ogeda terādumd=ogedam pīna-bhujam Jā-
- 17 yasimha-manuātinaṁ vāri-gaja-ghatā-nīrddalana || [11*] Ant=enisam(sī)da || Vṛ || Jayasimh-ōrvviśvaramg=ārpp=alav=arivu maha-
- 18 t[t*]vam jasam putte tējomayar=ayvar=pputtidar=Mmāvuli-nripa-tīlakam Taila-bhōpālakam Śāmtaya-dēvam Jōki-dēvam rana-rasa-rasi-
- 19 kaṁ Vikramāṁkam pratāp-odayar=ājūā-mūrttigal=nicchatar=adhikṛita-sapt-āṅgar=audāryya-tumgar || [12*] Kam || Ayvarumam
- 20 Pāndavar=Ir-ayvaro mēn=magule bandu puttidarō tamm=ayvarum=igal=enutt=ārayvar=vvismayade nōdi nripa-pu-
- 21 trākara || [13*] Avar-olage || Vṛ || Himakriśh-chhēkhara-varṣa-sambhavarol=ellam sanda tann=ārppu tanna mahat[t*]vam bage-go-
- 22 ṇda tamn=adatu tamn=ājūā-phalam tamna dhu(dn)rdama-bāhā-balad=ēlge tamn=arivu tamn=omd=udyamam tamna kirtti mahi-chakradol=o-
- 23 ppe Tailapa-nripam petta[m*] mah-aśvāryyama || [14*] Antu pogaltegam negaltegam neleyum taleyum=āda || Kam ||
- 24 Chaṇḍa-pratāpan=ahitara gandam kali Taila-bhūmpālangam Chāvundala-dēvigav=ogedan=akhandita-bhujā-viṇa-
- 25 ya-kirtti Kirtti-mahisā || [15*] Vṛ || Madanam nōdi Kadamba-Manmathana rūpam lajeyim rūpu-dōṇade dal-mey-garedam
- 26 belarttu nripa-chamdr-ālōkadim kamdi kumdu(dī)dan=attō himaraśmi mandalika-Dēvēmdram gad=ēn=im gun-āspadan=emd=ikshisāl=ādan=alla-
- 27 ne sahasr-ākṣham Sahasrēkṣhaḥ || [16*] Ka || Enit-enitan=odavugum jalav=ante sarōjātav=ogeva vōl=perchhuvu-
- 28 d=ār=enitam kirttiseyum jasav=anitan jagad-orvva-ganda-bhūpālakana || [17*] Va || Svasti samadhigata-pamcha-mahā-
- 29 śabda-mahāmaṇḍalēśvaram Banavāsi-puravar-ādhiśvaram | Jayanti-Ma[dh]ukṣa-vara-dēva-labdha-vara-prasādam | sarasij-āmōdam | Tṛiyakṣa²-
- 30 kṣmā-sambhavam rāja-Manōbhavaṁ | chaturā(ra)śiti-nagar-ādhiśhthita-Lalāṭalo-chana-Chaturbhūja-jagad-vidit-āśtādaś-śvamedha-dikṣhā-di-
- 31 kaṭam | jay-āṁganā-katākṣha-samlakṣitam Himavad-gir-īndra-rumdra-śikhara-saṁstihāpita-nij-ānvaya-śakti-prabhāva-prakati-
- 32 kṛita-guṇ-ōddāmaṁ | sphatikā-silā-stambha-baddha-mada-gaja-mahā-mahim-ābhīrāmam | Mayūravarmma-mahā-ma-
- 33 li(hi)pāla-kula-bhūṣaṇam | permmatti-tūryya-nirgghoṣhaṇam | śākhācharēmdra-dhvaja-virāja[mānam*] mān-ōttumga-

¹ The second *ka* has been omitted and added above the line

² Read *Tṛiyakṣa*-

- 34 *simha-lāmechchānam* | *datt-ārtthi-jan-āparimāta-kāmchanam* | *Kadamba-kul-*
ābharanam samara-jaya-kāraṇam | *pratāpa-mūrti-*
- 35 *ndam* | *samara-prachandam* | *mār-kkolvara* *gandam* | *jagad-orvva-gaṇḍam* |
nām-ā[di]-samastā-prasasti-sahitam śrīma-
- 36 *n-mahāmandalēśvaram* *Kīrtti-dēvarasam* *Banavāse-pannirchchāsīramu[ma]m*
dushta-nigraha-siṣṭa-prati[p]āla-
- 37 *nadim* *pratipālīsuttam-ire* *tat-pāda-padm-ōpajivī* || *Kam* || *Śrīg=adhinātham*
*vijaya-śrīg=a[dhi]nātham hīmāśu * **
- 38 *la-kīrtti-śrīg=adhinātham* *dharmm-ōdyōga-param* *negalda* *Kīrtti* *hadavala-hira* ||
[18*] *Vri* || *Ind=ettal=pariy-ittu* *suttan¹=o[da?]-*
- 39 *g=ill=emd=alve* *kōp-āgm* *kāyd=umd=āram* *gada* *tūmtidam* *Javana* *bāyol* *sūse*
kan-nettaiōv=umd=āram *bide* *bisi[— ∪]*
- 40 *n=aṇeyol=pēl=endh(nd)=asum-gondu²* *michham* *dal* *Kīrttigam=ēlgeg=alki* *sugigum*
vidhvi(dvi)shta-bhū-mandala || [19*] *Dhurado[! ∪ —]*
- 41 *rchchi* *nūpa* *kanasam* *negav-ikk=ema* *kāla* *takku* *bell-eraleya* *pūdan=andaleye*
mul-gidu *lomchu-golalke* *chumch[ut=ā]-*
- 42 *varisida* *śamke* *bhōmkene* *nelalg=agid=uttudan=ikke* *bechcharam* *saṇyade*
Kīrttigamg=idurān=āmp=asubūd-ba[la]-
- 43 [— ∪]³ *yuddhadol* || [20*] *Nerevave* *bāygal=omd=eradu* *Kīrttiga* *nūma* *bhuja-*
pratāpamam *nere* *pogalalk=a[— ∪ ∪]*
- 44 *uōdhi-nripālāra* [— ∪]³ *=urvvi* *kūk-iriva* *kukūva* *suyv=usirvva(rva)* *peṅgala*
bāygalav=omdu *kōti[—]*
- 45 *nereyavu* *bhāra-kōṭi* *veras=emdale* *banṇisal=āro* *ballavar* || [21*] *Kam* ||
Padevade *padevudu* *maganam* *pada * **
- 46 *la * na* *Kālikabbeya* *teṇadim* *pada[va]la* *Kīrttiya * ** *mam* *kadu-[ga]liyan=*
udāra-charitanam *sa * **
- 47 *ya* || [22*] *Va* || *Ant=enisi* *negalda* *sa[ma]sta-guṇa-sampanna * * * **
prasa[nnā²] *Kīrtti-dēva-rājya-vārddhi-varddha[na]-*
- 48 *[su]dhākaram* | *bandhu-jana-vanaja * * * * m* | *mandalika-Dēv[md]ra * * **
*ka * * * ** *śatadhāram* | *śaraṇ-āga[ta]-*
- 49 *vāja-prākāram * * * * ** *Kichaka-Vrikodaram* | *para[-nāri-sahōdaram²]* ||
[² *pri*][*th*]*ī-narapāla-rājya-la[kshmi]-*
- 50 * * * * * *didane* *gandam* *Kīrttidē[va] * * * * **
* * * * * *m e r e l a * * * **

TRANSLATION

(Verse 1) Homage to Śambhū, lovely with the yak-tail fan that is the moon kissing his lofty head, who is the foundation-column of the city of the triple world

(Verse 2) May Mrida, the god giving blessing of glory, whose pair of lotus-feet is adored by kings of the celestials, whose mass of high hair-coil is adorned with Ganges' lofty breaking waves and the temulous young moon, whose half-body is occupied by the Mountain's Daughter, grant fortune of fame and fortune of victory to thee, O Kīrttiga.

¹ It is not clear whether the reading of the stone is *suṣṭa* or *suṣṭi*

² See note on translation, below

³ Pao Bahadur R. Narasimhachar, who has kindly favoured me with his views upon this verse, proposes to fill the gap at the end of l. 40 by reading *idirechi* and that between ll. 42 and 43 by reading *°balam=umte*. In my translation below I have accepted the former suggestion, but conjecture for the second passage *°baḷat=avtu* (or *avtu*), and translate accordingly

(Verse 3) The lotus of his face is radiant in bloom, so that one may say "What a surprising thing it is, when one considers¹ a lotus-bed has blossomed forth in the midst of the flower of the golden lotus (*issuing*) from the radiant belly of Fortune's Lover¹!"

(Verse 4) In the mind of that God arose first that God (*himself*), afterwards bringers of blessing, they who covered with radiant splendour the circle of space, seats of series of stainless virtues²

(Verse 5) Many monarchs descended from these mind-born (*Patriarchs*), exalted in majesty, stainless jewel-lamps of the Chalukya race,³ unequalled, have ruled this earth

(Verse 6) After these (*there has been*) a home of excellence, a mine of valour, a crest-jewel of monarchs, one delighting in bounty, a prince lustrous-white with heroism, Permādi-dēva, a dēva [god, or king] of the brave

(Verse 7) Inasmuch as, after he has threatened and plundered unbending monarchs, the solid gold (*of their treasures*), when piled together, becomes solidified into a Mountain of Gold, look you!—inasmuch as thereupon Jambū-dvīpa has verily become a Golden Chersonese, alike to the suitor for riches and to the suitor who approves not riches⁴—king Vikramāditya, lauded by the learned, has created for himself and sent abroad a mass of glory

(Verse 8) While king Vikramāditya, thus renowned, was protecting the whole earth in the enjoyment of pleasant conversations, in the goodly Kadamba lineage which is praised by the folk of the earth—

(Verse 9) There was king Chaṭṭuga, an abode of greatness, a Mēru of kings, exalted in the Kādamba race, among the sovereigns of the world beginning with the monarch who was a *khātāṅga*-club to kings, who, being sprung from the goddess Earth and Īśvara, have borne sway for seventy-seven reigns over this earth here with its bounds at Sētu (*on the south*) and there with Himavat (*on the north*)

(Verse 10) Was the title "Guardian of the Highland"⁵ an idle phrase, when the seven hosts⁶ were there? When he drove into flight the Mālava confronting him on the Highland and drank water in conspicuous wise from the Gautama-Gange, verily the title of "Guardian of the Highland" accrued to king Chatta in the camp of the sovereign Jayasimha⁷

(Line 16) (*To him*) who was thus renowned—

(Verse 11) To this Mēru of kings, in the same wise as is born on the ridge of Mēru a lion, there was born the monarch Jayasimha, stout of arm, shatterer of squadrons of foemen's elephants

(Line 17) (*To the latter*) who is thus described—

(Verse 12) To the lord of earth Jayasimha, as though power, ability, knowledge, greatness, (*and*) glory were born to him, there were born five august (*sons*), Māvulī, an ornament of kings, the monarch Taila, Śāntaya-dēva, Jōki-dēva, who delighted in the spirit of battle, (*and*) Vikramāṅka—endowed with present majesty, embodiments of authority, sincere, administering the seven elements (*of the state*),⁸ lofty in generosity

¹ A poetical description of the god Brahman. The figure is *viśhāvanā*, "peculiar causation"

² The meaning is that Brahman first meditated upon himself to create the cosmos (*Manu samhitā* = I. 12), and then gave birth to his mind-born sons the Patriarchs (ib., I. 34 f.)

³ Cf. above, Vol. XIII, p. 38

⁴ These two classes are the seekers after material and spiritual happiness

⁵ *Kataka* may mean both "highland" and "camp"

⁶ Apparently the seven *angas* or divisions of a complete army

⁷ On the grammatical construction of this sentence cf. Kittel's Grammar, § 361, p. 420

⁸ The seven *angas* are the kingship, ministry, allies, territories, fortresses, treasures, and armies.

(Verse 13) Looking with admiration at the five princes, men reflect, saying: "were the Five Pāṇḍavas (*really*) ten, or have the five of them now come back and been born (*again*)?"

(Line 21) Among them—

(Verse 14) King Tailapa attained to great majesty, so that his power, eminent amongst all the scions of the race of the moon-crowned (Śiva), his greatness, his striking vigour, his authoritative influence, the fulness of his invincible arm's might, his knowledge, his unique energy, his fame, were conspicuous in the circle of the earth

(Line 23) (*To him*) who was thus a site and head of praise and renown—

(Verse 15) To the valiant king Taila, awful in majesty, gallant against foes, and to Chāvundala-dēvi was born king Kīrtti, who has unbroken glory for the victories of his arm.

(Verse 16) The Love-god, seeing the form of the Love-god of the Kadambas, has forsooth gone into hiding and lets not his form become visible. Yon moon surely, as it shines, has waned and wasted away at the sight of him who is a moon of kings. Must not the Thousand-eyed [Indra] be thousand-eyed¹ as he gazes (*on him*), saying "Verily a Dēvendra of princes' and what a seat of virtues!"?

(Verse 17) The fame of the king who is the unique warrior of the world increases like the growth of all the lotuses that the waters produce, as all extol him to the utmost degree.²

(Lines 28-37) Hail! When the Mahāmandalēśvara possessing the five great musical sounds, the lord of Banavāsī best of cities, who bears all titles of honour such as "he who receives the grace of boons from the god Madhukēśvara of Jayanti, fragrant as the lotus, scion of the (*race born of the*) Three-eyed [Śiva] and the Earth, Love-god of kings, ornament of the race of the great king Mayūravarman, which presides over eighty-four towns and is consecrated in the consecratory rites of eighteen world-famed horse-sacrifices to (*the god of*) the Frontal Eye [Śiva] and the Four-armed [Vishnu], which is regarded with the sidelong glances of the lady Victory, which is splendid in virtues revealed by the puissance of the might of its lineage being established on the massive summits of the great Mount Himavat, which is charming by the great majesty of furious elephants tethered to crystal columns,³ who is an ornament to the race (*born of*) the great king Mayūravarman, he who is attended with the noise of *permaṭṭi* drums and (*other*) musical instruments, splendid with the banner (*bearing the device*) of a great ape, having for crest a lion lofty in pride, giving unlimited gold to suitors, ornament of the Kadamba race, cause of victory in battle, sun of majesty, terrible in the fray, gallant against adversaries, unique warrior of the world," the Mahāmandalēśvara Kīrtti-dēvarasa, was protecting the Banavāse Twelve-thousand so as to suppress the wicked and preserve the cultured —one who finds sustenance at his lotus-feet—

(Verse 18) A lord of Fortune, a lord of the fortune of victory, a lord of the fortune of fame lustrous (?) as the moon, devoted to the exercise of religion, is the illustrious Kīrtti, a diamond among bearers of the betel-bag

(Verse 19) Saying, "Where now is there not found one who has been burned up in flight?" as the fire of his wrath flaming wreaks ruin—saying, "whom now has he hurled into Yama's mouth, so that the black gore drips down, whom now has he cast away in

¹ For the idea cf. *Anthologia Palat.* VII, 669.

² Apparently the accusative *rasav=anilane* is to be explained as due to the attraction of *Līlāsēyam*.

³ One is tempted to take all the adjectives from *chaturasīti*° in l. 30 to °*Mahā mahim ābhīrāmam* in l. 22 as referring to Kīrtti dēvarasa, in l. 36, as is grammatically more correct. But the sense and the parallels elsewhere suggest the construction given above.

his blows sneak ?"—everlastingly indeed quaking,¹ the circle of foemen's lands feels terror and dread at Kirttiga's greatness

(Verse 20) Put away the dream of confronting (him) in battle! Aha! when (the pursuer's) speed of foot harasses a herd of timid deer, when terror, penetrating and overwhelming them at the plucking of a thorn bush, drives them straightway to crowd trembling into the shadow, is (their) dismay equal to (that of) the armies of foemen who confront Kirttiga in battle ?

(Verse 21) Are one or two mouths, O Kirttiga, able to extol fitly the majesty of thine arm ? Even the ten million mouths of the abundantly shrieking, wailing, sighing, (and heavily) breathing women of hostile kings with ten million burdens, are not able (to do so) : hence who are competent to tell (thy) glory ?

(Verse 22 partly unintelligible owing to gaps, it refers to Kālikabbe, apparently the wife of Kirtti)

(Lines 17-50) Illustrious as thus described, possessing all merits, gracious . . . , a moon raising the tide of the ocean of Kirtti-dēva's kingdom, [a sun to] the lotuses his kinsmen, a thunderbolt to . . . of Devāndra like feudatories, an adamant rampart to seekers of protection a Viṣṇū-lara [Bhīma] to . . . like Kīchaka, [a brother to] others' [wives]

¹ *Asur-gond*, literally meaning "taking life, slaying," must be a mistake, probably we should read *asur-gond*, "feeling horror," and I have translated accordingly. There is a good deal of obscurity in these verses.

² The text of this verse is imperfect, and hence the translation in part is very uncertain (see note on text above). I follow Rao Bahadur Narasimhaiah's ingenious conjecture *idirechi* for the first lacuna, and for the last I conjecture *baṣal-āyṭu* or *uṇṇu*, translating accordingly. *Chuvichut* seems to be for *churchut*, and *offudan* for *offudan*.

³ [It is not unlikely that Kālikabbe here referred to was the mother of Kirtti, as is indicated by the word *maganam* in l. 45.—H. K. S.]

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